



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06819996 1

Mercantile Library,

Astor Place, New York.

No. *A 320581.*

THIS BOOK MAY BE KEPT

Three Weeks

A Fine will be incurred if the Book is kept beyond the time allowed.

Books are delivered only to Members or their Written Order.

The LIBRARY and READING ROOM open from 8 A. M. to 9 P. M.

TERMS OF MEMBERSHIP.

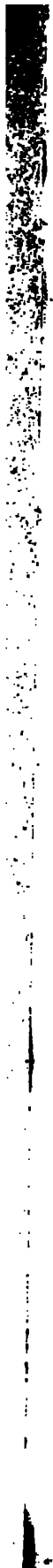
CLERKS Initiation Fee, \$1, and Annual Dues, \$1. All others, \$3 per year, or \$3 for six months.

This payment entitles a member to one book at a time, also to the use of the Reading Room. Any member may take two books at the same time, by paying \$1 a year.

EXTRA BOOKS 10c. PER WEEK EACH

1

17



EVANGELICAL CHRISTENDOM,

CHRISTIAN WORK,

AND

The News of the Churches.

THE ORGAN OF

THE EVANGELICAL ALLIANCE.

"WHEREUNTO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16.

"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

1893.

VOL. XLVII.—NEW SERIES: VOLUME XXXIV.

A 320581

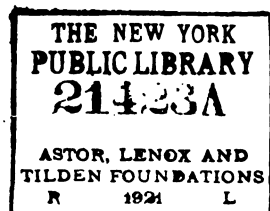
ZDA
Evangelical

LONDON:

PUBLISHED BY J. S. PHILLIPS, 121 FLEET STREET,

EDINBURGH: JOHN MENZIES.

DUBLIN: GEORGE HERBERT; AND ALL BOOKSELLERS.



LONDON :

PRINTED BY J. S. PHILLIPS, 121 FLEET STREET.

INDEX.

Original and Miscellaneous.

	PAGE		PAGE
Anti-Christian Legislation in Turkey ..	264	Irish Notes ..	314
Apocalyptic Sketches ..	100	Jews of our Country (The) (A Plea for) ..	12
Bible (The) and Fallen Man ..	332	Life in Christ ..	328
Brief Notices of Books .. 26, 119, 181, 215,		Light of the World (The) ..	5
246, 283, 382		McAll (The late Rev. Dr.) ..	206
Catholic Spirit (The) of True Religion 134,		Martin Luther (Poem by H. J. R. Marston) ..	5
165, 199, 229, 262, 296		Missions: Their State and Prospect ..	367
Christian Love (Hymn by Charlotte Elliott) 298		Monthly Notes...1, 33, 65, 97, 129, 161, 198,	
Christian Ministry (The) ..	103	225, 257, 289, 321, 361	
Confirmations of Scripture ..	369	One Full of Faith ..	102
Daily Prayer Subjects ..	89	Power—the Gift of God ..	87
Divine Enterprise of Missions (The) ..	117	Protestantism and Romanism Contrasted 298	
Faith and Love ..	8	Reasons for Faith ..	365
Golden Calf (The) ..	168	Recent Confirmations of Scripture ..	369
"Higher Criticism" (The) by the Bishop		Schaff, The Late Rev. Dr. ..	380
of Sydney ..	271	Undenominationalism—not Indefiniteness 330	
Holy Spirit (The) and the Knowledge of		United Christian Mission ..	202, 314
Truth..	326	United Communion Services ..	10
Indwelling Comforter (The) ..	294	Unity of the Church (The) ..	69

Foreign Correspondence.

Austria ..	76, 145, 206	Italy (The Bible in) ..	339
Baltic Provinces of Russia ..	20	Japan ..	115, 306
Bohemia ..	238	Korea ..	178
Canada ..	176	Message for Every Home (A) ..	74, 136
China ..	209	Morocco ..	77
China (Persecution of Christians in) ..	211	New Guinea ..	113
France .. 14, 39, 71, 106, 137, 170, 203,		Notes from America ..	21, 116
232, 274, 299, 335, 371		Notes from the Continent ..	22
French Protestants and Roman Catholic		Persia ..	31, 148, 208
Education ..	234	Russia ..	45, 341
Germany .. 16, 41, 73, 107, 140, 173, 205,		South America ..	177
235, 277, 300, 336, 373		Spain ..	19, 43, 110, 144
Greece (Religious Liberty in) ..	206	Switzerland ..	278, 301, 338, 374
Hawaii ..	241	Thibet ..	306
India ..	78, 149, 240	Turkey ..	19, 47, 264
Italy .. 17, 42, 74, 109, 142, 174, 236, 279,		United States—Chicago Conference ..	376
302, 339, 375			

Missionary Notes.

Africa ..	24, 80, 381	Chinese in United States ..	245
African Chief (Death of) ..	280	Cuba ..	246
American Board of Missions ..	152, 213, 381	Darjeeling ..	214
Amoy ..	180	Egypt ..	213
Baptist Missionary Centenary Fund ..	82	India ..	25, 152, 214
Benares ..	291	Japan (Religious Liberty in) ..	245
Bengal ..	82	Japan (Progress of Christianity in) ..	314
Bible (The) and Missions ..	212	Java ..	381
Bohemia ..	312, 381	Jews in New York (The) ..	282, 381
Buda-Pesth ..	280	Karens (The) ..	150
Central Asia ..	151	Madagascar ..	83, 118
China ..	24, 118, 153	Madura Mission ..	151

Missionary Notes—(continued).

	PAGE		PAGE
Malta	82	Rhenish Missionary Society..	282
Maoris (The)	215	Samoa	118, 215
Matebeleland	83	Sikkim	82
Mexico	152	South Sea Missions	245
Missionary Magazines	311	Spain	180
Missionary Successes	212	"Spirit of Missions"	150
Nestorians	213	T'ai-chau District	118
New Guinea	118	Tarsus	213
"New Lovedale" (The)	24	Telugu Mission	313
North Italy	312	Uganda.. .. .	118, 151, 280
Papua	152	Uganda (Bishop Tucker in)	181
Patna	82	Zenana Work	281
Persia	213	Zululand	81
Raratonga	119		

Evangelical Alliance.**Branches:—**

Belfast	190	Council, Proceedings of 28, 62, 84, 120, 154,	
Blackheath	393	186, 216, 247, 317, 356, 391	
Cape Town	125	Day of Prayer for Ireland	86
Constantinople	92, 251, 819	Dublin Conference .. 247, 284, 316, 343, 383	
Edinburgh	394	May Conversazioni	154, 182
Florence	91	Persecution of the Stundists 126, 220, 253, 357	
Frankfort-on-the-Maine (New Branch) 91		Quarterly Conferences	250, 284
Hamilton (Canada)	94	Religious Intolerance in Austria	127
Irish	158, 359	Religious Intolerance in Spain	222
Jamaica	95	Religious Liberty in Greece.. .. .	206
Langholm	63	Religious Liberty in New Caledonia	255
Netherlands	395	Religious Liberty in Japan	245
New South Wales	395	Religious Persecution in Asia Minor 127,	
Norwich	90	159, 191, 218, 252	
Richmond (Surrey)	157	Religious Persecution in Persia 31, 128, 217	
Shanghai	125	Secretarial Deputation Work 29, 63, 86,	
South London	30, 89, 157, 358	121, 155, 187, 249, 286, 391	
Swiss	189	Secretarial Visit to Switzerland	187
United States	93, 124	Week of Universal Prayer (The) 1893 27,	
Waldensian Valleys	91	40, 123	
Contributions 32, 64, 96, 128, 160, 192, 224		Week of Universal Prayer (The) 1894 285, 316	
256, 288, 320, 360, 396		Week of Universal Prayer Abroad	87



Evangelical Christendom.

JANUARY 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	1	The Baltic Provinces	20
ON MARTIN LUTHER	5	Notes from America	21
THE LIGHT OF THE WORLD	5	Notes from the Continent.. .. .	22
FAITH AND LOVE	8	MISSIONARY NOTES	24
UNITED COMMUNION SERVICES	10	BRIEF NOTICES OF BOOKS	26
A PLEA FOR THE JEWS OF OUR COUNTRY	12		
FOREIGN INTELLIGENCE:—		EVANGELICAL ALLIANCE:—	
France	14	The Week of Universal Prayer	27
Germany	16	Proceedings of Council	28
Italy	17	Secretarial Deputation Work	29
Spain	19	South London Branch	30
Turkey	19	Religious Persecution in Persia	31
		Contributions.. .. .	33

MONTHLY NOTES.

By the time that this first number for the New Year is in the hands of our readers the Week of Universal Prayer will be close at hand, if it has not already commenced. We would, therefore, urge strongly the importance of all who take an interest in this world-wide union of prayer doing the utmost in their power to make it a success. By this we mean not merely attending as many of the meetings in their neighbourhood as possible, but by seeking to come to these meetings in a spirit of prayer, believing the "exceeding great and precious promises" which have been given to those who ask, who seek, who knock. The success of a prayer-meeting is not to be estimated by the number of people who attend it, but by the number of believing hearts which they bring with them. And the result aimed at is not the satisfaction of seeing numbers who may attend, but the being able to record that the prayers offered have indeed reached the throne of God, and have brought down the blessings which have been sought from Him.

It has already been suggested in a former number that it would be well to shorten the time usually allotted to speaking, and thereby gain more time for prayer. Too many, it is feared, go rather to hear a favourite speaker than with any serious purpose of approaching God in prayer, and it is therefore most desirable that greater prominence should be accorded to prayer than to speech. Short, weighty words, whether from the chairman or the appointed speaker for the day, may be of much use in calling attention to the subject, and in encouraging the meeting to plead with faith for it. But such remarks may be none the less profitable if only short, and wisely kept in subordination to the chief

object, which is the actual pleading with God for the mercies sought. May a true spirit of believing intercession be abundantly vouchsafed to all who meet during this Week of Prayer.

There is one subject for prayer, which at the present time is much upon the hearts of many of God's people, and should commend itself to all—namely, that the cruel persecutions of inoffensive Christians in Russia and Siberia may cease. There is definite mention of the subject, in general, in the programme for Wednesday "that all persecutions of Christians may be stayed," but it might well be mentioned in prayer at any of the meetings, as the programme is not intended to prevent any allusion to special subjects which may be called for by special circumstances, but only to ensure a general agreement as to the subject for the day. As it is to be feared that these persecutions have of late increased, it is the more to be desired that the sufferings of these brethren in Russia should be frequently brought before the throne of grace. "Remember them that are in bonds as bound with them, and them that suffer adversity as being yourselves also in the body."

All who value the evangelistic work of Mr. Moody will rejoice in his late escape from the perils of the deep. It was a position of no small danger for the steamer in which he was sailing to New York to be helplessly adrift in the Atlantic, 700 miles from land, with screw shaft broken, and the stern of the ship so injured as to admit thirty feet of water into the after compartment, and to add to all rough weather causing the vessel to roll fearfully. But Psalm cvii. 28, had a fulfilment. "Then they cry unto the Lord in their trouble and He bringeth them out of their distresses." Mr. Moody held a prayer-meeting, in which (he says) "Protestants, Catholics, Jews, all joined. It was really a most impressive meeting. We earnestly asked God to save us from the dangers with which we were surrounded, to calm the elements, and send to our assistance some friendly ship." All three petitions were granted, and before the week was ended a thanksgiving meeting was held when the ship was in Queenstown Harbour, when they "praised the Lord for His goodness," and many who read of the deliverance will re-echo the praise.

It may encourage belief in the efficacy of prayer, if we quote some words spoken by Mr. Moody to the reporter of an American newspaper when the vessel cast anchor in Cork Harbour. "There never was a more earnest prayer to God than that of those 700 souls on that helpless, almost sinking, ship in mid-ocean last Sunday evening, when we met in the saloon to implore God's help, and God answered us as I knew He would. He sent us a rescuing ship, and He calmed the sea so that for a week it was as smooth as it is in this harbour, though there were storms all around us. It was the grandest test of prayer I ever knew. My son was with me. He is a student in Yale College, and the learned professors there have instilled into him some doubts about God's direct interference in answer to prayer. After we had prayed that night I had reached a point where I cared not whether it was God's will that we should go up or down. I determined to go to rest as if we were sailing safely on our way. My boy couldn't rest. We were fast drifting out of the track of vessels, and our peril was extreme. About a quarter past two o'clock he came and woke me, telling me to come on deck. There he pointed out an occasional glimpse of a tiny light that showed over the waves, as our ship tolled heavily from side to side. 'It is our Star of Bethlehem,' he cried, 'and our prayers are answered.'"

Our German correspondent, last month, gave an interesting account of the Wittenberg festival, held October 31, and especially called attention to some words in the document signed by the Emperor and the Protestant Princes, and their representatives, which should call forth thankfulness that the blessings of the Reformation are so distinctly recognised. The words are: "In our Common Protestant faith we have earnestly prayed to the Almighty and most merciful God, that He may preserve to our Protestant people the blessings of the Reformation. As from our heart we confess the faith, common to Christendom, in Jesus Christ, the Son of God, who became man, the crucified and risen Saviour; and as we hope to be saved by this faith, we expect from all ministers of the Protestant Church that they will exercise the duties of their office according to the Word of God and the pure Christianity restored to us by the Reformation."

That words such as these should have been "signed by the Emperor, and the princes who were present," including, we presume, the Duke of York, who represented our gracious Queen, his mother, is a most gratifying fact, in days when, alas! the name of Protestant and the ideas connected with the name are being repudiated by so many in our country. No less striking are the following words of the Emperor in his speech in the Luther House: "To us, the living generation, this renovated church is not only to be a reminiscence of former days, but at the same time a serious warning for the present age and the future. It is to us the eloquent expression of the blessings which God has given us, and daily renews to us, through the Protestant Church. Not to lose this blessing, but to maintain it in a grateful and believing heart is our duty—for our hope in life and death rests on our holding fast the eternal truth. We have again confessed our faith to-day in the sight of God, and we do not forget that this Confession still unites us to-day with the whole of Christendom. This is a bond of peace which reaches beyond the separation. There is no coercion in matters of faith, the free conviction of the heart can alone decide in these things, and the knowledge that it is so is a blessed fruit of the Reformation. We Protestants assail nobody on account of his faith; but we hold fast the confessions of the Gospel unto death. This is my assurance, my prayer, my hope."

It has not, alas, always been the case that "Protestants assail nobody on account of their faith," for history since the Reformation records too many instances to the contrary. In fact, it took time for those who had been brought up in a system of persecution, such as the Church of Rome, to get rid of the corrupt influence to which they had been so long habituated; nor even throughout the seventeenth century had Protestantism shaken off this evil example. Nay, it survives in spirit even to the present day in the exclusiveness and ill-will with which too many Protestant churches regard those who differ from them. Even in Protestant Germany (as we read in Mr. Kilburn's interesting paper in our last issue entitled, "The Lutheran Church in the Baltic Provinces"), "The Baptists have suffered far more at the hands of the Lutherans, than the Lutherans have at the hands of the Russians;" again, "The history of the Lutheran Church in these provinces is stained with persecution after persecution. The Moravians were forbidden to preach or to hold meetings; they were arrested, imprisoned, flogged, banished." Things (as he adds) are better now, but the noble words of the Emperor will, we trust, show to his subjects, as well as to others, what Protestantism should be.

The first charge of the Bishop of Durham lately delivered to his clergy has excited a great deal of attention owing to the very practical character of the message which it contains as touching social questions. The Bishop has already done good service as a pacificator in trade disputes, and he seems impressed strongly with the idea that Christianity has a mission of this kind, which is not sufficiently recognised by the clergy or laity. That there is a large and important sphere in social questions for Christian influence, no one who reads the Bible can doubt. "As we have opportunity let us do good unto all men," as well as "Especially unto them who are of the household of faith;" and the zeal of the Bishop in this direction is much to be commended. What, however, is to be deplored is the confusion of the ideas of the Church and the World into which he is betrayed by his favourite notion of what he calls "the Gospel of the Incarnation." According to this theory—a theory which has no sanction from Scripture—all men are children of God by virtue of the Incarnation, and should recognise their brotherhood by brotherly love.

It is, however, not on the Incarnation, but on the atoning efficacy of the Cross that Scripture bases the privilege of pardon, acceptance and adoption to be the sons of God. The Incarnation was a step, and a very important step, in Christ's saving work, but it was not that which effected salvation. Nay, we have His own express testimony that without His death, the Incarnation would have affected none but Himself. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Moreover, it is the personal acceptance of Christ crucified which gives the believer the privilege of sonship. "As many as received Him to them gave He power (or privilege) to become the sons of God." Bishop Westcott will, we fear, find little response in unconverted men to an appeal for brotherly love grounded on the supposition that they are the children of God. The selfishness of the natural heart will not be so easily overcome. It needs the Spirit of God to produce brotherly love, and that He alone does in those who are born again by faith in Christ Jesus. "Whosoever believeth that Jesus is the Christ is born of God, and whoso loveth Him that begat loveth him also that is begotten of Him."

It is true, St. Paul, in addressing the Athenian philosophers, argues from natural grounds, that men, "being the offspring of God," should reject idolatry, and on similar natural grounds mankind may be exhorted to abjure selfishness, but St. Paul does not confound this natural motive with that furnished by Christianity, for he is meeting heathen on their own ground; nor does he speak of the Incarnation as having made men God's children. Nevertheless all must appreciate the aim of the Bishop in seeking to bring the influence of Christianity to bear on the rugged and selfish natures of men in general. We are persuaded, however, that this can best be done by faithful preaching of the Gospel of the Cross of Christ, by believing which men are brought into the family of God, and so within the circle of that brotherhood who are furnished with an adequate motive as well as with a power to love one another. To look for brotherly love, in the Christian sense, from unconverted men is to expect to gather grapes from thorns, and figs from thistles.

There is one way, however, in which Christianity may affect those, as yet, outside its immediate sphere of influence, and that is by the force of example. If those who are Christians in truth, as well as in name, would more endeavour

to show to the world around what brotherly love is, we might expect the force of example to shame even natural men into seeking conformity with a way so much more excellent than that of human nature. But, alas, when we look to those who should set the example, and who have at command both motive and power to exhibit it, how sad is the picture which we behold of divisions, strifes, discords, and variance, and these mostly arising from the very source—that of religion—which should furnish a bond of union. More than ever, therefore, should we value the aim of the Evangelical Alliance to promote brotherly love, and that not on the ground of nature but of grace, not by natural methods but by spiritual power, not by the rigid bands of ecclesiastical conformity, but by the living force of love “shed abroad in the heart by the Holy Ghost which is given to us.”

ON MARTIN LUTHER.

Blow up the Trump of God,
The sleeping Church awake,
Muster the saints to war,
While Pope and Princes quake;
Thou greatest son of Saxon blood,
High champion of the rights of God.

Purple or gold or sword
Thou hast not. Faith alone
Thy prowess and thy might,
Against th' imperial throne,
Against the thunder and the keys
Of Rome's world-shaking menaces.

Faith in the living God;
And Word that cannot lie;
Faith in Christ crucified
Alone to justify.
Blow the loud trump with God's own
breath,
And wake a world that sleeps in death.

Responsive leaps to life
The Church of God new-born,
Instinct with Heaven's fresh grace
And pulses of the morn
Alive, and never more to die,
But clothed with immortality.

Truth in her hand to smile
The powers of Error down;
Peace on her swift-shod feet;
Candour and light her crown;
Her only watchword—"Thus God saith";
Her only inspiration Faith.

Hail Luther, reverend name,
Glorious through every land;
While Time fulfils her orb
Thy just renown shall stand;
And all God's saints in all the earth
Shall bless the day that gave thee
birth.

H. J. R. MARSTON.

THE LIGHT OF THE WORLD.

No fact is more universally recognised than this, that men have more consideration for themselves than for others. *Look out for number one* is thought to be a fit expression of the law of self-preservation. Intercourse between man and man is regulated by this fact. The whole constitution of society and the laws by which society is held together imply the existence of self-preference in every human breast. The object of each individual is to get for himself as much of what is good in the world as possible. His powers are for the purpose of enabling him to battle for his rights, and save himself from being dispossessed of any good. Various schemes are brought forward for the amelioration of society, but their aim is simply to adjust the rival claims of men so that every man may have what is his own, and that is thought to be the most perfect system

that secures this end most perfectly. No one dreams of anything so Utopian as an attempt to make men prefer others to themselves or be as mindful of the interests of others as they are of their own. Yes, there is One, and that is Christ. This is the Utopia that He proposes to bring down from God out of heaven. He undertakes to implant in every man a principle more powerful than self-love, and cause men to find more happiness in imparting to others than in procuring for themselves. The descent of the New Jerusalem from God out of heaven, is just the Apocalyptic way of representing the triumph of His Gospel among men. That great dragon, that old serpent, the Devil—Satan—is on the throne of the world, because self is on the throne of man's being; and when self is dethroned, then the god of this world is discrowned, and his king-

dom is precipitated like lightning from the skies.

It is very evident that a world in which the selfish aims and claims of all men are delicately balanced and kept in careful equilibrium, must be a very different world from that in which each individual lives for his neighbour, and devotes his powers and opportunities to the advancement of his neighbour's good. Under the former the belligerent feeling abides, only it is hindered from expressing itself in actual combat, and every man is tormented at heart because his neighbour has good that he has not. True happiness is impossible where there is a rivalry of interests. It is only possible where men are actuated by a feeling that causes them to have more enjoyment in giving than in getting, in serving than in being served. Now it is of little account to say that traces of a command to love our neighbours as ourselves may be found in this or that religion; as a recommendation or as a precept it amounts to nothing, except it be accompanied by a power so to change the heart and revolutionise the being as to give the ascendancy to love.

This is the stupendous scheme of the Gospel of Christ, and it gets the name of Gospel because it offers to every man, just as he is, that which will change his nature and cause joy to be connected not with getting but with giving, not with compelling but with serving. The love of God, as expressed in the sacrificial death of Christ for the sinner, satisfies the latter that the mighty God has his interests at heart, so that it is no longer necessary that he should be concerned for himself, and at the same time assimilates him to this loving God, so that he finds his pleasure in promoting the interests of others. "With thee is the fountain of life, at thy right hand are pleasures for evermore." That is, united to God, we find joy where God finds it,—in blessing others. This idea runs through the Sermon on the Mount. God is there described as profoundly concerned for the individual believer, so that the latter need have no anxiety for clothing, sustenance, and other good; not a hair of his head can fall without the knowledge and consent of God. If infinite wisdom and power are employed in administering the affairs of the universe with reference to my interests, then am I free to employ my powers in aid of my fellow-men. "Be ye perfect, even as your Father in heaven is perfect." "A new

commandment give I unto you, that ye love one another as I have loved you." Here the love of God to the believer is the first experience, and the corresponding love to his fellow-believer becomes a possibility, a tendency even. The love of God shed abroad in the heart does not minister to the selfishness of the heart, for it comes through the Cross, where we see the selfishness of man warring against the love of God, and exhibiting its own odiousness and consummate folly; and we are thus crucified to the world and the world to us. And he only is a true disciple of Christ who is made like Him in this victory of love over selfishness. The Gospel is the wisdom of God, and the power of God to salvation,—i.e., deliverance from the self-life to the love-life.

Christ is the Light of the world because He shows self to be the curse of the world and love to be its redemption, and gives us to see Utopia,—that is, the New Jerusalem, to be descending from God out of heaven, having the glory of God and the resplendency of a stone most precious.

PART II.

The Light of the world is an orb that never sets. The world may hide itself behind clouds and mist and deny the Sun of Righteousness, and ignore the fact that what light it has is from Him; the fact remains the same. The Orb of Day is in the skies, robed in essential glory. Not to know Him is to know darkness. The children of light are they to whom Christ is the great Teacher and the everlasting Light-bearer. Progress consists in the augmenting reception of the light of the Son of Righteousness. Christ is in the world, redeeming it from darkness, being revealed in the world and manifested in His people.

Christ is the Light of the world because God was manifest in Him. The will of the Creator is the light of the creature, and there is no other possible light. That will of God is revealed in the law of God. But in the minds of the disobedient there is a repulsion for law, a necessary antagonism. The will of God becomes more gloriously and more winningly revealed in Christ's person, and in the Gospel, which is a living photograph of Christ.

That which maketh manifest is light, and the presence of the Light of the world makes manifest the darkness of the world.

1. It was so among the Jews. Jesus of

Nazareth lived the life of God upon the earth; His character was the character of God; His will the will of God. As men treated Christ, they showed how they were affected towards the character of God. They saw no beauty in Him that they should desire Him. They declined to learn of Him. Proceeding further, they commanded Him not to teach. They set a price upon His head. They refused to let Him live. They preferred Barabbas, the worst of felons, to Him. All classes united in putting Jesus to an ignominious death. In all this they showed how they were affected towards the Light of the world. If man could be invested with needed power, and should actually extinguish the sun, what a tremendous crime would it be: a crime not merely against the perpetrators themselves, but against the world that should have been illumed by the sun, even the entire human family. This did the Jews; they put to death the Son of God, and did their best to extinguish the Light of the world, and bring a pall over this mundane creation. Their awful condemnation is written at the Cross, nailed to the very cross of their Victim, so that all the world may see it when Christ is lifted up.

The Greeks were magnificently developed in culture, art, polish, genius. If culture could have saved the world they would have saved it. They had a great admiration for beauty; they were quite sure that if ever a perfect man would appear they alone would know how to appreciate the marvellous vision. The barbarian world might of course be expected to heed him not, but the Greeks would crown him in their Olympic assembly and confer apotheosis upon him. Well, the Light of the world passed from Judea to Greece; the Greeks had their opportunity: what was the result? The wise, the noble, the mighty, and not only the rulers but the mass of the ruled, would have nothing to do with the Messiah, crucified at Jerusalem for the sins of mankind; the story of the Cross was foolishness unto them. They could not give up their Apollo, Jupiter, Minerva, Venus, Neptune, Pluto, Hercules, Bacchus and the like for

Him. Nearly three centuries they fought against the truth of Christ, till Julian cried out, "Thou hast conquered, O Galilean!"

This nineteenth century of ours glories in its liberty and its endowments, and has been racking the past sixty centuries for spoil and forgotten glories, and sits as a queen, unrivalled,—the phoenix of ages. The wisdom of the Greeks has become the gossip of the people, and the pyramid of society out-tops the Alps. It must have been this eclectic age that prophecy had in view when it said:—

"Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee; with thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures." "Thus saith the Lord God: Thou sealest up the sum, full of wisdom and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering; thou art the anointed cherub that covereth; and I have set thee so. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

In the same wonderful chapter (Ezek. xxviii.) mention is made of the judgments that shall come upon this princely one. Well, what shall be the special condemnation of this age? It is that Christ is more clearly and confessedly revealed as the Light of the world than ever before, yet the wise and noble, the rich and mighty, the magnates of literature, the leaders of thought, and they that handle the thunderbolts of the press, pass the Gospel by with unconcealed disdain. They are being judged by the Gospel, as the Greeks were and as the Jews were; and the time is at hand for the judgments of the Son of God to be manifested, when confusion unconceived of shall cover the rulers of the opinion and practice of the day.—G. B.

FAITH AND LOVE.

(By GEORGE F. PENTECOST, D.D.)

How refreshing it is after reading through the dark story of sin and apostacy recorded in the Book of Jude, to come upon these closing words: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And then how precious the benediction at the close: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." These warm and loving words are like the Everlasting Arms underneath us.

I suppose that the majority of Christians will agree that their chief spiritual distress grows out of their lack of faith and love. At least my experience with anxious and distressed souls leads me to believe that the lack of faith and the lack of love are the most distressing of all states of mind to the child of God. "I have so little faith," says one, and "my love is so weak and fitful," says another, "that I can scarcely dare believe that I am a Christian at all." Introspection for these two graces goes on till discouragement overtakes them, and they speedily fall into the ranks of those whose "knees are feeble" and whose "hands hang down." We do not say that there is no place in a Christian's life for introspection, or self-examination; but we are thoroughly convinced that more Christians become weak and discouraged from this habit than from almost every other cause. Especially is this true of those who are blessed with a sensitive conscience and warm affection. I am sure that all will agree that both faith and love are apt to disappear from the consciousness just in proportion as they are looked for. Let the eyes of faith and love be turned upon the object of their trust and affection, and they grow strong; but turn your eyes upon them and they are abashed and hide themselves away from sight.

Now, the trouble—at least a main one—in my judgment lies not so much in the lack of these graces, as in a misunderstanding of their use and the secret springs of their life and power. The Psalmist says: "All my springs are in thee"

(Ps. lxxxvii. 7), and again he declares: "Whom have I in Heaven but thee, and there is none on earth that I desire beside thee." (Ps. lxxiii. 25.) The trouble is that we are looking in the wrong place for the springs of faith and love. Both of them grow from God downward into our souls rather than from us upwards to God. A misreading of these two apostolic exhortations will turn our joy into sorrow and our hope into despair, whereas a proper reading and a careful observance of them will make us strong in faith and abundant in love. I shall attempt to interpret them in as small a space as the greatness of the theme will allow.

"Building up yourselves on your most holy faith." This is or ought to be our first care. But before attending to it, it is well to look carefully to the exhortation, and find out exactly what we are charged to do. This passage is a very oft-quoted one, especially in public prayer; but it is more often misquoted than otherwise, especially in the substitution of the preposition upon which the exhortation hinges itself. "Building yourselves up 'in' your most holy faith," is the common form in which it is quoted; whereas we are told to build ourselves up "on" our most holy faith. Surely there is a difference in the meaning of "in" and "on," and the difference becomes momentous in the use of them in the midst of these words. Now, if we set out to build ourselves up in our most holy faith, we begin at once to think of the faith we have in us toward the Lord Jesus, and, finding it so small, we at once are smitten with the fear that, if our faith is to be the foundation of our hope, or of the soul building we are exhorted to erect, it is not sufficient to bear the weight of them. Like a heap of sand, it slides from under the weight we would lay upon it, and we say if our building is to rest on our faith, it will fall.

Now, the truth is that the word "faith," in this passage, does not refer to that exercise of mind and heart by which we lay hold on Jesus Christ at all. It is true that our faith is often spoken of, in the sense in which we have just used it—namely, our "trust" and "confidence" in God; but this is not the meaning here. The "faith" spoken of here refers to the

object of our faith, or the *foundation* of our faith, or the *substance* of our faith, rather than to the *exercise* of our faith. It is that upon which our faith rests, as is indicated by the very terms of the exhortation. "Building up yourselves on your most holy faith," seems at once to carry us out of ourselves into another. It points to a foundation rather than to a process. That is to say, the command to build indicates what we are to do, while the word faith indicates what we are to build. But we may get at the meaning of the word faith in this passage by calling attention to one or two other passages in which the word faith is used in the same sense as in this passage. In the third verse of Jude we have these words:—

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that you should earnestly contend for the faith once delivered to the saints. For there are certain men crept in unawares . . . denying the only Lord God, and our Lord Jesus Christ." Now the "faith once delivered to the saints" is the revelation which God has made of himself in our Lord Jesus Christ. This has been denied, and the apostle exhorts that this revelation be earnestly contended for and defended against all denial. The faith here is not the spiritual exercise of believing, but the matter believed. For a commentary on this passage let me turn your attention to 1 Cor. xv. 1—4: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved, if you keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Now here we have the Apostle Paul reaffirming the Gospel, or the true faith which he had delivered to them, and exhorting them to *hold it fast*, as Jude had exhorted his readers earnestly to *contend* for it. What that faith is, is declared by Paul to be the sublime and saving fact of Christ's death, burial and resurrection. This, then, is our faith which we are to "hold fast," "contend for" and "build upon." But take another Scripture (1 Cor. iii. 11—15): "For other foundation can no man lay than that is laid,

which is Jesus Christ. Now, if any man build on this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it. . . . If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as by fire." This makes it plain what our faith is as to the fact of—viz., *Jesus Christ*—and as to the relation of it to the work of soul and life building—viz., *the only foundation*.

Let us now consider our faith in the light of these Scriptures, not as the mental and affectional operation of trusting, but as the object of our trust and confidence. This at once puts the exhortation to build up ourselves in a new light. It is not to build up our faith, but to build up ourselves. It is not to build up ourselves on the faith we have in Christ or God, but to build up ourselves on Jesus Christ, who is the only foundation, and who died for us and rose again. This carries us out of ourselves for foundation, and enables us with all our weakness to cast ourselves upon one who is a sure foundation and able to save unto the uttermost.

The man that trusts and builds on anything in himself is sure sooner or later to fall, and this explains the apostasies recorded by Jude. To counteract and guard against this danger he exhorts his brethren to have no confidence in the flesh, but build up themselves on their most holy faith—i.e., on Jesus Christ and His finished work. This is most comforting and encouraging; for, weak and helpless as we are, we are permitted to build upon one who can never be moved, and if we build on Him we shall be as Mount Zion.

Turn, then, your discouraged eyes away from yourself to Him. Think not of the feebleness of your faith, but upon the strength of Him who is the object of your faith, its very foundation and substance. No power can shake the soul which builds itself on Christ. For, as He is before God, so are ye who trust Him. But if you seek to build on anything in yourself, even if it be the faith you have in Christ, you will find it is a crumbling foundation, and you yourselves will be swept away by every storm of trial or temptation that comes. "We are the circumcision, which worship God in the spirit, rejoice in Jesus Christ and have no confidence in the the flesh." (Phil. iii. 3).—*Brooklyn* (N.Y.) *Independent*.

UNITED COMMUNION SERVICES.

IN our last issue reference was made to an admirable letter from the pen of the Rev. W. Hay Aitken, which appeared in the *Record*. We intended to include the letter itself, but by an oversight, it was omitted. We have now the pleasure to give the letter *in extenso* :—

Sir,—I have read your article in last week's issue (*Record*, September 30) on the Grindewald Communion with feelings of sorrowful amazement. "*Et tu, Brute!*" I had indulged the hope that, whatever else that Conference might have done, it would at any rate have so far enabled the members of the various bodies that took part in it to understand each other as to bring about a cessation of uncharitable thoughts and expression on both sides. I had thought that even narrow High Churchmen would have been ashamed for the future to speak of Nonconformists as schismatics after the practical proof that had been given in these unique gatherings of the presence amongst them of an earnest desire to find out what may be God's way of reuniting us all, and to fall in with it when it is discovered. And now my hopes are rudely dashed, not by the effusions of a Mr. Henson, which only provoke a feeling of compassion, but by the calm, deliberate utterance of the leading organ of Evangelical thought in our Church—a paper, I rejoice to say, usually favourably distinguished amongst its contemporaries for its fairness, its generosity, and its true liberality. I understand you to prefer a definite charge of schism against our Nonconforming fellow-Christians, and to claim that as schismatics they should be the subjects of a rigorous excommunication till such time as they repent of their contumacy, renounce their "acts of schism," and meekly accept whatever we ask them to accept, whether it be the Thirty-nine Articles, the Baptismal Service, the Athanasian Creed, or the Lincoln Judgment.

This extraordinary conclusion seems to be based on an argument in which the ambiguous term "fundamental" is made to do yeoman's service. Now, inasmuch as truth and honesty lie at the foundation of all morality, that is a fundamental question with every man which involves the deliberate sacrifice of his conscientious conviction, whether the particular point do or do not seem grave to his next-door neighbour. Would the late Mr. Spurgeon have been sacrificing anything less than

the fundamentals of Christian honesty if, to escape the excommunication with which you think our fellow-Christians ought to be visited on their failing to conform, he had consented to read our Baptismal Service over an infant? Yet, if I understand you rightly, he would have been bound thus to violate his conscience, or to incur the penalty of excommunication from the Table of our Lord on the ground of schism.

Sir, this charge of schism is a two-edged weapon, and is, in my judgment, much more likely to injure the man who uses it than him against whom it is used. The Dissent of our period is the product of many factors; self-will, crude dogmatism, superstitious bibliolatry, education, innate prejudice, political convictions, personal associations—these and many other things evil and good may have had to do with its genesis and with its maintenance in particular cases; but by far the most obvious and important factor of all has been the action of those who represented our own dear Church in days gone by. We have manufactured Dissenters by our Acts of Uniformity, which all intelligent Christians must now admit to have been a grievous mistake; by the hostility of our Bishops and clergy (as in Wales) to Evangelical truth; by the worldly Erastianism of the Restoration; by the cold theism of the eighteenth century; and then, when we have driven forth Christ's sheep, because, as He foretold us, they would not follow a stranger, we have the effrontery to turn round upon the victims of our ineptitude and unspirituality, and call them schismatics whom it is most improper to admit to the communion of the body and blood of our Lord. These men, or their progenitors, were fighting the battle of civil and religious liberty when we were imprisoning John Bunyan and sending Jefferys to bully Baxter—but they are schismatics! They were reviving vital godliness while our clergy were hunting foxes and drinking port wine copiously—but they are schismatics! They sacrificed position and emolument and faced poverty and degradation, while our Hanoverian prelates were rolling up exorbitant fortunes—but they are schismatics! They saved the country population in many parts from absolute heathenism while many of our country parsons were presiding over the carousals of the public-

house or assisting in the orgies of the squire's dinner-table—but they are schismatics! Do you suppose that He “Who has the key of David, who opens and no man shutteth, and shutteth and no man openeth” would have called them so? Sir, if that federal union—which seems now, thanks to the Grindelwald Conference, within the range of practical politics—is ever to be brought about, one condition of it must be an absolute abandonment of this supercilious attitude on the part of us Churchpeople towards those whom the follies and sins of our fathers have made what they are—Dissenters; and an assumption, instead, of such an attitude of penitential meekness as the circumstances of the case demand. It would be well if those who hurl at their fellow-Christians this charge of schism would reflect on the questions, What is schism? and who are schismatics? If separation from a previously existing form of Christianity is schism, then are we schismatics who have broken away from the doctrine and discipline of Rome. But if this definition be modified so as to avoid condemning ourselves, what is the modification that we are to adopt? Are we prepared boldly to say, “Schism consists in separation from that particular type of Christianity which commended itself to the judgment of those three very ‘shady’ Christians, Henry VIII., Elizabeth, and Charles II., and their courtiers, lay and clerical”? Few of us believe in the plenary inspiration of this illustrious trio, though we may thankfully believe that in the providence of God their peculiarities have been used to bring about a type of Church doctrine and government amongst us that comes nearer to the primitive model than any other now existing. But what if the standards thus set up contain much that is open to legitimate question—much that we ourselves are only able to accept with certain qualifications of our own? May not we be still the chief authors of schism if we decline to admit into Christian fellowship those who are not able to read these qualifying glosses between the lines of our formularies? Possibly they may not be as

skilful in ecclesiastical hermeneutics as we are; perhaps not as ingenious, but surely not less ingenious. Does that make them schismatics? One cannot accept the categorical statement of the Athanasian Creed with regard to the certain damnation of all who do not accept the statement of the Catholic faith which it contains. One cannot receive the equally positive assertions of the Baptismal service; a third objects to the direct absolution as an interference with the Divine prerogative; a fourth objects to the bondage of a liturgical service. But why multiply illustrations? The point is, who is the author of schism—he who insists on the acceptance of what it certainly is not necessary to accept as the condition of union, or he who finds himself precluded by a conscientious objection from complying with this condition? The hopeful feature of the Grindelwald Conference was that all this was clearly recognised by Churchmen and Nonconformists alike. No suggestion was made of a return to the theory of uniformity. Meanwhile, till the terms of some such federal union could be decided upon, what more natural, what more desirable, than that these Christian men should gather around the Eucharistic feast, and witness to the fact that “we being many (and many men have many minds) are one body, because we are all partakers of the one loaf”? Thank God for the true humility displayed by these brethren in Christ, who never thought of standing upon their dignity and declining to be recipients only where others officiated; and thank God for a bishop whose instincts were true enough and whose sympathies were broad enough to welcome such an opportunity of testifying to the true spiritual union that does now already exist! But the sequel is too sad: these brethren rise from the Communion feast of peace at Grindelwald only to hear the war-whoop of frenzied indignation shrieked by ecclesiastical fanatics, and sadder still, the deliberate sentence of a fresh excommunication fulminated by the *Record* newspaper.—W. HAY M. H. AITKEN.

A PLEA FOR THE JEWS OF OUR COUNTRY.

By the Rev. J. F. T. HALLOWES, M.A.

THE Providence of God has located in England more than 100,000 Jews. They represent various trades and occupations, and are a very law-abiding and respectable section of the community, seldom figuring as criminals in our police-courts. Some few of these interesting people have become Christians, but we have not shown any special anxiety that they should receive our Christ as their own Messiah. Here, however, we clearly fall short of the spirit of the New Testament, the command of Christ, and the example of the Apostles. He ordained "that repentance, and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem." (Luke xxiv. 47.) Thus St. Paul, though "an Apostles of Gentiles," went "to the Jew first," according to the repeated testimony of the Acts of the Apostles. How can we excuse our neglect?

Some are tempted to regard the conversion of the Jew as a hopeless task. Facts, however, abundantly disprove this assertion. The late Dr. Delitzsch, of Leipzig, aided by Dr. Dalman, in an important pamphlet on the results of Jewish Missions, estimates that since this century began, and Jewish Missions of the modern order were first organised, 100,000 Jews at least have been baptised. Not a few of these converts are persons of culture and social position, such as Neander, the gifted theologian and author of the well-known Church History, Lord Herschell, the ex-Lord Chancellor, son of Ridley Herschell, Dr. Adolph Saphir, one of the most learned of Presbyterian Divines in England, and Lydia Montifiore, of the wealthy family of which the late Sir Moses Montifiore was the the most prominent representative.

In our own country Jewish Missions have had a success far greater than many persons suppose, and one which has been secured at no remarkable cost of labour and money. It is estimated by a Bishop of the Church of England, that at the beginning of this century there were not thirty known converts, but that now out of the Jews computed to reside in Great Britain, there are 5,000 who are professing Christians. There is nothing then specially disheartening about the unbelief of the Jews. The "vail," which St. Paul says

"is upon their hearts," does not cling to them, judging by results, so firmly as it does to the hearts of Mohammedans, who proportionally have responded far less than Israel to the proclamation of the Gospel. Nor can we excuse our neglect of the Jew by the fact that he has God's Law and observes it as the heathen do not, since the insufficiency of the law to justify or to sanctify the soul is declared in the very fact of the proclamation of the Gospel. St. Paul says (Gal. iii. 21), "If there had been a law given which could make alive, verily righteousness would have been of the law."

In fact there is no argument to justify the prevalent indifference to the conversion of the Jews which will bear for a moment the light of the revealed will of God in the New Testament. O that true Christians had the same zeal now to evangelise them as nominal Christians had, and in some countries still have, to persecute them. Surely Christendom is a debtor to the Jews, not only because through them as concerning the flesh Christ came, and because they were the first ambassadors of Christ to our pagan ancestors, but because she has inflicted upon them centuries of spoliation and persecution. England, in her reparation for the past, has led the way amongst the nations of Europe, advancing from toleration to the bestowment of civil and religious liberty, but surely the Christian Church ought to continue this indemnification, as only she can, by imparting to Israel, by the grace of God, the Gospel of Christ. To this end I would venture to suggest that certain practical steps be taken.

1. Let us carefully study the Jewish question in the light of history, prophecy, and present-day events. The progress of the ages which exhausts many a problem of its significance only adds meaning to this.

2. Let us remember practically two Divine commands, "Pray for the peace of Jerusalem." (Psa. cxxii. 6.) And, "Ye that are the Lord's remembrancers take ye no rest, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." (Isa. lxii. 6, 7—Revised Version).

Many of "the Lord's remembrancers" have seldom or never prayerfully reminded

Him of the national and spiritual desolation of Israel. But let us not act as if these commands were abrogated. Our public and private intercessions should embrace the Jews. On the Lord's day let us frequently in our worship entreat that they may be grafted again into their own olive tree, and on the day of their Sabbath (Saturday), when so many thousands of them are assembled in their synagogues, and when Christian Missionaries in numerous Mission Halls are preaching Christ to them, let us make a practice of beseeching God that the veil may be removed from their eyes. At least once a month prayer should be made in some prayer meeting of the Church for the sons and daughters of Abraham, as definite in character as that which now sometimes obtains in behalf of Foreign Missions generally.

And surely, too, in face of the fact that multitudes of Christians have no heart-deep interest in the nation that has given them their Bible, we ought to ask God that the whole Church may reach an intensity of desire on behalf of the Jews which may be able truly to express itself in the language of St. Paul, "My heart's desire and my supplication to God is for them, that they may be saved." (Rom. x. 1.)

3. I would even venture to plead with Ministers of the Gospel that they would refer more to the Jews in their ordinary ministrations, seeking to arouse Christians to a scriptural interest in the only nation in the world whose origin, present position, and destiny are clearly revealed in the Bible. Ministers especially ought to be students of the Jewish question and authorities upon it.

4. And if we have personal influence in regard to individual Jews, can we not utilise it for their higher interests in larger measure, by asking them to read the New Testament, or some suitable book or tract, by inviting them to our places of worship, and by presenting to them with real and affectionate solicitude the claims of Jesus of Nazareth? Such faithful efforts may be made without the slightest transgression of politeness, indeed, they have often been so made that Jews have regarded in the light of sincere friends those who have sought to evangelise them, and even while they have resisted the message they have loved the messenger. Specially would I lay stress on inviting Jews to our churches and chapels; as it would be no breach of courtesy for a Jew

to invite us to his synagogue, so neither is it for us to return the compliment. In many ways it is our duty to prove to the children of Abraham in our city, that we have towards them the spirit of love, that we abhor the taunting sarcastic attitude of some mere nominal Christians, that lingering ghost of mediæval persecutions, which finds in the very name, Jew, a reason for reproach and dishonour. And as once the hatred of Christendom hardened them in unbelief, let us show them how that, as far as we are concerned, our Christ-like love burns with a flame as vehement as once burned the Christ-less hatred of our ignorant ancestors. Thus shall we remove the remains of a great barrier between the Jew and the Cross.

Great are the opportunities of effective service which God is giving us, by bringing such numbers of Jews to our very doors. We have not to cross the sea to reach them, nor laboriously to acquire another language in which to address them. And while we have to apologise for the past conduct of our nation in inflicting on them not a few disabilities and degradations, we have not, thank God, to apologise for our present day persecutions. It is no small advantage in approaching English Jews with the Gospel that we are not representatives of a persecuting nation such as Russia. Have we not also special facilities for this work in the fact that they believe three-fourths of our sacred books? We cannot say to the Hindoos, "We honour your Vedas as you do. We use them in private devotion and public worship. They give us rules for our lives and texts for our sermons." But to the Jews we can use such language in regard to the Old Testament. We can tell them that the prophets, priests, and psalmists, as men inspired by God, have taught us for centuries and are teaching us now great moral and spiritual lessons. Truly such opportunities and facilities are also responsibilities, and the largeness of the former implies the heaviness of the latter. Yet it is a melancholy fact that not a few Christians seem to have no sense either of their opportunities or responsibilities. To them the conversion of the Jews lies out of the realm of practical interest. If in theory they admit its possibility, in practice they deny it. Any enterprise to the heathen abroad, to the lapsed masses at home, any aspect of the thousand phases of the sectional philanthropy of our day, missions to soldiers, sailors, railway-men,

cabmen, &c., appear at once more practical and more important than missions to the Jews. Thus do they persistently ignore the Jews. Would that they would consider how great is the difference between their spirit and the spirit of that Book in which Israel has so great a place. Nor has God "cast away His people," after eighteen centuries of unbelief. In an impressive passage (Jer. xxxi. 36), He has likened the stability of the Jews as a nation to the stability of the great lights which rule the day and night, "If these ordinances depart from Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." And in the future which belongs to God, and which He alone is able to reveal, He has decreed that His ancient

people should not only exist but that they should have an honourable and beneficent place.

Two significant statements of Holy Writ teach us what will happen to the Jews and through the Jews. St. Paul says (Rom. xi. 26), "All Israel shall be saved,"—this is their revealed destiny in receiving blessing, Isaiah says (xxvii. 6). "Israel shall blossom and bud, and they shall fill the face of the world with fruit,"—this is their revealed destiny in giving it to the world. Surely, then, a people which has so great a place in the thought of God, which, though largely apostate now, is fore-ordained to become the great apostolic nation of the earth, should stir the deepest sympathies, and the most enthusiastic activities of Christians.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, December 16, 1892.

ALL are glad that the absence of the Rev. Dr. R. W. McAll is only temporary, and for a simple readjustment of the machinery of his important work, to better facilitate its future movements and strengthen its powers. We were among those he first saw previous to his decision in 1871 to follow what he justly thought must be a heavenly call to France. "We can trust you, come and teach us; all we have trusted hitherto have deceived us!" This, from the mouth of a distressed and frank-spoken Belleville workman, was to our mind, and to his, a true token; and we replied to his query: "If you have Abraham's faith, you will do Abraham's works." And the sequel everyone knows. God has blessed the work, which, among other things, has been a means of bringing together in Evangelical Alliance (without the name and without the opposition that a name generally meets with), Protestants of all shades and denominations, while he obtained from speakers in his meetings that rare boon of "no controversy." The present deficit in the funds of the mission will surely be quickly covered by English friends among whom he is now moving.

Another purely Evangelical Alliance working effort is the *Mission Intérieure*,

which, although slowly, is still spreading in Protestant centres. Old means fallen into disuse among us are proposed, such as sticking up of striking bills, and selling the *Relèvement* and other stirring papers in the streets, together with strenuous appeals to united effort of Christians in the Spirit of Christ to "work out" salvation among the ignorant and negligent around. "We have no right," says the worthy director, "to agitate our private party bannerets, nor to be jealous one of another, nor to stop at questions of secondary importance, when the Gospel flag is imperilled, and when the aid of all believers is needed to raise and unfurl it over France! We have no right to be weak in evangelizing France when the progress of materialism is so rapid! 'All French Christians are responsible for the evangelization of the French people.'"

To hear of free individual initiative should also fill the heart with joy and the mouth with praise; and it does so wherever the great, the awful, the tremendous need is perceived of reaching minds of every calibre, and of presenting every face of the diamond of Truth. None but shallow ignorance of human nature, and of God's wide, deep, grand heart of love revealed by Christ, would strive to stop a man from "casting out devils," because,

forsooth! he "followeth not us!" or to contend that devils are not cast out, simply for lack of personal verification of the facts.

Personal contact both with saints and sinners, would remove prejudice and save souls. Enquirers are little dealt with, and triflers and hardened sinners are not often brought face to face with eternity and individually entreated to surrender to God. And those who attempt this, or do it, are criticised and blamed for "compelling"! A revival is by many prayed for and desired, but when it comes in a garb not their own they perceive not! How often we have witnessed this, in Paris and elsewhere! God help them!

As to the outer world, so far as we can see things around, the enemy is bestirring himself vigorously in manifold new ways, or, to be more accurate, old ways with new names, exciting rebellion against God and man, with whirling rapidity, to suit an age of steam power and electricity. Surely all who bear the name of Christ should be up and doing!

"There is a godless crop growing up in France amongst the young on all sides, which is simply appalling. I have been working lately in Normandy in the large towns, and saw nothing but embryo young anarchists forming ready to help to capsize society shortly. No respect for themselves or others, filthy words, contempt of every thing that savours of religion. The men are mostly drunken; is it not fearful what a vast *Buvette* France is becoming! She is simply drowning her citizens in alcohol."

So far a private letter of an active long-time evangelist, and it too only forcibly tallies with what men of no religious profession notice and describe. Thus see again the following: "A terrible unconsciousness in the face of pressing and surrounding peril seems the most widespread feeling among the worldly." "It is marvellous! Who can tell what may occur to-morrow? At any rate, if we are in the throes of a Revolution, its probable victims—(the rich in this world)—according to ever-recurring history, will have foreseen the coming of the symptoms and saluted its approach with as much gay, foolhardy improvidence as the *gentil-hommes* of 1788 played with the new ideas of that time. Genteel drawing-room socialism, boudoir neo-Christianity, are now succeeded by table talk flattering to anti-semitism. But, says truly, a worldly-

wiseman, I contend that anti-semitism is the most dangerous form of socialism." May the Lord once more thrust down the rising monster—"revolution." There are probably more genuine Christian people in France than ever before, and the Lord takes note.

It is an interesting circumstance that the Academy of Inscriptions and Belles Lettres has elected as member, for successor to E. Renan, Philippe Berger, the Professor of Hebrew in the Paris Protestant Faculty of Theology. This session of our two Faculties, shows forty students in Paris, and forty-five in Montauban.

The French Academy has given five of its prizes to Protestant authors, for important works, one of which is "Charity in France," by Madame de Witt (daughter of the eminent statesman, M. Guizot). Her brother, Guillaume Guizot, died lately at the age of fifty-nine. He was on the Paris Bible Society Committee, and Professor in the College of France.

A member of the New Ministry, M. Siegfried, Minister of Commerce, is a Protestant. The Protestant professor Appell, of mathematical celebrity, has been elected member of the Academy of Science (Institut de France).

The Parish of the Oratoire is painfully agitated by the Presbyterial Council having unanimously proposed, for successor to the late eminent Pastor Recolin, a pastor considered rationalistic, M. Roberty. The Consistory does not agree to this. What the Consistory did, under plea of preserving unity, is now unfolding into contention, and will, it is feared, imperil once more the genuine Protestantism of the Reformed Church of Paris, by giving preponderance to the Rationalistic element. Strange inconsistency to draw together, under plea of union and fraternity, life and death, and call it charity.

In Rueille, near Paris, the Baptists have long had a meeting, Baptisms by immersion take place here and there, and progress is made. Pastor R. Saillens has taken up the editorship of the Baptist periodical, which bids fair to further the cause with spirit and vigour.

The President of the Swiss Confederation, L. Ruchonnet, has redeemed his promise not to retire from office (to which he is compelled by failing health) until he had seen the unconstitutional police decisions and bye-laws against full "Confessional" liberty in a fair way of disappearing. The settling of all such

questions are removed by parliamentary vote from the competency of the Federal Council, where political party feeling was too liable to bias decisions, and given over to the Federal tribunal, where law is alone supreme.

In France, the police regulations, or officious petty authorities, interfere with the Salvation Army, but, as in Switzerland, silly reports get every now and then abroad, invented by men who mock at truth, and are too often repeated by incautious religious papers, whose editors happen not to be friendly to this mode of evangelizing the people. Thus, lately, it got reported that the police had shut up the halls on account of disturbances, and the story was made "interesting" by the most outrageous falsehoods concerning the Salvationists. The fact was that some foolish young fellows, shopmen, made a row at the door of one of the halls and were taken into custody, and lost their places. And this, coinciding with Anarchical broils in Paris, induced the Salvationist officers wisely to omit their meetings in

that hall during two or three nights. Since then the meetings have gone on in perfect quietness, and last Thursday there was not standing room, and eight persons came forward to give themselves to God. A gentleman in the hall remarked to the *Maréchale*—"The congregating of this class of people can be seen nowhere else; no other religious effort can reach them."

Many are the deaths in our Protestant ranks of late. Pastor President Eschmann, of the Consistory of Lyons, where he had been pastor for fifty-eight years—he is succeeded by Pastor Puyroche; Pastor Dupin de Saint André—a remarkable writer as well as excellent pastor—has gone; and Pastor Cyprian Pinet, among others less known. Also Pastor Neel, among the Wesleyans, at an advanced age; in his declining years it was his touching practice to write letters to criminals condemned to die, looking eagerly for their names in the papers; occasionally he was cheered by grateful and repentant replies.

GERMANY.

[From our own Correspondent.]

Berlin, December 14, 1892.

In religious circles the interest is still very much concentrated in the Harnack case. Politically, the new bill on the public taxes, the proposed increase of the army, and the election of Mr. Ahlwardt into the German Parliament occupy men's minds. I intentionally class the last mentioned fact among the political, not the religious events. It is, indeed, astonishing that a man of such wild anti-semitical tendencies should find a constituency which returned him with such overwhelming majority. In England this will hardly seem credible. The opposition against the Jews is not a religious movement. Mr. Ahlwardt's books are full of the grossest abuse of the Old Testament—their tendencies are purely political, and are directed against the paramount influence of the Jews. It cannot be denied that through their great wealth, they not only have the trade almost exclusively in their hands, but they also command the greatest part of the press. As this political influence is often used against religion, many Christians here view with a certain satisfaction a movement which we must deeply regret, and which must harden the hearts of God's

ancient people against the gentle influence of the Gospel.

In the strife about the Apostles' Creed, Professor Cremer, of Greifswald, one of our most able orthodox professors of divinity, has written a pamphlet, mild and polished in form, but very decided in the matter against Harnack. The Minister for Public Worship, who must, of course, decline to curtail the liberty of conscience, means to call another professor of divinity to Berlin, a thoroughly orthodox man. That would be a great gain, as the theological professors of our metropolis are almost all either "liberals," or belong to what is technically called the "theology of mediation"; that is, who are neither the one nor the other. At present, students who wish to be taught in the old faith go to Greifswald. This improvement for the Berlin University would show that the whole strife is not in vain. Altogether we are not displeased; where there is life and struggle in religious matters, it is far better than indifference. The Upper Consistory invited all the General Superintendents to a conference here on this important question, and has now taken a public stand in the matter by publishing a circular order to these

Superintendents. The Upper Consistory leaves no doubt open that it stands on the creeds of the Church, and urges the General Superintendents to give special attention in this respect to the Candidates of the Ministry, showing them the inconsistency of seeking office in a church whose doctrines they reject.

Dr. Baedeker is here at present holding evangelistic meetings for the Young Men's Christian Association.

Though the temperance movement is not very far extended yet, in Germany, the friends of it do not work in vain. On the 3rd of this month the annual tea meeting of the Blue-cross took place here, the chair being taken by the leader of the movement, Lieut.-Colonel von Knobelsdorff. Nine saved drunkards gave testimony to their entire change of life and their present happiness.

On Sunday, November 20, being the day of commemoration of the dead, a large number of sermons and tracts were again distributed in our churchyards—perhaps a quarter of a million. Only a few churches,

where the pastors are "Liberals," have forbidden it. In that case the distributors take their place outside the doors of the churchyard. On the whole the papers were all very willingly received. Since Mr. Göhre, a Saxon candidate of theology, has worked three months in factories in order to know the ways and habits and thoughts of working men, a number of people try to imitate him. Recently another young candidate and a lady did the same. There is, however, an undeniable danger of the men being made suspicious, whom it is the intention to help. It is very difficult to keep the secret.

On the 1st of this month Mr. Bröckelmann, at Heidelberg, died. He was for a time the friend and interpreter of Mr. Woodruff, later on the first travelling agent of the German Sunday-school Committee. Although in later years his health prevented further work, the name of the devoted Christian will not be forgotten in Germany, as that of one of the founders of Sunday-schools in our land.

ITALY.

THE FREE CHURCH.

THE 19th General Assembly of the "Chiesa Evangelica d'Italia" took place recently in Florence, the Rev. Serafino Bernatto, of Venice, preaching the opening sermon from 2 Tim. xi., 20, 21.

The right of representation at the Assembly was then considered, and it was determined that those churches only which were regularly constituted should be entitled to direct representation, and that any lesser bodies dependent on them should consider themselves represented by the minister or deacon of the church under whose visitation and care they were placed. It was likewise determined that all deputies to the General Assembly shall have been communicants for at least three years, having proved themselves good and true men.

In calling over the names of the delegates, forty-two were found to be present. Two others attended later on—Oct. 13. Twenty-six churches, regularly constituted, were represented, and fifty-one groups dependent on these churches; added to which should be noted eighty places or secondary stations that are visited, and come under the influence of Bible and tract distribution.

The usual formalities having been gone through with regard to the election of President, Vice-President, Secretary, etc., and the commission for the order of the day consisting of Signors Silva, Stagnitta, and Wigley, the following telegram was despatched to the King:—

"The representatives of the 'Chiesa Evangelica Italiana' now sitting in Florence in General Assembly, invoke the blessing of God on the august head of your Majesty, and on the dynasty of Savoy. Loyal to the throne, we desire to express that loyalty in one acclaim. 'Long live Italy, long life to her King.'"

To this the King replied as follows, by the hand of the minister Ratazzi:—

"His Majesty the King has accepted with pleasure the homage of the representatives of the 'Chiesa Evangelica d'Italia,' and of the schools and charitable institutions belonging to that body, and desires me to thank them for their expressions of affection, so dear to his heart, because they are inspired by an ever living love of country, of public instruction, and genuine charity."

A telegram was sent from the Waldensian body—viz.: "The Waldensian

Table sends fraternal greetings and good wishes."

To which the Assembly replied: "The General Assembly of the Chiesa Evangelica d'Italiana, grateful for the good wishes, desires to express its warm and affectionate sympathy with the Waldensian body."

The Roll of Workers showed nineteen pastors, one probationer, one evangelist, and two Biblewomen are engaged by the Committee. Miss Emery, to whom the work is under great obligations, maintains three evangelists, at three separate places, as well as a Bible woman at one of them. The Scottish Bible Society also has kept its promise, and employs two of the colporteurs belonging to the Chiesa Evangelica at two most important points. Warm sympathy was expressed by the delegates with the work done by the colporteurs, attended as it is by fatigue, and often amidst discouragements, persecution, and hardships. A debt of deep gratitude is due to these noble men, who go often in the midst of a hostile and bigoted population, and pave the way for a pastor to gather together the flock into the fold of the outward and visible church.

Two new churches have been added recently, and the mission in Rome, known as the Mission at the Porta Pia, is very promising.

Letters of sympathy and good wishes were announced at the sitting on the 12th, and were proofs of the esteem in which the work is held. They were from persons or bodies not only in Italy, but from almost all parts of the continent of Europe, from Austria, Belgium, France, Germany, England, Holland, Norway, Scotland, and Switzerland. While beyond these the most friendly greetings were forwarded from Canada and the United States. The German and Swiss Branches of the Evangelical Alliance were well to the front.

A discussion took place regarding almsgiving. It was suggested that a Committee be formed in connexion with the churches charged with the distribution of funds for charitable purposes, with power of investigation. Professor Count (Episcopal Methodist) addressed the meeting to this effect: "Believe, I pray you, that I in reality feel all that that word *brothers*, expresses. It is true I am a Methodist, but I am a Christian first and foremost. True union is heart union; let us unite together in order that we may disperse all

over the country for the purpose of evangelization; and let us remember that Christianity is a spiritual force. To-day our names are written on the roll of the Christian church of which we are members; in heaven we shall be the elect, and brothers in Christ. That will suffice." Excellent speeches were made by the Revds. Ravi, Dr. Taylor, Eager, and the Petocchi. Signor Meille represented the Bible Society on this occasion, and said that to the question, Is the Gospel making way in Italy? he should unhesitatingly answer, it is. "We should not," he said, "content ourselves to work upon individuals only, but we should use our most strenuous efforts to work upon the masses. The diffusion of the Holy Scriptures is a great means to this end. This year our expectations have been surpassed. This year, 13,000 copies more than last have been circulated; and these, not single Gospels or portions of Scripture at the low price of a penny, but entire Bibles or New Testaments. We believe the promise is true, 'My Word shall not return to Me void,' and through this large circulation of the Word we expect a great harvest for the Church." Signor Jalla spoke on behalf of the Tract Society, observing that, as Dr. MacDougall was on the committee of that institution, and that all were more or less in relation with the Claudiana Press, obtaining hymn-books, Bibles, and tracts, therefore he felt himself in the midst of brethren all having the same end in view, although using various methods." "The Society," he added, "had made great sacrifices in order to the spread of the Gospel,—commentaries, controversial works, works of edification, and apologies are always at the service of the churches, as they are severally needed."

Two mission-fields deserve special notice as being taken in hand, although as yet it is but a day of small things. One is at Savona, the other is at Valsesia. Of the first, Signor Parode says: "Latterly we have felt ourselves encouraged in our work, as several new comers have attended our services, and show such an interest in the proclamation of the glad tidings of salvation as to raise the hope that we may soon remember them among our brothers and sisters in Christ Jesus. We have set going a Young Men's Christian Association, and, small though it be, it is not without its use.

K. F. D.

SPAIN.

A CORRESPONDENT at Vigo sends us the following communication, dated Nov. 20:—

We have for months been much interested in the Stundists, and have prayed for the Lord's blessing upon them. The Spanish Christians in this place hearing of their sad state have begun to do the same; they can, perhaps, do so with more sympathetic hearts than many in England, as they are themselves exposed to persecution. I enclose £1, with heartfelt prayers for the Lord's blessing on these faithful men in a dark land.

In Spain, religious freedom is apparently becoming less. We are now under a Conservative Government which is favourable to the priests, and efforts have lately been made to hinder evangelistic work more than for many years. We have ourselves only been in the country seven months; but several things have taken place in this neighbourhood to show the direction of feeling of the authorities.

Mr. — is in a village on the coast a little to the north of this; at first the people came to the preaching, but after a little the Government ordered the hall to be closed, and several who attended the meetings were arrested on frivolous charges, subjected to a good deal of ill-treatment, though eventually liberated as the charges could not be substantiated. Mr. — himself has several vexatious and groundless charges to answer, and lives in some danger, though it is true the authorities have sent police to visit his house and guard him. The Spaniards who came to

the meetings are nearly all frightened away; a Christian baker in the village is deserted by his customers.

Two Christian fishermen, lately converted in this town, went to the village — to buy a fishing boat; after it was purchased the people poured kerosine on it, and endeavoured to burn it. I was myself arrested at a village near here some months ago for not having my passport with me; and about ten days ago, going to the same village, the boy who drove me and waited there some five hours, was prevented from feeding or watering his horses. I have told the Vice-Consul here. Very possibly the Conservative Government may fall in a few weeks, and then a Liberal one will give more liberty. A notice appeared in the local paper here to say that the Archbishop of Santiago had obtained authority from the Minister of the Interior, at Madrid, to proceed against the Protestants in this province, and hinder the work of the Gospel.

At Marin, which is near here, and where Mr. — has such a blessed work, the Archbishop has lately purchased land for a R. C. College. I mention these things as you may like to be informed of the state of feeling of the authorities in Spain, which seems now to be becoming more antagonistic than of late.

There is much to encourage: in fact, if there were not blessing, I do not think the ecclesiastical authorities would be so active.

TURKEY.

OUR friend, the Rev. H. O. Dwight, the Secretary of the Constantinople branch of the Alliance, publishes in the *Independent* of New York the following touching narrative, which we are glad to present to our readers:—

THE WHEELMAN'S STORY.

He was the man who played the steam engine for a printing press in an office not far from the Bible House. I had never really separated him in my mind from the printing press whose great wheel it was his business to turn from morning to night, or from the proof-sheets which during two or three years he had been wont to bring me during the noon hour.

One day he stood before me, his blue blouse and overalls streaked with oil and printer's ink, and a smutch of ink under his left eye, and asked if he might say a few words. With a sigh I turned to hear some plea for help, as I supposed, for his poverty. Then he told me his story in the queer, rough Turkish spoken by those whose native tongue is Arabic. He said:—

"I am going back to my country, and I want you to know about our village. I went up there from the south at the time of the famine. I helped them, and found that they needed a blacksmith, so I offered to stay. Two days later was Sunday, and the people were vexed because I would not

work. They thought me a pretty poor blacksmith not to be willing to work on just the day when they could spare time to have things mended up. I told them that I was a Protestant and would not work on Sunday. They were very angry, and some wanted to turn me right out of the village. Protestantism, they said, is a contagious disease, which, when it once gets into a village, spreads until it has turned all the people away from praying to the saints and other good Christian usages. But the headman told them that they were fools to send away a blacksmith at that time of the year, and said I should stay, but keep my Protestantism to myself. So he told me that if I ever spoke Protestantism to any one in the village, he would flog me until my toe-nails dropped off.

"It all began from that, for as I was reading my Bible the neighbours wanted to know what it was, and liked it so much that they used to come every Sunday to hear me read. Then one day I found a man out in a great lie, and told him that Christians ought not to lie.

" 'I never heard that before,' said he.

" 'Well, it's so,' I said; 'and you ought to know what the Bible says about it.'

"He asked me to come to his house and read him what the Bible says about lying. Pretty soon it was the custom to invite me to other houses, in the long winter evenings, to read the Bible.

"In the spring I was going one day with a neighbour to do some work outside of the village, when he got angry at his horse and swore awfully. I said to him: 'Yusuf, are you a Christian?'

" 'Of course I am. What makes you ask?'

" 'Because a Christian is a child of God, and a child of God ought to be ashamed of using God's name in such a way.'

" 'That is so,' said Yusuf; 'but I never thought of it before.'

"After we reached the place where we were to work, one of the others swore, and Yusuf rebuked him, saying what I had said to him. This made them all talk, and some of them complained of me to the head man. He came to me and said: 'Simon, you must shut up, or I will turn you out of the village.'

"Well, not to make a long story of it, now a number of the people have Bibles of their own; no one in the village works on Sunday; half of the village has stopped swearing and the rest are ashamed of it; many are trying to stop lying, while six are followers of Jesus Christ. I am going back to that village now, and I wanted to ask you who have been my Effendi in all these years, to remember that village in your prayers. They will all look to me, who have been in a city so long, to tell them more about what real Christianity is. Sometimes pray for them and pray for me, that I may show them truth and make no mistakes. I have learned a great deal from the preaching here, but I don't know very much, and they are so hard to teach. Pray for us."

The tears were in my eyes as I grasped my new-found brother's hand and bade him godspeed. And whenever I look upon the map of Turkey that hangs on the wall, and see the belt of mountains south-west of Lake Van, on the borders of Mesopotamia, my heart yearns for the blessing of God upon that faithful servant of His living in those mountains who used to turn the machine that prints the tracts.

THE BALTIC PROVINCES.

[From our own Correspondent.]

THE Priest Johann, of Cronstadt, who is said to have wrought so many miracles by his prayers for the sick, has recently been visiting the Baltic Provinces.

For administering the rites of the Lutheran Church to members of the Greek Church, Pastor Malm has been sentenced by the Criminal Court at Riga, to suspension from duty for ten months.

Pastor Masing, of Rappin, has just returned to duty after three months' judicial suspension. He was welcomed back by

his people with great rejoicing. He has been pastor in Rappin for over forty years, and has baptised or married nearly every inhabitant in the parish. What changes have passed over the Lutheran Church in these provinces since he was ordained. Forty years ago the pastors could imprison others, now they are often themselves imprisoned.

Pastor Eisenschmidt, of Dorpat, who was charged with making incorrect entries in the church books, and was sentenced to the loss of all rights and banishment to Siberia, has, on appeal, succeeded in ob-

taining an order for a new trial. The trial will take place at St. Petersburg.

The Government in St. Petersburg have definitely decided to build Russian theatres in various towns in the Baltic Provinces, so as to promote the learning of the Russian language, and to develop the idea of the national unity. The towns in which these theatres are to be first erected are: Riga, Revel, Dorpat, and Mitau. Many of those who wish well to their country feel grieved to think that so much money is to be spent for a purpose which will bring so many evils in its train. It is wonderful to see the progress that the Russian language has already made both in the towns and the villages. If matters go on as they have done—and there is no reason why they should not—then Russian will be the prevalent language in a very few years, without the help of theatres and the waste of money their introduction necessitates. We ought to remember, too,

that it is not only money to build them that will be required, but an additional sum every year to keep them going, for it is impossible that they can pay their working expenses. How much better if this money were spent in supplying the poor and providing homes for the aged.

Mr. Frey, the well-known Baptist pastor of Riga, who, in addition to taking the pastorate of two churches entirely free of charge, has translated and given to the Lettish people nearly fifty of the best Christian books from English and German, has lately been fined £2 10s. for holding a cottage meeting in a country place where there was no chapel to hold meetings in. This is very sad, as he is a poor man, and at times has difficulty in providing the common necessities of life for his overworked wife and four delicate children. It means extra privation not only for *him* but for *them*.

NOTES FROM AMERICA.

We quote the following from the *New York Observer* :—

Departure of Missionaries.—The International Missionary Alliance has just sent out a new party of missionaries to a most important and novel field. This society has been in existence about five years, and its Board of Management consists of thirty ministers and Christian workers representing the various evangelical denominations. Its head offices are in New York city, corner of Broadway and Forty-fifth Street. It has now about 150 missionaries in various countries. About twenty-five went out to the Congo last May, and two other parties to India in July and August, consisting of sixteen persons. On Wednesday morning, Nov. 9, another party of fourteen sailed for Liverpool on their way to the Soudan, Northern Africa. Their field is the largest single country in Africa, with a population of about 90,000,000, stretching from Khartoum on the Red Sea to Sierra Leone on the Atlantic Ocean, a strip of 4,000 miles long and 1,000 miles wide. This densely populated region is wholly unevangelised. The first missionary party sailed two years ago under the leadership of Mr. Kingman to this field from New York. Others have since followed. The present reinforcement will increase the working force to twenty. Their base of

operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly 100 miles and planted a number of stations.

THE *Congregationalist* publishes the following contribution upon the subject of Christian Unity. In his address at the New Haven celebration of 300 years of modern Congregationalism Dr. A. J. F. Behrends offered this solution of the problem of Christian unity: "Unity will not come by reading Calvinism in or out; it will not come by the acceptance of the historical episcopate and hypothetical ordination; it will not come by the universal prevalence of immersion as the only valid form of Christian baptism; it will not come by the universal supremacy of an ecclesiastical polity—for the simple reason that not one of these things enters into the substance of the Christian confession and testimony; it can only come by the free concession that each local body of believers has the right to pass judgment upon all matters under debate, following its own enlightened judgment without detriment to its full Christian standing, and without presuming to condemn those who reach a different conclusion and formulate a different practice. . . . The independence, under Christ and His Word, of the local church, for which Congrega-

tionalism stands, admits of no ceremonial or doctrinal tests, and identifies organic unity with fellowship in Christ. In other words, Congregationalism insists that we are one, and that the problem of Christian unity is vexing only because some will insist upon imposing their private judgment upon all the rest."

THE same journal has the following very suggestive paragraph from the pen of the Rev. Dr. W. R. Huntington:—

"We are in danger of waking up some day to find ourselves with an established church upon our hands before we know it. The steady onward movement of the Roman legion has always had a certain awe-inspiring character. It was so under the Cæsars, it continues so under the Popes. But unless we Americans are ready to acquiesce in seeing what first revealed itself as an army of invasion become an army of occupation it is high time to call a halt."

SPIRITUAL power grows in many and very different ways. One of the most frequent errors of some good people is to suppose that the Christian experience of others is not trustworthy unless it be almost identical with their own. But

spiritual power, the ability of the soul to control itself with divine help and to resist temptation, to plan and accomplish wise and holy efforts, to attain and exercise a consecrated influence, this is developed by the most diverse methods. In one it is pre-eminently the fruit of meditation, perhaps in solitude and comparative inactivity. Both Moses and Paul passed through an extended period of time in such seclusion. In another conflict, stern, terrible and perhaps prolonged, brings forth the same blessed fruit. Sometimes the most uneventful, commonplace career proves not only consistent with, but even promotive of, great spiritual power. Some souls grow best in the tranquil and even monotonous round of common life. Sometimes it is exceptional joy which suddenly opens a door into the fuller appreciation of what one who is in harmony with God can be and do for Him. At times some stinging affliction drives one to Him for refuge and help with the same result. Prayer always aids incalculably, prayer and the reverent, regular study of God's Word. After all, the method is a minor matter. The result is the important thing.—(*Congregationalist.*)

NOTES FROM THE CONTINENT.

WE extract the following notes from a paper issued by the Evangelical Continental Society, and of which the Rev. R. S. Ashton is Secretary:—

BOHEMIA.—*Recovery of a Protestant Church.*—The old Hussite Church in Laun, which for centuries had been in Romish hands, was opened for Protestant worship on September 28. The building had been considerably renovated and neatly fitted up. The garden around had been set in order by the Town Council, to whom the property belongs, and who have, with true liberality of sentiment, rented it to us. The opening services were very largely attended. The members of the congregation we have been permitted to gather in Laun were, of course, there, and many others from the surrounding district; also many Romanists. The Town Council sent a delegation, and likewise the Jewish community. Superintendent (Bishop) Szalatnay preached, and also Pastor Molnar, the minister of the vast Protestant parish to which Laun belongs. So great was the crowd that Pastor Scholtész, of Krabschitz, preached

outside. Since then we learn that the solemn impression produced by the services seems to last, and the public journals speak most favourably of the unusual event of an old Protestant church being restored to its proper use. It is thus hoped that a rich blessing will rest on this station, and that many will now come forward and join the Protestant ranks.

John Huss, reformer and martyr, was born at Hussinetz, a little market town between Pilsen and Budweis. The house still stands, and was purchased some time ago by a society for preserving Bohemian historical monuments, and now the American Mission in Prague has bought the garden and barn, and intend converting the latter into a hall for worship. God grant that the light may once more shine in this dark region.

SPAIN.—The Spanish evangelist labouring among his fellow-countrymen at Pau goes in the summer time to Upper Aragon, in Spain, whence most of them come for work as masons in the autumn and winter. The report of his journey this summer

strikingly confirms the importance of the Mission in Pau. He reached Sariñena, the chief town of the district, shortly after the Protestant minister from Saragossa had been there. The clerical party was in a state of dismay, thinking that something dreadful would soon happen. For a whole month the priest had been denouncing Protestantism. Hearing of Señor Toribio's (the evangelist) arrival, he wrote a letter to a freethinker, full of diatribes against the Gospel, and intimated that the evangelist ought to see it. Having read it, Toribio called on the priest, and had a long discussion with him. The result was that during the evangelist's stay in Sariñena the attacks on Protestantism ceased. It was harvest-time, and the people were busy from morn till night.

From Sariñena the evangelist went in company with several friends to Lanaja, four hours distant. On their way over the hills they had many an opportunity of talking with people they met about the Gospel. On their arrival at Lanaja, where they were eagerly expected, the news soon spread that the Protestant priest (*cura*, as they call him) had arrived. He was invited to many houses to receive hospitality, and many suspended their work to hear about Jesus Christ. While Toribio was supping at the house where the meeting was to be held, the people began to arrive. Soon the place was filled to overflowing. The crowd became so great that the meal had to be suspended. The people were got together in a *corral* or yard; and, as this would not contain all, the boys and young men clambered on to the tops of the walls and on to the roofs of the neighbouring houses. Great seriousness prevailed; but, when all was over, the sexton, sent by the priest, began to abuse the evangelist. Great excitement arose, and there was some danger that the man would be injured, but he managed to make his escape. Till a late hour of the night Toribio continued talking with his friends, and encouraging them to guard the good seed sown in their hearts.

FRANCE.—Education is spreading in France, and our neighbours will soon be able to boast that, in this respect, they

stand on as high a level as any European country. In religious knowledge, however, there is but little progress. The explanation is obvious. The priesthood do not regard themselves as teachers, and, as a rule, are disqualified for such a function. The field is vast, but hopeful. Take the following facts:—

In the district of Grenoble, the glove-making centre, a New Testament fell into the hands of an old man, who was dissatisfied with the teaching of a Capuchin friar, who had visited his village. He began to read the new and strange book, found what he craved for, became a disciple of Jesus, and then, wishing that others might enjoy the peace he had found, he went about—known by the name of Father Jacob—talking to all about the precious Gospel which the Romish Church ignores. About this time much stir was occasioned in a neighbouring village by the sudden departure of a priest. Father Jacob was sent for, and numbers assembled to listen to his instructions. This movement becoming known, pastors from Geneva visited the place, and now an evangelist is stationed at Monteynard, and a congregation has been gathered.

An interesting experiment is being tried in the Yonne, a part of the old province of Burgundy. Ever since 1876 one of the evangelists in that region has been receiving little waifs and strays from Paris, and placing them under the care of families in whom he has confidence. His hope was that when grown up they would remain in the district and so help the cause of Protestantism. This hope was not realised, as no means of livelihood could be found for them. His son, who of late years had been trying the same experiment, and with like results in the neighbouring village of Châlet Censoir, determined to try and establish some industry which might employ and thus retain the young people. He hit upon soap-making as a manufacture requiring comparatively small expense to start it. He had previously secured a first-rate recipe for soap. So some simple apparatus was obtained, one or two helpers were found, and the business is going forward hopefully.

Missionary Notes.

IN the present critical condition of Uganda, the new Scotch Mission at Kilundu's promises to be of increasing importance. The "New Lovedale," as this settlement is called, is now under the charge of Dr. Moffat, a medical missionary. "It lies," says Dr. Stewart, "on the main caravan route to Machako's and the districts beyond, and that is also the shortest and healthiest route to Uganda and to the country on both sides of the upper waters of the Nile. Leaving out the Tsavo, the Kibwezi is the first never-failing river with good water which lies between that district and the coast. Should the Mombasa and Victoria Nyanza Railway become a fact—which in the interests of humanity and civilisation it may be earnestly hoped it will—the line, as at present surveyed, will pass quite close to the station."

THE *China Inland Mission* is able to report well of native Christians in some stations on the Kwang-sin river in the province of Kiung-si: "Just a year ago, at the Chinese New Year, a few of the Kwei-k'i church members had talked among themselves about what could be done to bring the Gospel message to their fellow-villagers. As the outcome of this conversation, one man offered his house (which, however, required to be repaired); another promised to go there during the day, for he said he could do his business, mind the place, and preach at the same time; another friend arranged to help him in this; and then a fourth agreed to go there in the evening, stay the night, and so to watch the place. In course of time it became known that the Lord was greatly blessing this effort of the native brethren. The attendance at service increased, and idol worship was being gradually given up by one and another; nor was the blessing confined to one place—it spread to three other villages near at hand. When we visited Fu-kia we had quite a crowd to see us, taking into consideration the size of the place. Nor did they come having been prompted alone by curiosity; not a few of them believe the Gospel, and some twenty-two came forward presenting themselves as candidates for baptism. We were occupied fully three hours in carefully examin-

ing each one, and many of the answers given in reply to the questions put were most interesting. One of the Christians, a barrow-man, is perhaps the most active among the brethren here, and he seizes many an opportunity of witnessing for his Lord while engaging in his daily work. More than once the ladies have hired his barrow for themselves and their Bible-woman when visiting the surrounding district, and it has so happened that when they have talked of going to such and such a place, he has replied—'There is no need, for I have been there already, and they have all heard the Gospel.' He requires our prayers, for latterly he has not enjoyed the best of health. This dear worker has also been the means of bringing his married sister to know the Lord, and she is now a member of the Ho-k'eo Church.

FROM *Regions Beyond* we make the following extract, which shows some of the horrors always, alas! associated with the terrible slave trade in Africa. That "open sore of the world" festers still:—"We could scarcely believe that yesterday afternoon Mons. Peters was again near our landing-place on his way back. What had happened? Had he not gone up the the Bolombo? Yes, he had reached that river to find that the Arabs had crossed over, and had gone up the Lopori! But in addition to this he made a discovery of the brutal and diabolical deeds of the heathen around us here. To record it seems like telling some horrible dream. In the stillness of the night, when his boat was moored near the mouth of the Bolombo, Mons. Peters and his men heard the song from some approaching canoes, slave-laden, in which the paddlers were joyfully and unsuspectingly bearing homeward their spoil. Putting out to the river stealthily, and getting quite near the traders, the surprise was complete. A bullet pierced the side of one canoe, which sank with its entire freight, but not before the wretched prisoners, who were tied hand and foot, had wriggled themselves into the swift-flowing current! Three remaining canoes were seized, six prisoners taken, others plunging into the river were shot. Another canoe was also destroyed, some of its crew were drowned, and others

escaped. From whence had these slave traders come? From Jimboyo, Bokutu, and Jimpongi—villages about three miles distant from here—our own people, some of whom we know well. On taking possession of the canoes M. Peters found in each human flesh in abundance; the cooking-pots full of legs, arms, hands boiled and boiling, other pieces roasted and dry. As figure-head one of the doomed crafts bore, hoisted on a stick, the jaw-bones of one of the many killed. Consigning the other revolting proofs of cannibalism to the water, Mons. Peters brought the jaw-bones with him, just as they were found. A few of the teeth remained, and having been but recently cooked, the little bits of flesh which still adhered were quite moist. We saw them and handled them, tokens of the extreme degradation of our Mongo people, the people who work for us, who are about us every day. There are exceptions, thank God; but the majority are so clever and so crafty in deception, that no one who has not really lived among them can form any idea whatever of the depth to which they have sunk."

WILL our young friends read and ponder the following record of a brave boy's work in the jungle. It was sent by the Rev. E. Hawker to the *Chronicle of the London Missionary Society*:—"Last month, while visiting Kanjicivil—an out-station about sixty miles from Coimbatore—the catechist told me of a lad who seemed anxious to embrace Christianity. He lived in a neighbouring village, and, a few days before, had come to Kanjicivil with his relatives to take part in a car festival. He met and talked with the catechist, and openly refused to worship the heathen gods. Some two years previously a Bible, which had been given to his uncle by a former missionary, came into his possession, and, filled with a desire to know its contents, he had persuaded another boy who had been to a Mission-school for a short time to teach him the Tamil letters. Then, all alone, this brave lad learned to read in a village in the jungle, miles away from any school, or even from any high road. Day after day, while sitting out in the fields watching the flocks and herds, did he pore over his Bible, until he could read

fluently and master its meaning. One evening he came into the jungle to meet us. Then the catechist and I sat down on a bamboo-and-string cot under a straw-stack by a tope of palm trees, while the others squatted on their heels, with their chins on their knees, in that compact attitude in which only a Hindu can pack himself, and talked. They, as is frequently the case, quite agreed that Christianity was a very good thing, and that all that we said was true, but said that, just as there were different countries, so there were different gods. I was white, while they were black; therefore it was evident to the senses that they ought to worship different gods. While we were engaged in this skin-deep philosophy, Periyannan came up, with his Bible carefully wrapped up under his arm. He is a fine, tall, manly young fellow of about eighteen, with a handsome face and open expression. I asked him how much he had read of the Bible, and he replied that he had read all through the Old Testament once, and had read as far as the 50th Psalm the second time; and that he had read the New Testament through three times, and had nearly finished the Gospels the fourth time. Anxious to know how much he had grasped of what he had read, I began to question him. His knowledge of the historical portions was simply amazing. Almost invariably, too, he replied in biblical language. For instance, when asked who John the Baptist was, he replied: 'He came before Jesus to prepare the way of the Lord.' 'What did Jesus do when He saw the money-changers, &c., in the temple?' 'He drove them out, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves."' 'What did Jesus say while hanging on the cross?' Much to my surprise, the answer came without any hesitation: 'Eloi! Eloi! lama sabacthani?' the interpretation (in Tamil) being also given. A few test questions also showed that he had read the Old Testament just as carefully. When asked who was David, he replied very touchingly: 'He was once a poor shepherd boy like me; but God protected him and made him a king. Why will not God also take me and protect me?'"



BRIEF NOTICES OF BOOKS.

The Leisure Hour and *The Sunday at Home*. Religious Tract Society.

THESE handsome volumes again make their appearance just in time for presentation as Christmas or New Year's gifts, and for this purpose there could hardly be anything better. The 850 pages are full of instructive and delightful reading, while the illustrations are numerous, and some of them specially good. *The Leisure Hour* has a series of notes on "Current Science," and many items of valuable information in the shape of replies to household queries. *The Sunday at Home* has many special features of its own: "Wanderings in the Holy Land," for instance, are very interesting, while the sermons and devotional papers are calculated to be of great help in Sunday reading. It is impossible to give in a few words anything like an adequate idea of the contents of these volumes. We can only recommend all our readers to purchase the books for themselves.

THE Christmas numbers of *The Rock*, *The English Churchman*, and other of our contemporaries, deserve special mention. These weeklies always contain a large amount of religious information, and become really entertaining and instructive volumes in the Christmas numbers which are now before us. We trust that a large circulation may reward the enterprise thus evidenced.

Margaret Stephen Kennedy. James Nisbet & Co. THIS biography, by the husband, is a volume which deserves a much more extended notice than we are able to give to it. To all intents and purposes it is a missionary volume, for it describes missionary work in India from personal observation and experience. Such a consecrated life as that of Mrs. Kennedy may be very useful in promoting and extending the interest in Missions which, happily, prevails to so large an extent at the present time.

The Pillar in the Night. By the author of "Morning and Night Watches." Hodder & Stoughton.

A book that is always in season. There are always hearts that need comforting; that need the radiance which streams from "The Pillar in the Night." Those who are familiar with the previous writings of this author will know

what to expect, and they will not be disappointed. Not by pretty sentiments, nor by flowery language, but by the presentation of solid and abiding truths does he seek to "bind up the broken-hearted" and encourage the desponding. We confidently commend these thoughtful and spiritual pages.

Regions Beyond. S. W. Partridge & Co.

THE Christmas number of this admirable monthly (from which we frequently quote) is entitled "Lost Lives." It is almost a volume in bulk, and of intense interest. The article, "*Via sacra via dolorosa*," by Miss Lucy Guinness, is a most striking one, and being illustrated by black maps of China, India, and Africa, containing white spots indicating where Protestant missions are to be found, reveals in all its nakedness the awful magnitude of the task to be yet accomplished by the Christian Church in preaching "the Gospel to every creature." There are also other articles and invaluable statistics on the subject of missions, as well as a sermon preached by the Rev. Dr. Angus, of Regent's Park College, in connexion with the Baptist Missionary Society twenty-one years ago. This sermon was recently republished in pamphlet form, and we referred to it at the time. We trust that this Christmas number of *Regions Beyond* may have the effect of largely increasing the ordinary circulation of this valuable journal.

The Martyrs of Blantyre. James Nisbet & Co.

THIS is a deeply interesting volume, and Mr. Robertson, the author, has given us a chapter from the Story of Missions in Central Africa, which is well worth the study of all who are interested in the important subject. There is appended to the volume a statement regarding the Church of Scotland Mission in British Central Africa, and also a map. This book will be a valuable addition to the numerous volumes already published by Messrs. Nisbet on Home and Foreign mission work.

Mr. Stepaway's Two Feet. Religious Tract Society.

THIS little volume is one by the Rev. P. B. Power, who is not only a prolific, but an able writer. The title is taken from one of the sketches, but the other five seem to be equally interesting. The book will form a very suitable present for people of the humbler class.

Evangelical Alliance.

WEEK OF UNIVERSAL PRAYER.

JANUARY 1—8, 1893.

THE West-end meetings, convened by the Council of the Alliance, will be held daily in PORTMAN ROOMS, BAKER STREET, PORTMAN SQUARE, commencing on Monday, at 11.30 each morning.

The following is the Programme for the week :—

SUNDAY, January 1.—*Sermons*.—The exalted Saviour's "Gifts for Men."—Ps. lxxviii. 18, 19; John xvi. 23, 24; Acts v. 31.

MONDAY, January 2.—*Humiliation and Thanksgiving*. Chairman: DONALD MATHESON, Esq. Address by the Rev. Prebendary EARDLEY-WILMOT, M.A., Vicar of St. Jude's, South Kensington.

TUESDAY, January 3.—*The Church Universal*. Chairman: General Sir ROBERT PHAYRE, K.C.B. Address by the Rev. H. R. REYNOLDS, D.D., Principal of Cheshunt College.

WEDNESDAY, January 4.—*Nations and their Rulers*. Chairman: Sir WILLIAM WILLIS. Address by the Rev. GILBERT KARNEY, M.A., Vicar of St. John's, Paddington.

THURSDAY, January 5.—*Foreign Missions*. Chairman: T. MORGAN HARVEY, Esq. Address by the Rev. J. R. WOOD, Minister of Baptist Church, Holloway.

FRIDAY, January 6.—*Home Missions and the Jews*.—Chairman: Sir C. U. AITCHISON, K.C.S.I. Address by the Rev. G. F. PENTECOST, D.D., Presbyterian Church, Marylebone.

SATURDAY, January 7.—*Families and Schools*.—Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. W. DARLOW SARJEANT, Wesleyan Methodist Church.

SUNDAY, January 8.—*Sermons*.—The Promised Outpouring.—Joel ii. 28—32. The plain command, "Ask ye of the Lord."—Zech. x. 1.

Special contributions are invited towards defraying the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world.

Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make the meetings known as widely as possible.

The South London Branch of the Alliance have arranged for Meetings daily, during the week: Monday, at 7, Metropolitan Tabernacle; the Rev. J. A. SPURGEON, D.D., to preside, and the Rev. A. T. PIERSON, D.D., to give the address. 7.30, Lecture Hall, Grafton Square Congregational Church, Clapham; the Rev. J. G. ROGERS, B.A., to preside and give the address. Tuesday, at 7.30, Lecture Hall, Wesleyan Chapel, Mostyn Road, Brixton; the Rev. W. J. MARRIS to preside and give the address. Wednesday, at 7.30, Lecture Hall, Presbyterian Church, Clapham Road; the Rev. D. MACEWAN, D.D., to preside and give the address. 7.30, Lecture Hall, Congregational Church, Streatham Hill; the Rev. J. P. GLEDSTONE to preside and give the address. Thursday, 7.30, Lecture Hall, Camberwell Green; the Rev. THOMAS HOOPER to preside and give the address. 8, Holy Trinity Schoolroom, Upper Tulse Hill; the Rev. E. L. ROXBY, M.A., to preside and give the address. Friday, at 7.30, the School-room, St. Matthew's, Brixton; the Rev. MARCUS RAINSFORD, M.A., jun., to preside and give the address. Saturday, at 8, the School-room, St. James's, Clapham; the Rev. F. A. C. LILLINGSTON, M.A., to preside and give the address.

Among the numerous series of meetings to be held in various parts of the Metropolis, the following may be specially mentioned: Conference Hall, Mildmay Park, daily at 11, and evenings at 7.30 o'clock; City Young Men's Christian Association Hall, 59 & 60 Cornhill, daily; Young Men's Christian Association, 186 Aldersgate Street, daily at 1 o'clock; Exeter Hall (arranged by the Young Men's

Christian Association), daily (Saturday excepted) at 1 p.m.; St. Paul's, Onslow Square (Church room), daily at 5 p.m., but on Saturdays at 7.30 p.m.; Powis Hall, Powis Gardens, Bayswater, daily at 8 p.m. (Saturday excepted); Wandsworth, Down Lodge Hall, High Street. Meetings daily (Saturday excepted) at 4 p.m.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, Dec. 15, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Gritton.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mackenzie Bell, Esq., Putney, S.W.
Jno. Fitter, Esq., London.
Rev. A. E. Foster, Kew.
Lieut.-Colonel F. Roberts, Brighton.
Pastor Jas. Young, Waterfoot, Lancs.
Miss E. J. Paul, Ireland.
Rev. G. T. Gillingham, Stevington, Beds.
Rev. R. W. Atkinson, Tunbridge Wells.
Rev. Geo. Doe, Tunbridge Wells.
Rev. Wm. Haslam, Tunbridge Wells.
Rev. H. E. Eardley, Tunbridge Wells.
Rev. R. A. Squires, Tunbridge Wells.
Rev. F. W. Tracey, M.A., Ramsgate.
Mrs. Talbot Greaves, Torquay.
Mrs. Pargeter, Torquay.
Miss James, Torquay.
M. Rowse, Esq., and Mrs. Rowse, Dartmoor.
Miss A. Tayleur, Torquay.
J. N. A. Wilkes, Esq., Torquay.
Miss Sutton, Torquay.
T. B. Brittain, Esq., Torquay.
Mrs. Hodgson Hinde, Torquay.
Miss E. Holdship, Torquay.
Mrs. Vaughan, Budleigh Salterton.
Rev. H. and Mrs. Fuller Maitland, Lifton.
Mrs. Maguire, Ireland.
Mrs. L. Lindsay, Ireland.
Maahed Jackson, Esq., Ireland.
Miss Ross, Ireland.
Miss Bell, Ireland.
G. F. Gibbs, Esq., Winchester.
Rev. H. and Mrs. Grainger, London.
Rev. D. Anthony, Brighton.

DEPUTATION WORK.

The Secretary read a report of deputation work by the Rev. J. Consterdine, who was absent attending meetings in the North of England. Mr. Arnold also briefly reported that he had addressed the South Eastern College at Ramsgate, and had paid a short deputation visit to Devonshire.

ANNUAL CASH STATEMENT.

The Secretary laid upon the table the audited cash statement for the year ending September 30, and added that as neither of the auditors were able to be

present to-day, they desired him to state that the accounts were kept in the most satisfactory manner.

The Council desired that their best thanks be given to Sir William Willis and Colonel Brooke for their valuable help as auditors, continued now for so many years.

OBITUARY.

It was reported that Mrs. Malcolm, the wife of one of the earliest and most esteemed members of this Council, Mr. W. E. Malcolm, had recently been removed by death; also reported the death of M. le Pasteur Rochedieu, President of the Brussels Committee of the Alliance.

The Council desired that the Secretary convey the expression of their sympathy both to Mr. Malcolm and to the family of the late Pastor Rochedieu.

SPECIAL FUND FOR PERSECUTED CHRISTIANS.

The Secretary reported that in response to the private appeal recently issued by the Alliance, about £350 had been received towards the fund for the relief of the Stundists and others suffering persecution in Russia.

NEW CASES OF RELIGIOUS PERSECUTION.

The following cases of religious persecution were then brought before the Council:—

1. Letters from the Rev. Dr. Shedd, of Oroomiah, were read, stating that Mirza Ibrahim, a convert from Mohammedanism, was suffering imprisonment for having openly embraced Christianity, and was in very feeble health. Dr. Shedd urged that some effort should be made to secure his release.

The Secretary stated that immediately on receipt of Dr. Shedd's letter he had taken steps which, it was hoped and believed, might have beneficial results.

The Council expressed their warm approval of the prompt action thus taken.

2. A letter was received from the Rev. Thomas Murray, of Gibraltar, with reference to the case of Juan Vasquez, native of Gibraltar, and therefore a British subject, now suffering imprisonment at

Algeciras. Mr. Murray had promised further particulars, and the Secretary was instructed to take whatever steps might be possible immediately on receipt of details.

3. Communications were read from the Rev. A. E. Clark, of Prague, on the subject of a recent case of religious intolerance in Bohemia.

The Council agreed that it was better in this case to make an appeal to the Austrian authorities.

LONDON MEETINGS—WEEK OF PRAYER.

The final arrangements for the London Meetings during the approaching Week of Prayer were reported, and copies of the programme laid upon the table.

CHICAGO CONFERENCE.

A letter was read from the Rev. Dr. Strong, Secretary of the American branch, stating that the Chicago Conference for next year had been postponed from the last week in September to the middle of October.

SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council that at the invitation of the Rev. F. W. Tracy, Principal of the South Eastern College at Ramsgate, he had visited the College on Tuesday, Nov. 29, and addressed the Students on the principles and the work of the Alliance. Mr. Arnold also had the opportunity of meeting the masters afterwards. Both among the latter, and also among the students of the College, much interest had been awakened, and the hope was expressed that the Secretary would on a future occasion visit the College again, and give further information regarding the work of the Alliance.

The General Secretary also reported that he had paid a brief deputation visit to Devonshire, for the purpose of attending meetings at Torquay and at Budleigh-Salterton.

The Rev. Talbot and Mrs. Greaves invited a large number of friends to meet Mr. Arnold at their residence, Syracuse, Torquay, on Tuesday, Dec. 6. About 120 ladies and gentlemen assembled in the large drawing-room. Mr. Talbot Greaves himself presided, and, after a hymn had been sung and prayer offered, he, in his brief introductory remarks, spoke in hearty approval of the principles of the Alliance. He thought that the position which the Alliance had occupied during the past forty-six years in emphasizing the fact of the unity of the Church of Christ, was a most important one. Its aim was not to bring about a dull uniformity but to manifest the unity which already existed among the true disciples of the Lord Jesus Christ. He then referred to the practical work of the Alliance, and warmly commended its efforts on behalf of persecuted Christians in various lands. The Alliance had sometimes been twitted with being sentimental and unpractical, but he had followed its

course with great interest, and he felt sure that the address to which they were about to listen, from the Secretary of the Alliance, would still further awaken the sympathy of all who had gathered together that afternoon.

Mr. Arnold then spoke principally of the work of the past year, for, as he reminded his audience, this was the fifth consecutive year that he had had the opportunity of addressing Christian people in Torquay regarding the world-wide work of the Alliance. In the course of his address Mr. Arnold gave details with reference to several cases of religious persecution now occupying the attention of the Council.

The Revs. G. B. Johnson, N. S. Taylor and others spoke briefly, and, at the close of the proceedings the sum of £8 was contributed to the general funds of the Alliance, and several new members obtained.

On Wednesday, Dec. 7, Mr. Arnold proceeded to Budleigh-Salterton where he had last year held meetings for the Alliance for the first time. On this occasion the Misses Powells again kindly opened their drawing-room, and gathered together a goodly number of Christian ladies and gentlemen, most of whom had been present at the meeting last year. After a hymn had been sung, prayer was offered by General Keer.

Mr. Arnold then gave his address, touching briefly upon the aims and the objects of the Alliance, and more particularly dwelling upon the work of the past year. Much interest was awakened, and at the close of the meeting many friends contributed to the funds of the Alliance and a few new members were obtained. In the evening of the same day a public meeting was held in the Assembly Rooms, when Mr. Arnold again spoke on the work

of the Alliance, giving varied details of its active operations in all parts of the world.

It is gratifying to record that both in Torquay and at Budleigh Salterton the interest in the Alliance has been steadily maintained and increased year by year.

The Rev. J. Consterdine reported to the Council that on Sunday, Nov. 13, he had preached two sermons on Christian unity in Jersey, that in the morning being in St. Paul's church, of which the Rev. H. A. Smyth is incumbent, and the evening sermon at the parish church of St. Martin's, by the kindness of the rector, the Rev. T. Le Neveu, an old member of the Alliance.

On Monday, Nov. 14, a goodly number assembled in the afternoon in the drawing-room of Mrs. Gruchy. The chair was taken by the Rev. H. A. Smyth, of St. Paul's, and after the deputation had given an account of the work and principles of the Alliance, the local secretary, the Rev. F. C. Skegg, gave a short address; the Rev. Mr. Bishop also spoke. In the evening of the same day a meeting was held in the Baptist Church of the town of St. Helier's, at which Mr. Consterdine spoke, the chair being taken by the Rev. C. A. Fellowes, Baptist minister, supported by the Rev. H. A. Smyth, of St. Paul's; the Rev. R. W. Boyer, clergyman in charge of All Saints' Union Church; the Rev. F. C. Skegg, Congregationalist; the Revs. — Boulampier and — Bishop (Methodists), and Colonel Marett.

On Tuesday, Nov. 15, Mr. Consterdine addressed the weekly prayer meeting, held in connexion with the Alliance, at the Prince of Wales' Rooms, commencing at twelve noon. In the evening, the deputation addressed a small but interested gathering in the Congregationalist Lecture Hall at St. John's; the minister, the Rev. M. Van der Becken, a warm friend of the Alliance, presided.

On Wednesday, Nov. 16, Mr. Consterdine crossed over to Guernsey, where he gave an account of the Alliance at a meeting in the Wesleyan chapel at St.

Martin's, the Rev. A. J. T. Le Gros, presiding. Part of the proceedings, as on the previous night at St. John's, Jersey, were in French. There was no collection, but great interest was shown.

On Thursday, Nov. 17, Mr. Consterdine visited the Rev. R. H. Tourtel, rector of Torteval, who has lately joined the Evangelical Alliance, and, meeting a few Christian friends at the Rectory, enlisted two new members. The same evening a public meeting was held in the town of St. Peter Port, in Eldad (Congregationalist) Schoolroom. The chair was taken by the Rev. Mr. Galliene, supported by the Rev. Joseph Woodhouse, Congregationalist minister, and local secretary of the Alliance.

On Thursday, Dec. 8, at Brighton, by the kindness of the Rev. J. G. Gregory, Incumbent of Emmanuel Church, Hove, and of Mrs. Gregory, eighty persons met together in their drawing-room at Lansdowne House. Mr. Gregory, who is a true friend of the Alliance, and a member of the Council, presided; and, after a warm address, was followed by the Rev. J. B. Figgis, the local secretary, after which Mr. Consterdine dwelt on the advantages and work of the Alliance, and appealed for help for the persecuted Stundists. Several friends had already sent contributions for this purpose, and Mr. Gregory had every reason to believe that more would follow.

On Friday, Dec. 9, the members of the Brighton Committee for the Observance of the Week of United Prayer were entertained at tea by Mr. Marriage Wallis, in the Y.M.C.A. rooms. Mr. Consterdine mentioned cases in which the Week of Prayer, and United Prayer generally, had been followed by special blessing from God. Mr. Consterdine, as requested, proceeded to make some suggestions as to the conduct of united meetings. The suggestions made by the deputation seemed to meet with approval, and arrangements were forthwith made for the meetings in connexion with the coming Week of Prayer in Brighton.

SOUTH LONDON BRANCH.

On Dec. 9, the members and friends of this Branch of the Alliance met at Beechholme, Clapham, the residence of James Drake, Esq. The meeting was a large and influential one.

Mr. Drake presided, and in welcoming

his guests expressed his own strong sympathy with the principles and work of the Evangelical Alliance. He alluded to the coat of arms adopted by Sir Francis Drake, a ship in full sail attached to which was a cord let down through the clouds,

with the motto *Auxilio Deo*. A ship in full sail meant effort, work, enterprise; but all this must receive the help and guidance of God, or all would be in vain. He expressed his hope that the efforts of the Alliance thus directed would never be in vain, and that true Christians would be more and more drawn into connexion with it.

The Rev. N. L. Bluett spoke of mission work in Savoy, especially at Annecy, Aix-les-Bains, Evian, and Thonou, where mission stations were in full operation. The work was carried on largely by ladies, and among the women and children of Savoy. He resided at Annemasse himself, and his house was a mission centre. Several converts had been brought out of the ignorance and darkness of the Romish superstition, and their lives had borne the test of years. Many Protestant Savoyards were cold, apathetic, and worldly, but the work of this mission was dependent upon the Word of God and the Spirit of God. They wanted more workers and more means.

The Rev. Ernest Gill, clerical deputation secretary of Dr. Barnardo's Homes, spoke of Dr. Barnardo as the head of a family of 5,000. One thousand of these were girls living in homes at Ilford. A lady was building a church for this branch. All their work was upon Evangelical Alliance principles. Mr. Gill gave interesting statements of the rescue work, stating how one of their lost inmates at the Homes was a baby that had been sent in a box and ran a fearful risk of being starved to death in transit. He pleaded for the support and Christian training of these poor people.

Rev. P. Colborne spoke of some recent work of the Evangelical Alliance itself, mentioning a case recently reported by an American missionary, of the severe persecu-

tion of a convert from Mohammedanism in Persia, and another case of persecution reported by an American missionary in the neighbourhood of Prague. The cause of the suffering Stundists in Russia was commanding prayerful sympathetic interest; and contributions were being received for the amelioration of their afflictions, while efforts continued to be made to procure for them a larger measure of religious liberty. Referring to the approaching Week of Universal and United Prayer, Mr. Colborne said it was a sublime thing to consider that with the dawn of the New Year probably a larger portion of the human race would be found at the feet of the world's Redeemer than ever before, urged upon every member and friend of the South London Branch to attend as many of these meetings as possible and to bring others with them. He pleaded, also, for a fuller recognition of the claims of the Evangelical Alliance on those of its friends who had attended these meetings but had not entered into membership.

The Rev. D. MacEwan, D.D., said he had been thinking, while Mr. Colborne was speaking, of the immense value of that Christian love this Alliance helped into manifestation. He went on to speak of his recent visit to America, and how delighted he was with the amount of Christian union evidenced there, and delivered some interesting and amusing incidents in connexion with a negro service he attended and addressed.

The Rev. F. A. C. Lillingston spoke of a recent visit to Scotland, and the great enjoyment he had in meeting with some devout fishermen connected with the Free Church. He urged upon all a more watchful and more manly Protestantism.

Mr. Hayward and others also took part in the proceedings.

RELIGIOUS PERSECUTION IN PERSIA.

THE following brief statement of facts regarding the persecution of Mirza Ibrahim is condensed from a communication sent by our correspondent at Oroomiah, dated Oct. 1892. The action taken in the matter by the Council of the Alliance is referred to in another place:—

“About three years ago, Mirza Ibrahim became converted to Christianity, and was baptized by a missionary (Rev. Mr. Mechlin) of Salmas. Mirza would not consent to private baptism, but was courageous enough to go through the

ceremony in public. The avowal of the Christian faith by a Moslem made a deep impression at Khoi, in the north-west province of Azerbaijan.

“Soon after, the fanatical Moslems instigated persecution. His wife and property were taken from him, and he was forced to flee, though sick and feeble in health. For a time he worked with the missionaries as a copyist and lay preacher in and around Oroomiah. Under impassioned appeals from the Moslem Mullahs, the authorities arrested him, and

also the Christian brother with whom he lived. They were beaten and brutally ill-treated. Wealthy officials even were convinced of his sincerity, and were prepared to help Ibrahim with money. He was then thrown into prison, a chain about him, and his feet made fast in the stocks. Shortly after he was sent to Tabriz, to appear before the Governor of the province, escorted by eight soldiers.

"At Tabriz he was thrust into the worst prison in the city, with a chain about his

neck, and his hands bound and fastened to a gang of murderers. Subsequently the chain was removed, and he was released from contact with the criminals; but he still languishes in prison, where he has been five months, and is now very feeble.

"Dr. Shedd says the civil authorities (in contradistinction from the Moslem Mullahs) show a fair and tolerant spirit; but it is feared they will listen to the cry of the Mullahs and execute this man Mirza Ibrahim, who has openly renounced Islam."

CONTRIBUTIONS RECEIVED FROM NOVEMBER 19 TO DECEMBER 17, 1892.

Rev. Dr. and Mrs. Boyd	1 1 0	Mrs. Boutflower	0 10 6	Mrs. Dobson	5 5 0	
T. R. Guppy, Esq.	2 0 0	J. R. St. B. Baker, Esq.	0 10 6	The Misses Chapman, Walker, and Davies	0 10 0	
Rev. W. S. Ward	0 10 6	Rev. J. W. Rodger	0 10 6	Mrs. Murray Gartshore	2 0 0	
Miss Buchan	1 1 0	Mrs. and Mr. G. R. Smith	1 1 0	Miss Murray Gartshore	1 0 0	
Rev. W. H. Lloyd	0 10 6	Alex. Stephen, Esq.	1 1 0	Sir M. Connal	1 0 0	
Mrs. Hunt-Leaman	1 1 0	"A brother and sister"	1 0 0	J. H. Burton, Esq.	5 0 0	
W. A. Jamieson, Esq.	1 1 0	G. Robinson, Esq.	1 1 0	Miss E. Holt	2 15 0	
R. J. Fremlin, Esq.	5 0 0	I. Hoyle, Esq.	2 2 0	Miss Marston	20 0 0	
Miss Fairley	1 1 0	Miss M. Garnett	0 10 6	Major Mackinlay	1 0 0	
Miss Knox	1 1 0	Mr. T. Atkins	0 10 6	"W. B."	1 0 0	
"A. G." per Major-General Sittenman	0 10 6	Mrs. M. Leigh Bayly	1 1 0	Edward Liveridge, Esq.	5 0 0	
Miss E. J. Paul	1 1 0	Mrs. M. Fuller	0 10 0	Charles Brady, Esq.	2 0 0	
Sir Wm., Lady and Miss Muir	2 1 0	E. Stock, Esq.	1 1 0	Colonel W. Abraham Taylor	1 1 0	
Mrs. Rawson	1 1 0	Jas. McCall, Esq., and Mrs. McCall	1 6 0	Mrs. Roche	5 0 0	
Rev. J. F. T. Halliowes	0 10 6	A. R. Macdonald, Esq.	1 1 0	W. M. Cross, Esq., and Mrs. Cross	5 0 0	
J. M. Bourne, Esq., and Mrs. Bourne	1 1 0	Mrs. Beresford Baker	1 1 0	J. H. Simpson, Esq.	5 0 0	
H. Hebbert, Esq.	1 1 0	Mr. G. E. Morgan	0 10 6	Rev. H. Noel	0 10 0	
Mrs. Hawkhaw	1 1 0	Mrs. Messenger, and S. J. Messenger, Esq.	1 1 0	"File des Huguenots"	3 0 0	
Miss Hodgkinson	1 0 0	Major-General Morton	1 1 0	John Paton, Esq.	5 0 0	
Mrs. Macduff	0 10 6	R. Hunter Craig, Esq.	1 1 0	S. Chambers, Esq.	1 0 0	
Sir Wm. Willis	1 0 0	Dr. Stacey	1 1 0	Mrs. Hyde and friends	1 0 0	
G. C. Main, Esq.	0 10 6	W. S. Le Feuvre, Esq.	0 10 0	Mrs. Hebdon	5 0 0	
W. R. James, Esq.	0 10 0	The Misses Newton	0 10 0	W. Mitton, Esq., and Miss Mitton	0 10 0	
Colonel and Mrs. Birney	1 1 0	Rev. L. Price	0 10 6	"J. T. Miller	5 0 0	
Mrs. Jackson, per Rev. Dr. Hole	1 1 0	Rev. A. G. Everett (2 years) Plymouth Branch, per C. King, Esq.	14 3 0	W. G. Wheelton, Esq.	1 1 0	
W. M. Cross, Esq., and Mrs. Cross	2 2 0	South London Branch, per Jno. Benham, Esq.	20 0 6	H. Sugg, Esq.	1 1 0	
Colonel and Mrs. Wilmot Brooke Jno. Dawson, Esq., and Mrs. Dawson	1 5 0	Southboro' Branch, per H. Vere Pearson, Esq.	6 18 0	Mrs. Johnston	1 1 0	
General and Mrs. Boyd	2 2 0	Eastbourne Subscriptions, per Dr. Robinson	10 11 0	Dr. Johnston	0 10 0	
E. S. Thompson, Esq.	1 1 0	Ilfracombe Subscriptions, per Rev. A. W. Evans	4 3 6	Mrs. Holt Skinner	0 19 0	
General and Mrs. Keer	1 1 0	Norwich Subscriptions, per Rev. W. A. MacAllan	3 10 0	"A Friend"	0 1 0	
Rev. H. Noel	0 10 6	Collection at Drawing-room Meeting, Torquay (Rev. Talbot Graves)	8 4 0	J. C. White, Esq.	0 0 0	
C. Early, Esq.	1 1 0	Collection at Drawing-room Meeting, Budleigh-Salterton (Misses Powell's)	2 9 0	General Keer	2 0 0	
E. L. B. Sneyd	0 10 6	Sums under 10s.	13 0 0	Thos. Walker, Esq.	5 0 0	
W. Turner, Esq.	1 1 0			Major Stirling, n.a.	2 0 0	
Mrs. Leslie	1 1 0			Miss Murray	1 0 0	
Hy. Gurney, Esq.	1 1 0			P. F. Whyte, Esq.	1 0 0	
Major and Mrs. Githney	0 10 6			Sir S. A. Blackwood, n.c.m.	1 0 0	
Professor Jno. Goodman	1 1 0			Rev. R. A. Lendrum	0 10 0	
W. D. Hanson, Esq.	0 10 6			F. J. Usher, Esq., per Rev. R. A. Lendrum	5 0 0	
H. H. Cox, Esq.	1 0 0			Miss Roberts, per R. C. Clough, Esq.	2 0 0	
T. D. Holmwood, Esq., and Mrs. Holmwood	1 11 6			The Misses Pappa	2 0 0	
Wm. Gall, Esq.	1 1 0			J. Stevenson, Esq.	10 0 0	
The Lord Bishop of Exeter	1 1 0			Miss Appleton	0 10 0	
Rev. H. S. Barton	0 10 6			Mrs. Laurie	2 0 0	
Rev. G. Meikle (2 years)	0 10 0			Miss M. Thomas	0 10 0	
Mrs. Arbuthnot	1 0 0			R. A. Macfie, Esq.	1 0 0	
Mrs. and Miss Lewis	0 10 0			Miss Macturk	1 0 0	
The Right Rev. Dr. Charteris (2 years)	2 2 0			T. Rowley Hill, Esq.	5 0 0	
Miss Davenport	0 10 0			Mrs. Mould, per R. C. Clough, Esq.	1 10 0	
Mrs. and Miss Laurie	1 6 0			Mrs. Frith, per Rev. W. H. Lloyd	1 0 0	
Mrs. Willcocks	0 10 6			Mrs. Blackwell, per Rev. W. H. Lloyd	0 10 0	
J. Thomson, Esq.	1 1 0			Mr. P. J. Evans, per Rev. W. H. Lloyd	1 0 0	
Mrs. Hare	1 1 0			Mr. A. Evans, per Rev. W. H. Lloyd	1 0 0	
Rev. Dr. Robson	0 10 6			Mrs. Horsford	0 10 0	
S. W. Davids, Esq.	1 1 0			A. Townsend, Esq.	2 2 0	
Mrs. Mason	0 10 0			C. Walter, Esq., and Mrs. Walter	1 1 0	
Miss Hockley	1 1 0			Sums under 10s.	0 15 0	
Miss Lees	0 10 6					
Miss Greene	1 1 0					
Rev. C. Marson	0 10 6					
Wm. Henderson, Esq.	1 0 0					
The Misses Sealey	0 10 0					

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

Feb. 1, 1893.]

Evangelical Christendom.

FEBRUARY 1893.

CONTENTS:	
	PAGE
MONTHLY NOTES	33
POWER—THE GIFT OF GOD	37
FOREIGN INTELLIGENCE:—	
France	39
Germany	41
Italy	42
Spain	43
Russia	45
Turkey	47
EVANGELICAL ALLIANCE:—	
The Universal Week of Prayer	49
Proceedings of Council	53
Secretarial Deputation Work	53
Langholm Branch	53
Contributions.. .. .	54

MONTHLY NOTES.

THE Week of Prayer has come and gone, and the mere outward circumstances—the meetings, the addresses, and even the prayers as offered—are now amongst the things of the past. But there is an element in believing prayer that lives on, and that is the expectation of answers, and where prayer has reached the Throne of God above, thence, in due time, may answers be confidently expected. It is well, if an opening week of prayer be followed by a year of expectation. This will be the rightful attitude for the reception of blessing, as was beautifully symbolised by a favourite Jewish attitude in prayer—the stretching out the hands upward, as if to receive something put into them from above. In this sense the Apostle Paul urges men to “pray everywhere, lifting up holy hands without wrath and doubting,” for expectation of blessing to come leads to perseverance in prayer. Elijah told his servant seven times to go again to look for the answer, so sure was he that his prayer would be answered in God’s time. May those who have been so lately engaging in prayer for a week, continue instant in prayer and expectation throughout the year.

It is much to be deplored that some of the leading Theological Professors and Tutors connected with the Wesleyan body appear to have endorsed the conclusions of the new school of Biblical criticism. Hitherto it has been supposed that any departure from the views of John Wesley on any important theological subject would disqualify any Wesleyan minister or teacher from holding office in the denomination: and on the subject of inspiration, and the truth of the Old Testament Scriptures generally, Wesley’s views are well known to have been the very opposite to those of the Dutch and German Rationalists which have been lately introduced into England by Professors Driver, Cheyne, and Robertson Smith. Happily, there are too many faithful Christians—both ministers and laymen—amongst the Wesleyans to allow so serious a departure from fundamental truth to

take place without calling forth protests; but unhappily, hitherto, the voice of some in authority seems to pronounce in favour of the Professors and others whose avowed adoption of the new criticism has been brought under notice.

It is for the young generation of ministers and those preparing for the Wesleyan Ministry that most concern must be felt. The names and influence of teachers who have adopted the new views will carry weight with many who are not themselves sufficiently established in belief of the truth of Scripture to reject the new criticism. It is sad, indeed, to think that so large and influential a denomination, which, hitherto, has been regarded as comparatively free from the rationalistic epidemic which has invaded almost all other denominations, should be in danger of infection. Whatever be the last court of appeal amongst the Wesleyans, and we suppose it is "Conference," it is much to be hoped that some authoritative decision may be given on the point, re-assuring to the many earnest Christians in the denomination, and showing that Holy Scripture is still regarded as it was by the founder of Methodism, and, what is more important, by the Founder of Christianity as "given by inspiration of God" and, therefore, worthy of credit.

It is strange that it is not more distinctly seen that the question at issue is nothing less than the infallibility of our Lord Himself. No one can attentively read the Gospels without being struck by His teaching as to the credit to be attached to Scripture. Such expressions as "What saith the Scripture?" "The Scripture cannot be broken," "Ye do err, not knowing the Scriptures," "The Scriptures must be fulfilled," "Fools and slow of heart to believe all that the prophets have spoken," "David said by the Holy Ghost." All these testimonies from the lips of our Lord Himself—not to speak of His Apostles—show how He regarded Scripture, and the attempted reply on the part of the rationalists that our Lord either was ignorant Himself, or accommodated Himself to the ignorance of the age in which He lived—either supposition should be abhorrent to the thoughts of those who believe that Jesus is the Christ the Son of the living God, whose words are truth, and of whose teaching God has said—"Whosoever will not hearken unto my words which He shall speak in my name I will require it of him."

The late Dr. Adolph Saphir, in his deeply interesting work lately published—"The Divine Unity of Scripture"—has some admirable remarks on this subject. "It is most important that all Christians should be fully convinced in their own minds that the testimony which Jesus bears concerning Moses and the Prophets is decisive. It leaves not a vestige of doubt in the mind of anyone who acknowledges that Jesus is the Son of God. It gives us a perfect and incontrovertible conviction that the Scriptures of the Old Testament are the Word of God. Many doubts, many objections, have been brought against this view, and I can only remind you in a few words of the tactics of the rationalists who do not believe in the Divinity of Christ, who attempt to show that our Saviour accommodated Himself to the prejudices of His contemporaries, and that, although He Himself did not believe in the inspiration of the Old Testament, or in the existence of Satan, or in those who were possessed of devils as really possessed by them, still adapting Himself to the ignorance and weakness of the Jews, and wishing to lead them, as it were, into a higher and nobler sphere of thought. He argued with them from the things which they admitted. Thus a course of action is

suggested unworthy of the character of an honest man, unworthy of the dignity of a prophet, blasphemous as applied to Jesus, Who is God over all blessed for ever."

A correspondent of the *Record* who, in a letter professing to advocate Christian Union, said that "while Satan beguiles some towards Ritualism and Romanism he leads others to Dissent, or keeps them in it," is very properly reproved by another correspondent, who says that for anyone "who seeks for the visible union of Christians (to use such language) renders his attempt hopeless; and not only so but he begins by ignoring the very important precept of our Lord (Matt. vii. 1—5). 'Judge not,' &c., or how wilt thou say to thy brother, 'let me pull out the mote out of thine eye,' and behold a beam is in thine own eye? First cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." He then goes on to quote some words of John Howe—"a man of high intellect, deep piety, calm judgment, Catholic spirit, and heavenly wisdom"—which describe an evil which was prevalent in his day, when many advocated Christian union who had no notion of any concession on their part being required to attain it, but supposed that all that was needed was that those who differ from them should come round to their way of thinking.

"All the several different parties amongst us do with one voice pretend to be for peace; but how, and upon what terms? Why that, presently, all the rest are to be of their mind; and this is all the peace that most are for. No one suspects himself to be in the wrong. All are for peace and union—by which, indeed, some more gently mean they hope all will quit their former mistaken opinion, and may (as in great kindness to themselves they take for granted all men's are—but their own) come wholly over to them." It is to be feared that these words describe only too truly what is to be found in the present day no less than in John Howe's time. How many are willing to advocate the "Home reunion" in the sense of Nonconformists seeking union with the Established Church by conceding their points of separation, but without any thought of reciprocal concession on the other side? and no doubt many Nonconformists think similarly as to what should be required of them. The failure of the two great attempts in past times to obtain "Home Reunion" at the Hampton Court and Savoy Conferences, may be traced to this mutual unwillingness to concede to the other side, and, so long as this spirit lasts, there is not much to encourage hope that any similar attempt at the present day would be more successful.

The Archbishop of Canterbury, in a letter lately published on the subject of Charity Organisation, wisely urges union amongst the different bodies engaged in relieving the poor, in these words: "Make the communication of such bodies with each other real, where the occasion arises, rather than artificially complete." These words are very suggestive of the difference between the methods pursued by advocates of what is called Home Reunion and those of the Evangelical Alliance in pursuit of Christian Union. The former seek a union "artificially complete," but such union, if ever attained, which it is not likely to be, would be but "artificial" after all. The Evangelical Alliance seeks rather to "make the communication of such bodies with each other real" by cultivating brotherly love on the only true ground of the real brotherhood of all who are born again by faith in Christ Jesus, whatever denomination they may belong to.

The annual Islington Conference of Evangelical Clergy was held on Tuesday, January 10th, in the Wilson Memorial Hall, and seems to have been a decided success, both as to the numbers who attended, especially of the younger clergy and as to the weight and character of the addresses delivered. The presence of the Archdeacon of London (Dr. Sinclair) in the afternoon meeting was warmly welcomed, and the *Record* says that, "as he stepped to the front to read the first paper he was given a splendid reception, the significance of which no one could mistake." Archdeacon Sinclair's paper was on the very practical subject of how to make use of Christian literature in the propagation of truth and the refutation of error. "What I should wish," he said, "would be that the best, the most standard, the most intelligible of theological works, written from the point of view of the Reformation, should be published in a cheap and attractive form, and made accessible to everybody, in every place." He further pointed out that Ritualism owes much of its extension to the diligent propagation of ritualistic literature of a cheap and attractive kind.

The spiritual tone which always distinguishes the Islington clerical meeting was well maintained by several speakers, especially by Mr. Webb-Peploe and Mr. Handley Moule. The latter protested against "pessimistic dirges" as to the decadence of Evangelical religion. "We never work the better or live the better for perpetually speaking nothing but evil of our own present conditions. Is there not abundance to cheer us? Are there no signs in sight of not an ebbing but a rising tide of blessing? When had the fullest gospel of the grace of God freer course and more glorification in the Church of England than now? When was missionary ardour, glowing while deliberate, more common among us? When were Evangelical Churchmen generally (to speak of Evangelicals particularly) more awake than now upon this very subject of the promise and power of the blessed Spirit for life, witness, and work? When, may I venture to ask the question, after not a few years of observation, when were so many young men rising up in the English ministry—Evangelical, not by tradition only or association, but by conviction, by experience, by spiritual history."

The death of Mrs. Pennefather, the head of the well-known Mildmay Institutions, will be much felt in the sphere over which she has so long and so ably presided. It is now not far from twenty years since the death of her husband, the sainted William Pennefather, and during that time, though latterly with enfeebled health, Mrs. Pennefather has wisely directed and skilfully controlled the vast organisation of female mission work which has its centre at Mildmay, and which is known by the self-denying labours of the deaconesses in many quarters of London and the Provinces. Whilst Mildmay will, no doubt, keenly feel the loss of so able a directress, it is to be hoped that the work over which she has so long exercised a hallowed influence will not suffer. There is a special call now to all who valued the bright examples of Mr. and Mrs. Pennefather to uphold the work for God which they were instrumental in starting.

The old year did not close without adding one more to the number of eminent ministers of the Gospel called home during its course. Dr. Andrew Bonar, after a brief illness, "fell asleep" on Dec. 30, in his eighty-third year, much beloved and deservedly venerated by all who knew him. He was licensed to preach in 1835, so that he was not very far short of his 60th year of ministry. He was a man of much grace and not a little gift—a very embodiment of the spirit of the

Evangelical Alliance, of which he was one of the oldest members. He is known to many as the biographer of McCheyne, a man of like spirit with his own, the record of whose life has been a blessing to many souls. Along with McCheyne, Dr. Black, and Dr. Keith, he undertook a journey to the East in the year 1889, to inquire into the state of the Jews in Palestine and other countries, which led to the establishment of a Mission to the Jews, of which the late Dr. Saphir and his family were the first fruits. A very interesting narrative of this expedition was written at the time. Scotland can ill afford to lose such a man at such a time as the present.

In our January issue reference was made to a case of religious persecution at Algeciras, in Spain. Juan Vasquaz, a Protestant Evangelist, was sentenced to imprisonment for writing a letter in a newspaper, exposing some of the Romish errors, which was said to be an "insult to the national religion." We are glad to learn from a letter just received from our correspondent, that Vasquaz has been released from imprisonment. Thus, although there are from time to time cases of religious intolerance instigated by Romish Priests and others, we are glad to find that the article of the Spanish Constitution which grants religious toleration to Protestants is not altogether a dead letter.

Two paragraphs have been going the round of the press recently which are calculated to excite the apprehension of those who wish to see our country remain true to Reformation principles. One paragraph states that it is reported in Italy that Queen Victoria, in the course of her stay in the "City of Flowers" will journey to Rome in order to pay a visit to the Pope. We cannot believe that there is any truth in this rumour, but we mention it as an indication of the possible desires of those who may be intriguing in that direction. Another paragraph states that Archbishop Vaughan, of Westminster, who has recently been created Cardinal by the Pope, will arrange his journey back to England so as to visit Florence and pay his respects to the British Sovereign. It is difficult to understand why this Roman Catholic Prelate should seek thus to disturb the privacy of her Majesty's sojourn in a foreign land by thrusting his homage upon her there. This, however, again shows the persistent efforts being made by the Romish hierarchy in our country to obtain for themselves positions of influence and it indicates a tendency on their part which ought not to be overlooked.

POWER—THE GIFT OF GOD.

It is one of the recognised truths of Christianity that the power in which it abides and by which it works is of God and not of man. In the ordinary work of life man holds in his will all power. By his genius he lays hold of and controls the forces of Nature, and compels them into his service. He does not ask God to endow him with steam power or electrical power. He did not wait on God for the gift of the fulcrum, the screw, or the lever. These devices and mechanical forces he discovered, and uses at will. But in preaching the Gospel and doing other spiritual work for God, or even in maintaining his own spiritual life, he is dependent "upon power from on high." Neither can this be obtained by any effort of his own; he *waits* for it and receives it. *It is the gift of God.* We are kept in dependence upon God at this point. "Power belongeth to God" (Psalm lxxii. 11). "Without me," said Christ, "ye can do nothing." By this He meant that whatever their natural ability might be, whatever favouring circumstances might surround them, however energetic their efforts, unless they were endowed with

"power from on high," they were powerless in themselves to do the work which He commanded them. Hence, they tarried at Jerusalem, not that they were to get at Jerusalem further revelation of the truth, but that they were to be clothed and furnished with power to make the truth of the Gospel which they had already possessed efficient.

Without doubt we are as dependent on this heavenly gift as the first disciples were. The lack of results in much of our work may arise from our overlooking this cardinal necessity, or, if not overlooking it as a truth, practically neglecting it and doing our work without it. Having the Gospel, and believing it to be true, we are tempted to rely upon the truth alone to do the work of convicting and converting men. In preaching this truth we rightly enough bring to bear the help of logic and oratory, and may throw into our address whatever of enthusiasm and earnestness we may be possessed of. Good as these natural powers are, and lawful as it is to use them, they do not take the place of "power from on high." The "Lo, I am with you alway," is the promise of power near at hand, whenever we undertake the work of the Lord. But if that power is not sought and appropriated, it does not avail us. The Christian worker or preacher who does not lay hold upon this divine gift to do his work is as sure to fail in his work as the sinner is sure to fail of getting to God, who neglects or ignores Christ as "the Way."

Moreover, it is not true that power is given us once for all. We learn from the Acts that, again and again, after the first baptism of power, which the apostles and disciples received on the day of Pentecost, they sought it afresh and received it afresh. The power with which we wrought for God to-day, will not serve our need in the work to-morrow.

The power of the Holy Ghost for service is a different gift from the Holy Ghost, the indwelling Comforter. At least, if it is not a new coming of the Holy Ghost upon us, it is a new application of His power, given us for use in service. A father might give to his son a letter of credit with which to travel around the world on business for him; but if, instead of again and again drawing on his credit he should seek to "work his way," he would be practically as poor as if he had no letter of credit. God has given us power by giving us the Holy Ghost to

dwell in us; but if, instead of using *that* power, we neglect Him and seek to discharge our commission by means of our own natural abilities, we are practically destitute of the only power that would avail us, though, as a matter of fact, we are possessed of all power. It would be as though an engineer on a train of cars, instead of opening the throttle valve of his engine and letting on the steam stored up in the boiler, should get down from his place and seek to push or pull the train by mere human strength. Even if he should call upon all the train men, or the passengers, to assist him, it would not avail; their combined strength would not be sufficient for the work.

We are aware that all this is so well known and theoretically accepted by every Christian worker, that it may seem needless to speak of it. But we are so prone to forget or neglect the truth on this point, that we need to be constantly reminded of it. The smallness of the results which follow our preaching and personal efforts to win men to Christ makes us fear that we cannot say of the greater part of our work—"The Lord was with us, and worked mightily."

The temptation to fall back upon natural ability is very great, and it is only by constantly exercising ourselves in godliness that our bow may abide in strength. Especially is this true in the smaller and more ordinary offices in the Christian service. We may earnestly seek power from on high with which to preach a sermon; but we attempt to conduct a prayer-meeting, without being careful to tarry before God until we are endued with power for that service. To address a multitude with success, we assume, needs power from God; but to make a pastoral call, or to speak to a single soul by the wayside, does not need such a spiritual supplement.

The endowment of power is also as essential for the private Christian in his life and work as it is for the minister in his; and yet we have reason to believe that not a few of God's people ignore the truth almost entirely. Our Lord Himself did no work, however small, in connexion with His ministry, except by "the finger of God"; that is, He constantly relied upon the presence of the Holy Ghost with which to discharge His ministry. If this was so of Him, how much more it is meet that we should wait upon God before attempting even the smallest service for Him!—(*Selected.*)

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, January 17, 1893.

WOULD that all Evangelists went forth in the spirit of Rabinowich, who says: "I feel that I am not sent by the Lord to preach Christianity, but Christ,—namely, that Jesus whom God has raised according to His promise, as a Saviour unto Israel; not to preach unto them church government, but the Kingdom of God, which is soon to be revealed by the appearance of our Lord Jesus Christ." In France of the present day this is what is needed, and not in France only. As dry rot is bringing down edifices old and new, spiritual and temporal, political and financial, with crash upon crash, and men's hearts fail them with fears for the future and general distrust of the present, what trust can the poor world put in systems?—what trust in men? They need the living God. And those who live and walk with the living God, and whose earnest, loving, God-fearing lives shew forth His praise in souls. They are the wise; let Sadducees, Pharisees, and pleasure-seekers scoff and persecute where they may! it is so all the world over.

I need not allude to the Panama Canal revelations: of the venal corruption of a host of men who were trusted as pillars of the State, and as the soul of honour. It is well that there are no popular pretenders left, or France would again have been drenched in the misery of revolution and bloodshed. But every event that shakes confidence in man does not shake the deceived and disappointed ones over unto God. They know no Rock of Ages. The Week of Prayer came timely. The Paris Committee of the Evangelical Alliance postponed the observance until the second week of January. This, however, was not accepted by the rest of French Protestants, who do not experience the extreme hurry and stress upon their time that the first days of a New Year brings to Parisians.

The intelligent reader will have done justice to the clerical error in the last letter, which made out that the Salvationists were interfered with by the French Police, whereas we had written that, in France, no police regulations, nor

official petty authorities interfere with the Salvation Army. Thank God there is complete liberty for all religious bodies, and the efficient, and intelligent, and we may add, firm and gentle action of the police when their aid is needed in the halls to remove offenders, is worthy of all praise. Remarkable conversions of remarkable people continue in the halls, and it is perilous to attribute them to any but the direct action of the Holy Spirit. Take, for instance, the recent case of a lady of first rate musical talent, taking a guinea a lesson, and with pupils numerous in proportion to her talents. Now this person was longing for rest of soul; for eight years she had sought for what the world cannot give; she tried one and another category of Christians in vain, and last autumn was on the eve of joining the Roman Catholic Church, when she attended a Salvationist meeting. God met with and arrested her, there convincing her for the first time of sin, shewing her the danger of delay, and revealing the Saviour. Then, after anguish, *rest*; after sleepless nights for months, *rest*; after anxious wandering, and thirsting, and vain strivings and tossings, *rest*! She revelled in it and feared not to "tell to all around the gracious Saviour she had found." Her pupils' salvation became her first concern; but lo! a foolish report of hypnotism found its way into a local paper, and parents withdrew their daughters. But nothing daunted, she goes on her way rejoicing, laying out talents and life for her God.

The Bible carriage still goes its rounds. One of the latest adventures of its courageous evangelist, F. Pointet, is characteristic of the superstitious nooks and corners of France. He writes: "on arriving in a little town after a day's toil there was much trouble to find a shelter for the horse, but hay there was none. Happily I had some remaining in the carriage. But I was imprudent enough to distribute in the evening, freely, some Gospels of St. Luke. Then the people plotted together against me, and as soon as I had laid down several came, and seizing the shafts, pushed and pulled, and jerked the vehicle so that I was like a parched pea on

a sieve! I threatened, but that made matters worse. Then I put on my clothes, and flourished the whip, when they all fled. Violent wind and rain blustered around; but men went on plotting and whispering in the darkness. I went for the horse and drove a mile away, but the wet and trembling creature finding no shelter there, I had to go twenty-three kilometres further. At 1 a.m. I reached Morlaix, blessing God for strength and deliverance. I am soon leaving Brittany, of which I am glad!" M. Pointet is aged, and has had many a "hard rub" in his day. His peculiarity is sharp controversy against Romish superstitions (which is in general avoided as much as possible by common colporteurs), and naturally this brings down upon him additional opposition; he is a dauntless and honest reformer.

While some are spending their lives in circulating the pure Word of God among the people, as the very best seed to sow amidst superstition and infidelity, others who are set apart to preach and teach it, are dissecting, and conceitedly criticising and arraigning it before the bar of their puny reasoning and shallow wit! God arrest and forgive them. Be sure the microbes they boast of finding in the "pure milk of the word" are of their own introducing. The monster in the sun is but a mote lodged in their own object glass.

For many years some few teachers and parents have rejoiced in the "Bible Union" of the "Children's Special Service Mission" (Warwick Lane, Paternoster Row); to them its papers have been valuable beyond expression, and we are truly glad to see it brought before the public by the *Mission Interieure*.

The Synodical Commission of the Union of Free Churches met in Paris last month principally to consider the state of the Free Church in Marseilles, which at length has split in two. The members, who have adopted adult baptism by immersion, and become close Baptists, have constituted themselves into a church, and the pastor, M. Guibal, has resigned. Twenty years ago we happened to be in St. Jean du Gard, where, on his ordination, a genuine spiritual revival took place, and the Church flourished exceedingly, until the vexed point of baptism occasioned discussion and disunion. He is now suffering under a similar trial. The Synod has taken up the cudgels and deals blows right and left against sectarians who creep into churches and draw away their

best members. It deprecates strongly the action of those "who thus weaken and sadden the hearts of their brethren-in-arms when the battle is engaged against the foe terrible to all."

The Oratoire Church in Paris is still greatly disturbed concerning the imminent possibility of insidious rationalism being brought back by the nomination of Pastor Roberty. Battles are fought on both sides. But as usual the shading off of doctrine is so imperceptible that where truth ends and error begins is difficult to define. It is the strong device of the enemy, in order to draw those who still hold the truth within the vortex; and then the descent is rapid, and congratulations abound on their "sweet brotherly union" and "charitable largeness of heart." Not so, Nehemiah! and not so the Apostle Paul; "no, not for a moment." Fifteen Romish priests have left their errors and become pastors, evangelists, or missionaries, through the institution founded some years ago by M. E. Reveillaud. Indemnities, until lately granted by town councils to churches and priests, when suppressed have given occasion to singular results. In one place, a Curé gave the address of a town councillor who had voted against the indemnity, to all the poor whom the withdrawn sum would have relieved. The procession of petitioners, claimants and beggars that consequently unceasingly rang at his bell and tramped up the stairs of the unfortunate councillor fairly drove him away from home, whither he addressed a petition to the Archbishop to put an end to an unbearable nuisance. The new Procureur-Général for Paris, M. Tanon, is a Protestant, and member of the Protestant Historical Society.

. A correspondent calls our attention to a part of the Paris correspondence, which appeared in our January issue, referring to the McAll Mission. He wishes it to be distinctly understood that the Mission at Belleville was established before Mr. McAll began his work, and that it has always been exclusively managed by Miss de Broen and her fellow-workers. He adds that no mission in Paris has been more varied and successful in its operations. Not only has it accomplished the most satisfactory results on behalf of the Belleville work-people, but this has been acknowledged by the municipal authorities of Paris.

GERMANY.

[From our own Correspondent.]

Berlin, January 16, 1892.

It cannot be said that the aspect of things, at the beginning of the New Year, is particularly cheerful. The events in France leave us in doubt what may be the attitude of our western neighbours, after a possible change of government. Numerous strikes in our own country show that social democracy is doing its work; the army bill may lead to a great political crisis; there are many people without work; the severe winter increases poverty, although bread and potatoes are cheaper than last year. There is a general state of dissatisfaction. Almost all religious societies here closed the year 1892 with an adverse balance. All this ought not to make Christians despond; but it supplies one reason more for earnest and united prayer. This was evidently felt in the Week of Prayer. It is a wonderful fact that throughout the country this institution is gaining ground, while in Berlin the attendance is rather diminishing. The latter fact is, perhaps, ascribable to the very cold weather, which makes many people limit their going out of doors to the strictly necessary; but in part, also, as I have observed in former years, to the much larger number of religious meetings in general. In the small room, 29 Behrenstr., where the daily noon prayer meetings are held, we had very blessed evening meetings during the Week of Prayer. In Hamburg it has been possible to bring the ministers of different denominations closer to each other. For the first time large meetings were held in Frankfort-on-the-Maine. The progress of the Alliance spirit there is due to the influence of Mr. Charles de Neufville, who has a large evangelistic agency in that city, and who has now formed a local Alliance committee there. The meetings were closed on Sunday, the 8th, by a United Communion Service.

The cholera seems to reappear at Hamburg, though only in small dimensions owing to the frost. May God avert the return of the plague in summer.

The public mind has not come to rest about the Harnack case yet. A great flood of pamphlets on the Apostles' Creed is appearing on both sides! Many valuable testimonies also, from laymen, are brought forward for the authority of the Scriptures. It is true that the great bulk of the laity

in our churches are indifferent; but when laymen are believing, their faith in the all-sufficiency of the Bible is generally stronger than even that of Orthodox clergymen. Two pamphlets, which are the fruit of this controversy, written by laymen, stood up for the verbal inspiration.

It is now ten years since Pastor von Schlömbach evangelised so successfully in the city, and the two agencies started in consequence of his work have celebrated their tenth anniversary. The mission among the working classes began in January 1883 in the north of Berlin. Since that time it developed into the St. Michael Organisation, of which I wrote in a previous letter more in detail, and which works in five parts of the city. The Young Men's Christian Association, which has its own large building, 34 Wilhelmstr., celebrated the tenth anniversary by opening another place of work near the Alexanderplatz.

Professor Paulus Cassel died a few weeks ago. Originally a Jew, he was baptised at Erfurt in 1855, and then earnestly worked for the Saviour, whom he recognised as the Messiah of his people. For about twenty-six years he acted as minister of Christ Church, a church belonging to the London Missionary Society among the Jews. He gave a great many lectures, which were always attended by large numbers. He was a member of the German Sunday-school Committee, and of the Committee of the German Branch of the Evangelical Alliance. His Sunday-school was one of the first and best conducted in Berlin. He regularly took part at the meetings of the Week of Prayer. His antagonism to Stöcker, whose anti-Jewish views he considered a misfortune and a stumbling-block to the mission among his own people, rendered his position somewhat difficult in late years. He therefore withdrew from other things and concentrated his efforts upon his own work. Two years ago his Society in London abandoned the work at Christ Church, and Professor Cassel retired into privacy, not however, without continuing his literary work—in holding lectures and writing. Many of his friends will miss the man, who represented a peculiar type of religious life here.

The City Synod, which met here on January 5 and 6 to complete the work of the summer, had to discuss two very im-

portant questions—the one refers to a loan for building churches. Your readers will remember that the permission to contract loans was granted to the City Synod by a special state law, after many conferences held on the subject during a number of years. It was proposed to raise 4,000,000 marks in order to give such assistance for church building, that there might be at least one church for every 30,000 inhabitants. However, since the last session an incident has taken place, which quite changed the state of things. In a lawsuit, begun by one of the Berlin churches against the city, the highest tribunal at Leipsic decided that according to existing law in the province of Brandenburg, the political community is obliged to build churches, when the Church has not got the necessary means. Curiously enough, the Liberal minority, not wishing to claim the money from the city, voted,

nevertheless, for the loan, while the majority decided to postpone the question, in order to see clearly how far the city would be made to fulfil her legal engagements. The second question was the formation of a Provincial Synod for Berlin—an old wish of the “Liberals,”—who thereby hope to get some representative into the General Synod. There is no doubt that it must come to this, because Berlin is large enough, and has interests other than those of the provinces; but the majority, nevertheless, found the proposition premature, as probably very soon the suburbs of Berlin will be joined to the city, and thereby a new situation will be introduced. However, it was resolved to ask the Government to entrust a special department of the consistory exclusively with the affairs of our large city, so that this branch may dedicate its whole activity to the work in the capital.

ITALY.

THE Roman Branch of the Evangelical Alliance has reappointed the Rev. H. J. Piggott as president, Signor L. Conti, vice-president, and Signor E. Paschetto as secretary. At the same sitting, the sum to be contributed by each of the Evangelical churches towards the suitable fitting up of the mortuary chapel attached to the new cemetery in the Campo Verano was decided upon.

It was also resolved to present an address of congratulation to King Humbert and the Queen on the occasion of the celebration of their silver wedding, which will shortly take place.

The “Life of Christ,” which was published some time since, and still makes much stir among the Italians, has provoked the ire of certain clericals—Jesuits especially. Their organ, *La Civiltà Cattolica*, says of it: “This work, ‘The Life of Jesus,’ abounds in errors, all put forth with a view to obscure the divinity of the Redeemer; and does not deserve the least confidence or consideration, not only with regard to sound doctrine, but also from the standpoint of biblical criticism.” How accurate this is may be easily seen in looking over the book itself. The erudition of Signor Bonghi is too well established to stand in need of any defence; and with regard to the charge of heretical views on our Lord’s divinity, the following sentences from his work will

speak for themselves: “This we must think of and believe regarding the Christ-God in eternity, man in time; the Mediator by whom human nature is taken up into the Divine, without, however, the one being confounded with the other. Incomprehensible to us it may be, but still, in Him above, the story of humanity has a unity and a significance. In Him the God-Man binds together those infinite processes, and reveals the reason of their being and the end for which they exist.”

The reply of Signor Bonghi to his critics is published in the *Cultura*. In it he says: “I thank you for letting me know what is said about me in the last number of the *Civiltà Cattolica*—namely, that I deny the divinity of Christ, and that, therefore, people should be on their guard with respect to what I have written on the life of the Redeemer. Had you not brought this statement to my notice I should certainly have remained in ignorance about it. The *Civiltà Cattolica*, as far as I can judge from hearsay, merits neither the one or the other of its titles. I never read it. You wish, however, that I should enter a protest. Why? what good would it do? Such writers are past grand masters of falsehood. They intend only to damage a layman who dares to call himself a Christian, although he is not of their ilk, and ventures to tell them to their face what untruths they are guilty

of and to assert that Christ can be adored, followed, and exalted by men who disdain to use Him as a means of gaining worldly power, and scorn to sell Him for filthy lucre. My accusers may well talk of the unity of the Godhead with the manhood of the Saviour, for in the name of His Godhead they send forth anathema, and in the name of His manhood, as men, they exalt themselves above all their fellows. Let them alone! look, and pass on."

The "Open Letter" to the Pope by Signor Bonghi, published in the first Review of the day in Italy, is exciting universal attention and carries great weight. In it the writer asks LEO XIII. whether religion has made progress in his pontificate or not. And answers the question in the negative. He touches on the Reformation of the Fifteenth Century, and says that that arose not so much from a revolt against tradition as from a thirst for God and salvation. Italy of to-day is awakening in the same way. And as then, so now, he warns the Pope that if he does not provide them with the water of

life (which, he says, the priests are totally unfitted to do), Italians will turn to those who will and can do so, and he will lose a very large proportion of the people. Signor Bonghi goes on to say that "in matters of reform—for instance, Count Campello's movement—money comes from without, but what the Government should decide is that when the majority in a commune desire a pastor rather than a priest, the salary of the priest should go to the pastor, or at least be divided between them?" He also touches on the alienated condition of mind of the priest from all present-day sympathies; hence his unfitness to lead and gather around him the flock which he is called to feed. The whole article is a most masterly and scathing warning to the Vatican, and the course it is pursuing both temporarily and spiritually. Although Signor Bonghi states that he intends to remain in the church in which he was baptised, yet the spirit pervading his utterances is absolutely that of the early Roman Church, embodying *de facto* the inspired principles set forth in the Epistle to the Romans.—K. F. D.

SPAIN.

OUR correspondent at Vigo writes, under date December 24, as follows:—

I wrote the other day to mention the want of religious freedom in Spain; but since that, we have had, as you know, a change of Government, and signs are not wanting of improvement in this respect. One of the first acts of the new Government was to give permission for the opening of the new Spanish Reformed Church in Madrid, which had been greatly hindered by those formerly in power, on the pretext that the necessary certificate of safety of the building could not be obtained from the official inspector.

A little more than a week ago one of the chiefs in the new nunnery died in this place. On a former occasion of a death among the inmates, the burial took place in the grounds of the building. As this is situated on an eminence on the outskirts of the town whence the water supply comes, many persons strongly objected for sanitary reasons, but the priests were then able to have their way. On the present occasion, however, when permission was asked to bury in the same place, the Madrid Government telegraphed that the interment must take place in the ordinary

cemetery at once; but if, at any future date, interments can be authorised in the nunnery grounds, the body may then be removed.

The following extract from the *Concordia* newspaper of yesterday shows the attention of the present Government to be directed towards religious toleration:—

"*La Iglesia Evangelica-Sagasta & las Dames*—Madrid, 22nd Dec., 10.15 p.m.—A Committee of aristocratic ladies visited the President of the Council to-day, in order to beg him to forbid the opening of the Evangelical chapel in the capital. Señor Sagasta replied that it was not possible to accede to this request, because a prohibition to open the church would be contrary to the Constitution under whose protection foreigners reside in Spain. The chief of the Government told the committee that this subject had already been twice discussed in the Council of Ministers, when it was found impossible to deny the permission asked for by the Protestants without openly violating the laws of the country."

I also translate the following from the same newspaper of a few days ago, and should be much obliged if you can tell

me if there is any truth in the facts stated:—

"The two people—'a la moda'—in St. Petersburg at the present moment are two Australian Quakers who have gone to Russia to beg Alexander III. to proclaim religious liberty. With the utmost calmness they declare themselves possessed by the Spirit of God. The extraordinary part of the case is, that instead of having them shut up in a lunatic asylum, they have got into favour in the highest Russian aristocracy in order to give out their strange ideas. The Czar has not interviewed them as yet, but, according to the report from a Russian college, he has promised to do so."

Madame Lopez Rodriguez, of the Figueras Mission, sends us her "letter from Spain," from which we extract the following:—

Whilst recruiting our health, in the summer months, we found some work to do for the Master. Gospel services were held, also Sunday-schools, mothers' meetings, and girls' classes. Distributing Gospels and tracts on board the ships in the Bay, to the fishermen on the coast, and to peasants along the highroads, vineyards, or mountain tracks, was our special delight. We ask your prayers that the seed sown may, as in nature in this fertile country, quickly bring forth a goodly harvest. The fishermen are a very superstitious class. For example, one who had not succeeded in fishing, believed that his smack was bewitched, and called the priest to drive away the evil spirits, with holy water, and his blessing. The boat was accordingly sprinkled, and the blessing pronounced with the signing of the cross. What was the result? The following night the fisherman set out sure of a good haul, instead of which he lost his net, and caught nothing! The pastor happened to see him soon after, to whom he said, "I have done with the priest and his blessing, and lost all faith in his words." The opportunity was a good one for telling him of the Great High Priest, who never disappoints those who trust in Him.

The procession of Corpus Cristi took place shortly after our arrival in Rosas. From the early morning all was excitement, and expectation. Everyone was dressed in their best, and work was suspended. Crimson and white draperies were hung over the balconies, which were filled with spectators, also the doors of the

houses and shops. Exactly opposite our windows an altar was raised. In the centre of the street a carpet was spread, on which was placed a marble table with a sumptuous cloth for the reception of a large image of the Virgin, crowned, and dressed in blue, and surrounded by plants and flowers. On the ground in front of her lay a cushion, on which the priest knelt, after bowing repeatedly to the image. The supreme moment had come, and a deep silence fell on the crowd as they whispered, "God is passing!" All the procession were kneeling, also the spectators, except some of the men who only took off their hats. After a few seconds, the priest rose, waving incense right and left, the band burst forth into prolonged strains of church music, small yellow flowers were showered down from the balconies, and the procession slowly wended its way down the street. In front was carried a huge wooden construction draped with blue silk, round a life-size figure of the Virgin in a recumbent position, borne by several women wearing white capuchins, or veils, and little girls dressed as angels walked alongside. Naval officers of the port, in fact all Government employés, were obliged (many against their will) to walk and kneel in the procession on penalty of eight years in a convict prison!

The First Protestant Funeral in Llansà.
—In Letters Nos. XII and XIII, we gave details of the very encouraging work in that lovely village on the shores of the "Great Sea." If our friends have forgotten it, will they take a glance at the two accounts, and read how the forty-two brave converts were gathered in. Last week the pastor received the following telegram: 'A brother has died, important to come by first train.' He of course did so, and found the whole village in the greatest possible excitement. What could have happened? All knew that the deceased convert's express wish was to be interred as a Protestant, having been one of the first to sign the Act of Abjuration (see 'Letter from Spain' XIII, page 4), and to take the Communion. When very ill, in fact all but unconscious, the priest went to the house, taking advantage of a few moments when his wife was out of the sick-room to enter it, and tried to persuade the dying man to take Extreme Unction, urging that if he would do so, after swallowing the wafer the body of Christ would touch his heart, and he would recover! Finding himself baffled the

priest left the house, but on hearing of the convert's death, sent an official to the judge, claiming the corpse for interment in the Roman Catholic Cemetery. It was indeed a good thing that the pastor has been so prompt in completing the building of the new Protestant Cemetery, before the order was sent by the authorities to stop the work. Little did we think how soon it would be needed. The news of what the priest had done spread like wildfire, and at once all the converts, and many other friends who attend the meetings hurried to the spot, and decided to send off a telegram to the pastor to come and rescue them from the power of the priest. On arriving at the village, he was eagerly welcomed by the expectant crowd, who looked upon him as their deliverer from the tyranny of Rome, which had held them captive for long centuries past. He at once went to the Mayor, and laid the whole case before him. Having often attended our meetings, he was most friendly, and promised to exert his authority in our favour. The next visit was to the Judge, who being an ally of the priest refused to sign the necessary document. But seeing that the whole village would rise up against his injustice, reluctantly yielded. The preparations for the funeral in the Protestant

Cemetery accordingly went forward without further hindrance.

The people came streaming into the street from all parts. Down they came from the mountain sides, the shepherds entrusting their goats and sheep to others, and those busy gathering grapes, or at work in the wine-press, showed their practical interest in the great event of the day, by hiring labourers to take their places, at the rate of 9s. 8d. a day (wages being high at vintage) whilst absent at the funeral. Slowly the long procession wended its way down the streets, along country roads bordered by olives and vines, till they reached the new Protestant Cemetery near the sea-shore. In front marched the village band playing a mournful dirge, behind which walked the widow and relatives, followed by the coffin borne by men, and last of all the women according to the ancient custom on such occasions. On arriving at the cemetery the corpse was lowered, and a deep silence reigned whilst a simple Gospel address was given on those wonderful words, 'O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' Thus ended the first Protestant Funeral in Llansà."

RUSSIA.

In *The Gospel in All Lands* for November, an interesting article appears from the pen of "a lay missionary." It is entitled "The Gospel in Russia," and is written apparently from St. Petersburg. We have only space for the following extracts:—

"The terrors of cholera have not come alone! More often all of us must say with the Psalmist—'Goodness and mercy shall follow me all the days of my life!' and goodness and mercy have visited the people of Russia, and the Word of God and the truth of God have been heard in their land!"

After referring to the outside help rendered to the Russians in their recent experiences, the writer proceeds:—

"It is sad to think that while this development has been going forward with the hoped-for results of producing more true Christian sympathy and Christian feeling between the people of Russia and their Western neighbours, there has been

going forward *within* Russia itself a struggle in a contrary direction—a struggle to scatter and destroy a really Christian movement which has already done much good, upraised and blessed with a true and genuine religious life multitudes of the Russian people! We refer to the persecution of Stundism and Pashkovitism, which has been going forward for the last two years.

"The problem which now occupies the ecclesiastical mind of Russia is the suppression of these Stundists. The first measures were the banishment or confinement of some of them to monasteries, where they were made to fast and subjected to other forms of penance. As these pains and penalties, or tortures—for such in fact they were—had but little effect, the Orthodox peasants were set on to inflict beatings with sticks and otherwise, not only on men, but on tender women. The teachers were arrested and set to picking oakum. Those who were

caught attending the prayer-meetings were heavily fined. Government officials were sent out to assist in the persecution, and to stir up the clergy, who were not believed to be sufficiently active to a sense of their duty.

"One who has collected a good deal of the persecuting work done in this kind of way describes one of these helpful officials as he appeared to the priests themselves, who had noted his doings in their own ecclesiastical journals as 'an uneducated, stupid, coarse old man, almost perpetually drunk, and accustomed to have his palm greased before every undertaking he set his hand to.' 'His method was to attack every prayer-meeting of which he got wind, to beat every man and woman he found there, and to detain them in prison, without trial or inquiry of any kind, at his pleasure.' This description appeared in an Orthodox journal.

"The Orthodox Church forms brotherhoods, named after some saint, who are employed in religious work of one kind or another. These brotherhoods have been employed to convert the Stundists, as might be expected, not with much success. Missionaries have been sent to contend with them in controversial meetings. The Stundists have shown, as might have been expected, more of the innocence of the dove than the wisdom of the serpent. These missionaries have in reality served the cause of orthodoxy by finding out all that could be learned about the Stundists, and thus preparing the way for those 'administrative' measures to which the Government always comes back.

"There have been endeavours, especially by the 'brotherhoods,' to buy over the Stundists, and it would appear that the high premiums and other advantages offered have been in some cases successful, for human nature is weak.

"It is curious that in no country in the world have the *tschinovniks*, or officials, a worse name for abusing their power than in Russia. The common policeman believes himself covered by the ægis of the autocrat, and, while there is no race so good-humoured, compassionate, and even tender-hearted as the Russian people, there is nowhere found officials who so frequently abuse their power as in Russia. This seems self-contradictory, yet it is sufficiently vouched for as a fact in Russian literature, and it has been sufficiently illustrated in the case of the Stundists. The clergy, from the bishop to the village

pastor, have thrown off the characteristics of their race in the terrible oppression they have inflicted on the Stundists.

"In July 1891 there was a series of meetings held in Moscow, over whose deliberations the well-known Minister of State, Pobedonostzeff, in part presided, and whose outcome were the following Draconic measures to be applied to the Stundists or Pashkovites. The passports of these Protestant sects were to be inscribed with their names as members of these sects. This was in point of fact forbidding them to be employed as workmen, as their passports must be examined by employers of labour before they are accepted. To make the assurance doubly sure the names of the unfortunate members of these sects are to be forwarded to the Minister of Ways and Communications, who is to see that lists of their names are placed in all railway offices, dockyards, and workshops throughout the country, so that they are thus precluded from obtaining work. No Stundist is to benefit as a recruit by the education he has enjoyed, entitling him to a shorter term of service, unless he can pass an examination in the rites and ceremonies of the Greek Church, and even repeat the prayers in the presence of a priest.

"The police are to be employed to drive the members of the sects mentioned into the churches to listen to sermons against their tenets. None of them are to be allowed to purchase or rent land. Even their families are to be taken from them, and their children handed over to strangers, of whose characters, we may be assured, not too much inquiry has been made.

"Stundists found reading the Bible or praying together with their co-religionists are to be arrested, and without any formality to be transported 'administratively' to Siberia; while all who are convicted of preaching, teaching, or instructing others are liable to be arrested and condemned by the governors to penal servitude in the Siberian mines.

"Such is the terrible code which has been drawn up for the punishment of these unfortunate Christians, and already great numbers of them have been sent into the Caucasus, dispersed into a condition not far different from penal servitude. They have been sought there and relieved by Dr. Baedeker, who has already travelled about Russia and done so much for the prisoner and the captive, and has

been entrusted with a mission to seek out and aid these victims of persecution in those remote parts of the Caucasus to which they have been banished, and (as has been communicated to the *Christian*) has been, by the providence of God, helped wonderfully in seeking out and aiding them. All Christians who have read the details of these persecutions—multitudes of families reduced by repeated acts of ruthless persecution to beggary, their children taken from them, and themselves scattered without law or justice, as the Scripture says, 'like a bird upon the mountain'—must be filled with sorrow and sympathy. It is indeed to be hoped that as the Russian people, by general testimony, are naturally averse to such tyrannical and brutal acts, that many, like the pagans during the persecutions of the early Christians, have been found to compassionate and shelter those whom they have been commanded to hunt and destroy; but the accounts are not reassuring.

"Hundreds of families have been fined, some as much as £87 a head, and imprisonments inflicted from six months to two years. Individual cases might be recorded of the devoted men who have been visited by cruel punishments, driven from place to place, finally exiled into the most unhealthy places, such as Geroosi on the Persian frontier, and when there precluded

from seeking work or labouring to meet the necessities of their families.

"When we remember that the number exposed to the terrible sufferings inflicted upon them by their cruel persecutors is believed to be about 200,000, it may well be believed that there are multitudes of cases to be recorded, and that the sufferings of the early Christians have been repeated and even surpassed; for as modern slavery has ever been far more barbarous than ancient, so the persecution of Christians by those nominally Christian will be found to go far beyond, in severity, that inflicted by pagans! The brutal treatment of their wives by the soldiers who escorted them to the remote and comfortless regions to which they were exiled; their being robbed of their children; the hopeless future before them—'all these things were against them,' as the Psalmist says. The recollections were painful, and the consolations of their religion were the only mitigation in their terrible condition.

"We would ask all Christians before whom the accounts of these persecutions come to lift up their hearts in prayer for those who in the remote deserts of eastern Siberia, the barren settlements on the Persian frontier, and elsewhere, are suffering the greatest woes that Christian men and women can suffer."

TURKEY.

[From our own Correspondent.]

Constantinople, Dec 26, 1892.

THE American Missions in Turkey have met with a severe loss in the death last week of the Rev. E. E. Bliss, D.D., for several years the Secretary of the Constantinople Branch of the Evangelical Alliance, and well known to many members of the British Organization. Dr. Bliss entered the missionary work in Turkey in 1843, and had therefore nearly completed his fiftieth year of service. At Trebizond, his first station, and at Marsovan, in north central Asia Minor, where he founded a new mission station in 1851, he found the people so prejudiced against the Bible that its readers were regarded as little better than demoniacs, and were freely persecuted by clergy and laity alike. He lived to see the undenominational, simple, Bible truths, in the publication of which, at Constantinople, he spent the last thirty years of his life,

eagerly bought by the hard-earned pennies of the common people in all parts of the Turkish Empire. Dr. Bliss was a man of power in spiritual things, a man of tender sympathies, and a man of such clear judgment that both in the councils of the mission and in the private difficulties of social relations, his words weighed mightily. The whole body of Evangelical Christians in Turkey are afflicted in his death.

An extraordinary story reaches me from Mosul. It seems almost incredible, and yet its source is so worthy of trust, and its details are so far borne out by bits of collateral testimony, that I deem it worthy of attention. Last summer a high commissioner was sent by the Sultan himself to Mosul to "convert" to Mohammedanism the Yezidees, popularly known as devil worshippers, among whom it had been reported that Christian missionaries were making some progress. After a time there

was a great flourish of trumpets in the Turkish papers of Constantinople over the fact that the Yezidees, "having received enlightenment from on high," had accepted Mohammedanism in a mass. The statement is now made, and I believe its main features to be true, that the "conversion" was effected by Turkish troops; that it included the banishment of the Yezidee high priest, the ravaging of numbers of Yezidee villages, the slaughter of several hundred wretches who refused to be converted in this summary way, and the abduction and distribution among the officers concerned of some considerable number of Yezidee women and girls. Neighbouring tribes of Kourds, seeing the country being ravaged, then made an inroad and completed the ruin of the people. The Government here refers the whole destruction to the Kourdish raid. But it nevertheless keeps guards, I am told, in the remaining Yezidee villages to force the people hereafter to observe at least the outward ritual of Islam. Suppose the favourite phrase of the official investigators of such cases, "grossly exaggerated," to be impossible of disproof, the fact of one hundred, of fifty, of ten people put to death because of refusal to accept Mohammedanism, is an abomination which Europe ought not to witness without effective protest. The Yezidees are not Christians, and therefore the Turkish authorities feel at liberty to treat them as they choose. But if the charters of religious liberty may be violated in their case, the precedent is established for their violation in other cases.

Little by little the religious liberties of Christians in Turkey are already being annulled in various ways. The discussion early in this year of the right of missionaries to continue the exercise of their profession in Turkey, has led to the suspension, for a time at least, of efforts to close by wholesale, their schools. But the native Christian communities have been informed that, hereafter, they are not to open schools unless they can satisfy the authorities that there is a *necessity* for additional schools, and can obtain an Imperial Firman of authorisation. This declaration, made to the Armenian and Greek Patriarchs, annuls, at a stroke of the pen, the liberty

of education conferred by the treaty of Paris and the Hatti Humayoun. An equally heinous violation of the religious liberties of the Christians has been introduced in the establishment of a Mohammedan censorship of Christian religious books. It appears that the use of Scripture texts, in the religious books of Christians, is dangerous to the State. It has been made to depend on the judgment of this censor. The mention of the Kingdom of Christ, in religious books, is a political offence. Exhortations to Christian morality, to manliness, to resistance against sin in the heart, to hopefulness, to patience in tribulation, to courage based on faith in God, to kindly and noble actions, all have a political tendency, and are now ruthlessly cut out of the religious books of Christians. printed in a Christian language, and intended solely for the culture of Christian character. In fact the idea of culture, of growth, of religious revival, is held by these Mohammedan censors to be politically so bad that the mention of Christian culture is enough to condemn a book. It is now nearly impossible to publish, in Turkey, any religious book of the noble literature which feeds the souls of people at home; or, if it is published, it is so mutilated as to lose its penetrating force and almost its life.

A fact which should be noted and understood by the Christian peoples at home, is that the present policy of the Governments of Europe is non-intervention in the internal affairs of Turkey. The political interests of Europe seem to demand care to avoid action that might disturb the peace. The various Embassies are eager to aid the Turkish Government in proving that there is no need for intervention in favour of the toleration of Christians. Turkey is now using this immunity to the fullest degree for a hellish work of destroying the spiritual and intellectual life of its Christian subjects. Would that some mighty pen could be induced to write the facts in a way that should arouse the conscience of the Christian world! For to destroy the minds and souls of men is a far greater atrocity than any mere butchery of their bodies.

Evangelical Alliance.

THE UNIVERSAL WEEK OF PRAYER.

ANOTHER Week of Prayer has passed, and from many quarters reports are being received regarding the observance. So far as our own country is concerned, it would seem that severe weather, coupled with the fact that the Week of Prayer, this year, commenced with the first day of the month, affected the attendance so that in many parts there were smaller meetings than usual; but in almost every case the spirit seems to have been all that could be desired. The Invitation issued by the Evangelical Alliance is now accepted everywhere by Evangelical Christians, whether members of the Alliance or not, and it is gratifying to record that, whilst the attendance at meetings in our own country tends to diminish in the larger towns, this is in large measure due to the increased number of centres at which regular meetings are held. It is now our duty to look for God's blessing in answer to the many fervent prayers which have been offered during the past week, and in all parts of the world. The unity of the Church of Christ has been again manifested before the world in the gatherings of the Lord's people "with one accord," in Humiliation and Thanksgiving as well as in supplications for the Church Universal, for Nations and their Rulers, for Foreign Mission work, for Home Missionary efforts, for Missions to the Jews, and for Families and Schools. We cordially re-echo the earnest desire expressed by many of our contemporaries that the present year, ushered in with such a mighty chorus of prayer and praise may be a year of great blessing. We quote the following paragraph from the *Presbyterian*: "The 'Week of Prayer' has been largely observed this week throughout the bounds of the Christian world. Meetings in connexion with the Evangelical Alliance have been organised in innumerable localities, and numerous other meetings also have been held. The spirit of prayer has been largely shed abroad, and a deep and earnest desire has been evinced to consecrate the opening year. Watch-night services were held on Saturday night, not only by the various branches of Methodists, but by other Churches as well, including the Church of England. Many of our Presbyterian congregations, both in London and the Provinces, adopted this solemn and affecting method of bringing in the new year."

It is impossible to do more than give a brief summary of the Meetings convened by the Council of the Alliance for the West-end of London. These were held, as last year, in the Portman Rooms:—

MONDAY, JANUARY 2.

The Chair was occupied this morning by Donald Matheson, Esq., Vice-President, in place of Lord Kinnaird, who found himself unable to be present owing to absence from London. The general subject for the day was "Humiliation and Thanksgiving."

After the Chairman had read suitable passages of Scripture, several brethren led in prayer.

The address was given by the Rev. Prebendary EARDLEY-WILMOT, M.A., vicar of St. Jude's, South Kensington.

The thought that I desire to impress upon your minds this morning is that conveyed in Psalm cii. 27: "God is the same and His years have no end, they fail not." There is in this Psalm much confession and earnest lamentation on account of human failure, but toward the close of it hope springs up and praise bursts forth upon realisation of the fact that man's relation to God is unchanged: like a dull morning and a showery

day changing and brightening into a sunset warm and brilliant. We all have our causes for humiliation and confession, but we also may carry away with us the encouragement we find in the close of this Psalm.

Consider the unchanging character of God. The Church of Christ makes her sorrowful confession of things left undone and of things done amiss. As individuals, we may without fear or hesitation take a low place. The more we humble ourselves, the more we shall be exalted. What then? the covenant of grace remains the same—willingness to receive the penitent is not exhausted. God's arm is not shortened that it cannot save. God's ear is not turned away because He will not hear.

Let thanksgiving abound: we are here—in long-suffering sparing mercy. Let us go forth into a future absolutely unknown, feeling that in the Divine covenant we have a guarantee that all things work together for our good. We may say, "Thou art the same and Thy years have no end," and in that assurance we may expect to meet again in that grand assembly spoken of in Revelation v., when the worshippers shall number "ten thousand times ten thousand, and thousands

of thousands: saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'

TUESDAY, JANUARY 3.

General Sir Robert Phayre, K.C.B., presided over a meeting which was smaller than usual owing to the dense fog which had settled over London. The CHAIRMAN having read the subject for the day, "The Church Universal," said:—

In all ages of the world the Lord Jesus had required His Church to be fruitful. She was to be the salt in surrounding corruption, the light in surrounding darkness. He urged close and careful attention to Christ's last recorded words to the churches in the seven epistles in the Book of the Revelation, especially in the messages sent to Smyrna—the martyr churches, and to Philadelphia—the churches of the Reformation. There was in both "a synagogue of Satan" an "old leaven" of unrighteousness at work, but they "kept God's Word" and by that they were to overcome and glorify God.

After several brethren had offered prayer, the address was given by the Rev. H. R. REYNOLDS, D.D., Principal of Cheshunt College. [This address will appear *in extenso* in our next issue.]

WEDNESDAY, JANUARY 4.

The subject this day was "Nations and their Rulers." Sir Wm. Willis presided, and again the attendance was small, owing to the intense frost and fog which prevailed.

After the Chairman had read the subjects for the day, together with suitable passages of Scripture, prayer was offered by several brethren.

The Rev. GILBERT KARNEY, M.A., Vicar of St. John's, Paddington, gave a very brief address:—

He considered words spoken at a prayer-meeting should be only connecting links to bind the prayers together—these prayers were the most important thing in the meeting. We had come to pray for nations and rulers. For long years God dealt with only one nation, Israel. When Israel fell away God dealt with other nations. We are in the times of Gentile opportunity and responsibility. Let us pray then that God may use governors and emperors everywhere to advance His glory. We ought also to pray that God will cause persecution everywhere to cease: how much of it there is still remaining in the world! We should pray with great gratitude, for how wonderfully God has been working through indirect agencies and influences. Even in heathen lands petitions for rulers and governors have been wonderfully answered. Let us pray, also, with expectation. Let us cry continually, "Come Lord Jesus!" on Thy Head are many crowns.

Mr. Arnold, the General Secretary, called the attention of the Meeting to some

cases of religious persecution recently brought under the notice of the Evangelical Alliance.

THURSDAY, JANUARY 5.

The meeting this morning was again affected by the severe weather, the appointed chairman, T. Morgan Harvey, Esq., not being able to reach the West-end at all in time for the meeting. The Rev. Dr. Gritton presided, and, after several brethren had led in prayer, the address was given by the Rev. J. R. WOOD.

He alluded to the great changes wrought in the Home churches with regard to Foreign Missions, now Christians were substantially of one mind. Carey, however, did not find it so, and in 1796, in the Church of Scotland, a motion made to enter upon the enterprise was lost. This was indeed a very interesting period; a century of modern missions was reaching its close with signs of generous vital sympathy with the work in all our Churches.

When this century commenced, all doors were closed; now, all doors stood open. When the century began, Bible translation was in its infancy; now, the work done formed, indeed, a splendid memorial. When the work began we had everything to learn; now, we were slowly but surely ascertaining how to employ the best means and methods. The long muster-roll of Christian heroes was now very striking indeed; there were no more popular books in the present day than the biographies of missionary workers.

Mr. Wood then called attention to the satisfactory character of missionary statistics in Jamaica where it was reckoned that one in five of the population was Christian. In Madagascar, the Fiji Islands, India—especially in Tinnevely, Travancore, and Telugu—both Moslems and Hindus were coming to Christ; and in China what wondrous advance had been made, what rich blessings we had to record. These missionary triumphs were only now commencing. What might we expect as the work went on?

It was very delightful to mark the contributions being made by Foreign Missions to the manifestation of Christian Union. True brotherhood has been realised, and, as we have risen up to do this work of the Lord, we have found that we are all at one in Him.

Pray, then, first of all, that holy men and women—the messengers of the Churches, the glory of Christ—may be called and sent out in larger numbers. Mr. Wood here adverted to some very encouraging signs that already this increase in the number of agents had commenced in the Church of England, the Church of Scotland, and the London Missionary Society. Pray for missionaries—especially for young and pioneer missionaries—who, going out in a great glow of enthusiasm, had to come face to face with heathenism. Pray for native converts and especially for those in India, that the Lord may put into them a braver spirit. Pray for Englishmen abroad, the representatives of a Christian name, that they may put no hindrance in the way of the Gospel. Pray, above all, for a larger outpouring of the Spirit of God; in this matter we depend absolutely upon the Spirit of God.

FRIDAY, JANUARY 6.

A bright and clear morning restored the attendance at the meeting to its usual proportions, and the room was filled. Sir Charles Aitchison, K.C.S.I., presided, and read the subjects for the day—"Home Missions and the Jews"—as well as suitable passages of Scripture.

After a season of prayer, in which several brethren took part, the address was given by the Rev. G. F. PENTECOST, D.D. :—

Two subjects engage our attention this morning, "Home Missions and the Jews," and with regard to these the whole Kingdom of God is in touch in every part of it. If you look into Acts v. you will see that the apostles "spoke the word of God with boldness," that they testified "with great power," and that "great grace was upon them all." Now it is this boldness, this holy courage, we require in these days to testify that God loved the world and gave His Son to save it. It is very remarkable that we should require courage to carry a message of that kind, but we do; and more, this witnessing requires to be accompanied with a "great power." Paul, when he went to preach in the city of Thessalonica, was very successful, and he informs those he led to Christ there how it was "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Gentiles turned away from idols to the living God, moved by this "great power."

The reason for our non-success in the Gospel is that we live and preach the Gospel in word only, not in power. We want more power! God has shut us up to power from on high to convert the world. If it were otherwise, we should do a great work in a totally wrong way. This waiting before God in prayer is that we may receive power from on high. This is the great need, and the question is, can we obtain this power. There is some heresy about this; some imagine this power is not for to-day, that the energy of the Holy Spirit is attenuated, and only a part is left, and that Christianity is about "played out." The fact is, it is just as possible for us to be endued with power from on high as anything else is possible, only we have not the faith to go and demand it.

There are 8,000,000 Jews in the world to-day, and this is the most important single community in existence, for the Jews were not merely a people of the past but of the present, and the people of the future. They have made more history in the past than any other people, and they are to make more history in the future. Dr. Pentecost was glad to avow his confidence in the Jew—he was partly one himself—his grandmother was a Hebrew. The Jews are a disagreeable people, but if he had been ill-treated as they had been he should have been very disagreeable. God had not forgotten His ancient people, however. Our Lord spoke of them as the generation that was not to pass away till all His prophecies should be fulfilled—this Jewish race had not passed away. The Jew was the miracle in all ages. The Jew is the miracle to-day. Until the promises of God made to the Jew are fulfilled, the glory which is to fill the whole earth will not come in. If you want to bring on the millennium care for the Jew.

SATURDAY, JANUARY 7.

A small attendance is generally expected at the Saturday meeting, but George Williams, Esq., presided over a gathering which, if not large in numbers, was fervent in spirit. Having read the subjects for the day—"Families and Schools," together with suitable passages of Scripture, the CHAIRMAN, in noticing some hopeful signs of the times amongst our young people, said that he was president of the Sunday School Union, and they were able to report that 16,000 had that year confessed Christ and joined the several churches connected with that Union alone.

The Rev. W. DARLOW SARJEANT, Wesleyan Methodist Church, commenced his address by drawing attention to what he considered quite a feature of the times—the increasing godliness of the young people in large houses of business. In one of these establishments, he knew of 300 young people, many of whom were Christians. He went on to state that both Church prosperity and national righteousness depend upon home piety for their support. It was the more important to keep this clearly in view in these days, when such large demands were made upon heads of families to attend so many religious and other meetings. Under this pressure there was a danger of home teaching and religion breaking down. In the passage of Scripture just read (Deut. vi.) there was an important statement—"These words shall be in thine heart." There could be no true teaching until this was realised. Great failure followed the teaching of non-spiritual teachers. Unless more were taught than the "letter" which "killeth," many young people learned to hate the Bible. This Book is, indeed, the sword of the Spirit, and must be used as such. If you depend upon the "letter," you fail. We want our children to love the Bible. They will do this as they receive knowledge of sin by the Word, and knowledge of life by the Spirit. Our children born in godly homes are born into God's Kingdom—they have a part in the covenant of grace, they have a claim upon Jesus Christ for the Holy Spirit. The promise is unto you and your children; we must begin with God at the beginning. God is then always before us, always with us, if we only do the training for Him. We are in danger of looking for Church prosperity and national righteousness away from home life. Let us accept and hold all the teaching of God's Word in this important matter. Some may ask, if we properly train our children in the covenant of grace, will it turn out right? We are convinced it will. The large majority of the members of our churches are the children of Church members. Where there is a breakdown, it is usually traceable to the want of personal piety and right training in parents.

Notice the direction—"Thou shalt write them upon the posts of thy house, and on thy gates." We must guard the portals to our homes. Every one entering the house must come under the power of the Word. Successful marriage and right associations in life lie in this direction. Let us be careful in the selection of schools for our

children: goodness is above intellectual attainment. Intellectual development is no sure guarantee for moral goodness. Husbands and wives must come under the law of Christ, and both be under that law in dealing with servants. How excellent is the prayer commended to us this morning—"that domestic life may be sweetened and hallowed by godliness." Let us live in the Spirit of Jesus Christ. There will then be no more unhallowed worry, and our Sabbath criticism of the minister will no more ruin the children's confidence in, and respect for, those who are over them in the Lord. Above all, let us ask this year for more true Bible conversion, and may God so bless us with that until our homes are filled with His presence, and our families become wholly His.

THE SUBURBS OF LONDON.

Among the many reports we have already received are the following:—

SOUTH LONDON.—There has been an increase in the number of meetings held in connexion with the South London Branch of the Alliance this year, and despite all hindrances in the state of the weather and the absorption of Christians in purely denominational engagements, numbers have gathered, and, praying in concert with God's Israel in all the world, have realised the peculiar blessedness of spiritual accord. On the Monday evening, at the Metropolitan Tabernacle, the officers of the Church met ministers who had accepted a kindly invitation to tea, Mr. Payne presiding. The Rev. Philip Colborne was called upon to give some information about the recent work of the Alliance and spoke of succour coming, through prayer and effort, to persecuted Christians in Persia, Spain, Bohemia, Vienna, and Russia. At the meeting which followed in the Tabernacle, the Rev. Dr. Pierson presided and gave an excellent address.—On the same evening, another meeting was held at Clapham Congregational Church. The Rev. J. G. Rogers presided and gave a most valuable address on Christian Soberness, in which he insisted upon a calm clear holding forth of the fundamental doctrines of our faith.

On Tuesday evening, at Mostyn Road Wesleyan Church, the Rev. W. J. Marris presided over a meeting sadly reduced in numbers by fog and frost, but full of earnest supplication.

On Wednesday evening, at the Presbyterian Church, the Rev. D. MacEwan, D.D., presided and gave an address. On the same evening, a meeting was held at Streatham Hill Congregational Church. The Rev. J. P. Gledstone would have presided, but was called away by the severe illness of a friend. In his absence, the

Rev. P. Colborne presided and gave an address.

There were meetings on Thursday evening at Holy Trinity Schoolroom, Tulse Hill, where the Rev. E. L. Roxby, M.A., the vicar, presided and gave an address, and at Camberwell Green Congregational Church, the Rev. Thomas Hooper presiding and giving the address.

On Friday the meeting was held in St. Matthew's Schoolroom, Brixton, where the Rev. Marcus Rainsford presided and gave the address.

On Saturday there was a good attendance at St. James's Schoolroom, Clapham Park, when the Rev. F. A. C. Lillingston, M.A., presided and gave the address.

CITY OF LONDON.—The City Y.M.C.A. arranged for three daily meetings at their Rooms in Cornhill—from 12 to 1 o'clock and from 1 to 2 o'clock, and again from 6.30 to 7.30 (specially for young men). Our correspondent says: "The attendance was largely composed of young men—and we held crowded meetings, except on one or two days when there was dense fog; and, by having three meetings daily, we had three times as many as we should otherwise have had—most of those attending only one meeting. Among those who gave brief addresses were the Revs. W. J. Dawson, J. G. Train, H. W. Webb-Peploe, F. W. Macdonald, F. B. Meyer, E. A. Stuart, Dr. Swanson, W. R. Mowll, Dr. Gratton Guinness, and other well-known men. We had this year a great deal of prayer, the address never beginning till about twenty minutes before the close of the meetings and lasting only from twelve to fifteen minutes."—At the Y.M.C.A. Rooms, 186 Aldersgate Street, daily meetings were held under the presidency of Messrs. Geo. Williams, M. H. Hodder, Robert Paton, R. C. Morgan, and others. The addresses were given by the Ven. Archdeacon Sinclair, Revs. Wm. Pierce, F. A. C. Lillingston, and Geo. Cousins. The meetings were well attended, and there was a devout spirit of earnest expectant prayer, the addresses being very appropriate.

EXETER HALL.—We arranged, as usual, a Week of Special Prayer meetings in response to the Evangelical Alliance Invitation. The speakers were the Revs. W. R. Mowll, E. W. Moore, J. G. Train, J. Baillie, and Dr. Sinclair Paterson.

MILDMAY PARK.—We have had most blessed meetings at Mildmay during the Week of Prayer—two each day, at 11 a.m.

and 7.30 p.m. As usual, the Mildmay precedent was followed—"the Jew first." Monday was given to the Jews. On Tuesday morning we took Monday's subject, and on Tuesday evening we got into line with the rest of Christendom, taking up the selected subjects daily. We never forgot that we were affiliated to the Church Universal. The meetings were better attended than last year and there was life and power in each and all. The Holy Spirit's influence was distinctly felt. Possibly our hourly dependence upon Him was emphasised by the fact that Mildmay's beloved mother and foundress was at the time passing away—about to enter the Home above, and to see the King whom she had so constantly and consistently served since she was a girl. Colonel Morton presided at all the meetings.

NEW BARNET.—The Week of Prayer was observed here with a series of meetings, which were fairly well attended, and a good spirit pervaded.

NORWOOD.—At Upper Norwood, meetings were held in connexion with the Alliance daily. Ministers of our different churches cordially responded to the invitation to preside and address the audiences which should be brought together each evening. These were thoroughly representative and sympathetic, and well illustrated the brotherly feeling which it is the object of the Evangelical Alliance to foster. The presence of the Lord was manifested at each gathering, both in the prayers offered and also in the addresses given.—At Auckland Hall, West Norwood, each evening meetings were held, as arranged, by Mr. T. W. Stoughton and Mr. A. J. Arnold, who presided. The addresses were given by representative evangelical ministers—Church of England, Presbyterian, Wesleyan Methodist, Congregational, Baptist, and Primitive Methodist. The attendance on some evenings was not large owing to severe weather, but on other evenings a goodly number assembled, and all felt that the meetings were profitable and helpful.

EAST MOLESLEY AND THAMES DITTON.—Meetings were held each evening in the various Nonconformist Churches, and on Sunday evening, January 8, a United Communion Service closed the series of gatherings. Our correspondent says: "I am glad to report that the meetings were well attended, also that the Communion Service was highly appreciated. This was

the first of the kind that has ever been held here."

RICHMOND, SURREY.—Our correspondent writes: "We have had good meetings all through, and greatly improved upon last year. There has been real union and spiritual power; many have expressed great thankfulness, and there is a feeling that great good will follow. The Mayor presided once, and also came to a second meeting. All sections of the Church have taken part, and the series of gatherings have given a tone to the religious feeling for the year. The attendances were good and sometimes overflowing. The addresses were given by Church of England and Nonconformist ministers as follows: The Revs. Evan Hopkins and A. Ernest Foster, Church of England; the Revs. Dr. J. Agar Beet and John H. Loxley, Wesleyan; the Rev. E. Matthews, Baptist; the Rev. John Mauchlen, Presbyterian.

STRATFORD DISTRICT.—Meetings were held twice daily, in the afternoon in the Conference Hall; and in the evening, at 7.30, in different places of worship. One feature of the series of meetings was a very important one—i.e., on Saturday evening, December 31, a preliminary united meeting was held to ask for God's guidance and blessing in the following week of meetings. The United Communion Service, held on Sunday evening, January 8, was much appreciated. Our correspondent says: "The meetings were not so well attended as in former years, doubtless owing to the severity of the weather, but, as usual, the week was greatly enjoyed by those who were privileged to attend the meetings.

THE PROVINCES.

ABERDEEN.—The Week of Prayer here was conducted upon Alliance lines entirely, both at noon and in the evening. The meetings were held in the Young Men's Christian Institute, and the union of Christians of all denominations was evident in the names of those taking part. The venerable Principal Brown, D.D., the Rev. Professor Milligan, D.D., Professor Cowan, D.D., H. M. Adam, John Duncan, Edward Brown, W. S. Chedburn, G. Webster Thomson and M. Galbraith, and Messrs. D. S. Murray, of China, and G. C. Fraser were announced to take part. The opening and closing meetings witnessed the largest attendances; the attractive subjects for prayer may help to account for this, as the weather was certainly unfavourable.

ALDERSHOT.—Our meetings were a great blessing to us, but poorly attended.

ARMAGH.—In spite of the severe weather large attendances at the Week of Prayer are reported from this city—Presbyterians, Methodists, and others taking a prominent part, and the people evincing much devout interest.

BATH.—Most encouraging reports reach us of the interest manifested in the united meetings here. Mr. Thomas writes: "The attendances have been quite as large, or perhaps larger than some previous years, and the spirit of unity most marked." All the meetings were held at the Guildhall—every evening at 7.30; on Monday, Wednesday and Friday at 3 p.m.; and on Tuesday and Thursday at 11.30 a.m. At the first meeting the Rev. Canon Brooke, rector of Bath, presided; and ministers of various denominations conducted the remaining meetings.

BEDFORD.—The Week of Prayer was observed here by meetings held every afternoon, from Monday to Friday inclusive, in St. Cuthbert's Mission Hall, where also evening meetings were held on Friday and Sunday. The evening meetings on Monday and Tuesday were held in the schoolroom of the Bunyan Meeting House, and on the next two evenings in the schoolroom of St. Paul's Wesleyan Chapel. They were fairly well attended.

BOURNEMOUTH.—Meetings were held twice a day in the Shaftesbury Hall. No list of speakers was announced, and no chairman was appointed. Each meeting was entirely in charge of one person, who read the Scripture and gave the address. Probably this arrangement, combined with the severely cold weather, had something to do with the smaller attendance during the week as compared with that of previous years. But it served the purpose of making the meetings more distinctly meetings for prayer. This is a clear gain, for which all concerned may be thankful.

BRIGHTON.—The meetings here were well attended and greatly appreciated. They closely followed the Alliance lines, and were held at 3.30 in the Pavilion every day, and again, at 8 p.m., in the rooms of the Young Men's Christian Association, Old Steine. Meetings of a united character were also held on Sunday evenings, 1st and 8th, at 8.30.

BRIDGEND.—Our correspondent writes: "We have had glorious meetings here, and have experienced much Divine blessing."

BRISTOL AND CLIFTON.—Our correspondent writes: "Our Week of Prayer in Clifton has passed, and we have had much reason to thank God for the spirit which pervaded it, and for the attendance, which was a little fuller than in past years. We had one meeting a day at the Blind Asylum Music Hall, which holds about 250 when well filled, and our average attendance for the six days was probably 150, or thereabouts. We pray that the Lord may now send down the blessings for which His servants have waited, and that abundantly."

CALNE.—United meetings, arranged by the Committee of the Young Men's Christian Association, and attended by representatives of several branches of the Church in that town, were held in the Corn Exchange on three evenings during the week. The attendance (considering the weather) and the general spirit and tone of the meetings were encouraging.

CIRENCESTER.—A correspondent writes: "Meetings were held in Cirencester, and, although the weather was most severe, the attendance was fairly good and the gracious presence of the Lord was realised. On the Thursday evening the Lord's Supper was observed, and the joy of Holy Communion was experienced."

CLONMEL.—The churches of different denominations united here in the Week of Prayer. The meetings were very well attended, exceedingly hearty, and the results good. Earnest prayers were offered for the various objects included in the programme of the Alliance.

CORK.—The united meetings in connexion with the "Week of Universal Prayer" were well attended this year, and a devotional spirit pervaded the whole of them.

DEVONPORT.—Our friends here arranged for meetings in which representatives of the Evangelical churches took part. The series concluded with a United Communion Service.

DORKING.—Here the Week of United and Universal Prayer was observed in a series of evening meetings, which were fairly well attended, and were the means of evoking real brotherly feeling, and much blessing is looked for in answer to prayer.

DOVER.—The Week of Prayer was well observed here. The meetings were held in the Town Hall every day at noon and at 8 p.m.; eleven ministers of different denominations conducted them, and the attendance, though affected by the weather,

was yet fairly good. At the close of the meetings a United Communion Service was held, and our friends have resolved to hold similar meetings next year.

DUBLIN.—The subjects were taken up each day at the daily Noon Prayer Meeting. The attendance was not so large as on some former occasions, for which the extreme severity of the weather would in a large measure account. Among those who took part in the services were—the Rev. Canon Manable, D.D., Rev. J. Denham Osborn, Rev. J. Lanilya Bird, Rev. James Wilson, Rev. T. Preston Ball, Pastor H. D. Brown, Rev. Hope M. Waddell, Rev. D. Mullan, Colonel G. Fox-Grant, Mr. John R. Fowler. Appropriate addresses were delivered, and it was felt to be a great privilege to take part in the vast union in prayer which during the week was encircling the globe.

DUNDALK.—Evangelical Alliance Week of United Prayer.—At 8 o'clock every evening a meeting was held, and, except on a wet night, the Market House Public Assembly Room was crowded with a hearty company of the Lord's remembrancers. On Monday evening, the meeting was opened by the Rev. Dr. Rainsford, with singing and prayer—reading Haggai. He also read the beautiful invitation to prayer from the Evangelical Alliance. The special address was given by the Rev. J. L. Harrison (Presbyterian minister in charge of Dundalk Congregation); the Rev. R. Morrisson (Wesleyan) and Mr. McHinch led in prayer. Similar excellent meetings were held on Tuesday, Wednesday, Thursday, and Friday following.

DUNDEE.—Meetings were held at the Young Men's Christian Association rooms at noon, and in the eastern and western districts at various churches.

EASTBOURNE.—The Week of Prayer was held as heretofore by the Eastbourne Branch of the Evangelical Alliance, in the rooms of the Y.M.C.A. Notwithstanding severity of weather the attendance was good, and the interest in the meetings well sustained throughout, save on the closing day, Saturday. The occupations of that day are found to affect the numbers present. The occasion was felt to be exceptionally momentous, both as to the past, with reference to the nation, the preservation of peace with foreign powers, and freedom from visitation by pestilence; and also in the deep need for supplication, that the rulers of the country may be guided aright in their deliberations on

social matters bearing upon the welfare of our nation.

EDINBURGH.—The Hon. Sec. of the Edinburgh Branch writes: "Guided by the experience of last year, the Committee resolved to confine themselves to a series of fewer meetings in the halls of some of the most central churches in the different districts of the City this year, in the hope that there would be a better attendance. They accordingly arranged for nine meetings, there being none on the Monday, which was observed as a general holiday. I regret, however, to say that the plan has not met with the success which was expected, the meetings having been, as a rule, thinly attended; but the loss has been to the public, who have missed the hearing of some admirable addresses and the opportunity of union in prayer with the few worshippers who sought to swell the concert of supplication which was rising from so many hearts throughout the world. Of course, the great disadvantage under which Scotland labours, owing to the observance of New Year's Day, accentuated as it has been this year by that day falling on Sunday, must not be lost sight of, to which must be added the unusual severity of the weather. Notwithstanding all this, however, the fact still remains that there is not that amount of cordial sympathy with the movement which might reasonably be expected in this quarter. The Committee are very much indebted to the Rev. W. Lancelot Holland, M.A., for the warm and practical manner in which he took up the subject by having a series of meetings in the schoolroom of his church, of which the following is a report: 'The Week of Prayer was held consistently every day, under the auspices of the only English Episcopal Church in Edinburgh. The incumbent preached in St. Thomas's Church on the Sabbath evening upon the gifts which Christ ascended to give to the rebellious amongst the sons of men, whose rebellion He, by His Spirit, would subdue. On the week-day evenings he gave addresses on special subjects: The Gifts of the Holy Spirit, of Regeneration, of Repentance and Faith, of the Scriptures, of Earnest Contention for the Faith, and of Ministerial Gifts. There was a very fair attendance in the schoolroom where these meetings were held, and Christians of different denominations attended them, and joined in prayer. On the Thursday evening, after the incumbent's address, Mr. R. Scott-

Moncrieff interested the meeting immensely, by giving a very graphic account of the persecution of God's "Hidden ones" in Russia, and special prayers were offered up on their behalf."

EXETER.—Meetings were held daily in the Barnfield Hall, Southernhay, Exeter, commencing on Monday, at noon, when the Bishop presided.

FALMOUTH.—Noon meetings were held every day of the Week of Prayer at the Polytechnic Hall, and in the evening at 7.15. On Sunday an evangelistic service was held, in which the spirit of union prevailed, and a United Communion Service closed a happy series of meetings.

FAVERSHAM.—Through several causes combined the meetings here were not as well attended as in past years.

HASTINGS AND ST. LEONARDS.—The insertion of the following report from our correspondent give us great pleasure—it will be read by many as a word of good cheer: "Notwithstanding the severe wintry weather, a most successful series of meetings were carried out here. The co-operation of all Evangelical Christians in the morning meetings, at the Brassy Institute, was thoroughly representative, and throughout the week the gatherings were characterised by a high spiritual tone and abounding spiritual power in fellowship and intercession. In presiding at the United Communion Service, the Rev. Alfred Hall, who, as secretary of the Ministers' Fraternal Association, had organised the meetings, said that his task had been made much easier by the hearty assistance he had received—ladies assisted in the praise, the organists of the churches had most willingly followed his suggestions, and laymen had attended cheerfully to the comfort of the assemblies; best of all there had been an unexampled spontaneity of prayer *apart from the platform*. The gracious memory of this week will be an abiding inspiration for the year. A weekly meeting in the Young Men's Christian Association Rooms, to be held every Monday at noon, will be a year-long expression of the unity in prayer so happily exhibited during this refreshing season.

HEREFORD.—Meetings have been held in the city—in the morning at the rooms of the Young Men's Christian Association, presided over alternately by Church of England clergymen and Nonconformist ministers—in the evening at various places of worship and at the Young Men's

Christian Association room. The very severe weather reduced the numbers, but the presence and aid of the Holy Spirit was realised in the earnestness of the supplications offered and in the devout feeling present throughout the week.

HUDDERSFIELD.—The Week of Prayer was observed here, the meetings being held at the Church Institute, presided over by the vicar, the Rev. Canon Bardsley, and various other ministers. They were crowded, and the spirit good. All present felt them to be full of power and interest.

HULL.—In connexion with the meetings held here, our correspondent notes: "A deeper spirit of unity and prayers, offered with more point and purpose than usual."

KETTERING.—The Rev. E. S. Thies, who acted as honorary secretary, writes: "The united prayer meetings held here were full of interest and blessing, and, considering the weather, were largely attended. We concluded the series with a United Sacramental Service on Sunday, 8th, when some hundreds of Christian people, representing all the Nonconformist Churches in Kettering, were present. The Service was a hallowed and memorable one. I have pleasure in remitting £2 as a donation to the funds of the Evangelical Alliance.

LARNE.—United Prayer Meetings were held in the Mission Hall every evening, and were well attended. Prayer was offered by many laymen connected with churches of different denominations.

LEAMINGTON.—Tho meetings, in consequence of the severe weather, were only thinly attended on the whole, but they were very bright and full of spiritual blessing. This was the general conviction, and all felt it was the best way to begin to realise a Happy New Year.

LIMERICK.—This season of prayer has long been observed in Limerick. On this occasion the attendance throughout was good in spite of the severity of the weather.

LITTLEPORT.—Special meetings were held in the Constitutional Hall both morning and evening. They were well attended by devout congregations. Collections were made on behalf of the Evangelical Alliance.

LIVERPOOL.—Mr. T. A. Leigh, hon. secretary, writes: "As usual, the Week of Prayer was observed here, the meetings being held at the Common Hall, Haskins Hey, in the centre of the business part of

the city, but the attendances this year were not so large as in former years. There was, however, a good tone throughout. On Monday the chair was occupied by Mr. Alexander Guthrie, a son of the late Dr. Guthrie; and the Venerable Archdeacon Taylor, D.D., gave an appropriate address from the words—"this year also." The chairmen and speakers for the remainder of the week were Mr. S. Breese, (of Southport), the Rev. George Johnstone, D.D. (Moderator of the Presbyterian Church of England), Mr. T. D. Barry, the Rev. J. Clapham Greaves (Wesleyan Minister), the Rev. R. H. Lundie, D.D., Mr. E. W. Cropper, and the Rev. Robert Lewis (Princes Gate Baptist Chapel), Mr. R. W. Roulston, the Rev. George Lord (Congregational Minister). The programme of the Evangelical Alliance was followed.

NEWMARKET.—Meetings were held as in previous years, closing with a United Communion Service. Although the numbers were not great, an earnest and hopeful spirit prevailed.

NEWRY.—The Rev. William Wylie writes: "The recent meetings in connexion with the Week of United and Universal Prayer have been, in many respects, the best we have ever had in Newry. The attendance has been larger, the earnestness more intense, the feeling manifested by the members of different churches toward each other more sympathetic and hearty, than in former years. All the meetings were characterised by a high spiritual tone, and many of the addresses given were of an evangelistic character and were most impressive. This may be traced in some measure, under God, to the good and lasting effects of a mission which was arranged by the Newry Branch of the Evangelical Alliance, which was opened by Mr. D. L. Moody, and conducted by Mr. Merton Smith, of Chicago, in the beginning of October last. It is surely pleasant to see the members of different churches and organisations drawing closer to each other, and uniting heartily in praise and prayer as well as in the hearing and study of the Word. May these evidences of unity increase and grow until the prayer of the Master be fulfilled—"That they all may be one.'"

NORWICH.—Meetings were conducted on Alliance lines from 11.30 till 12.30 every day in Noverre's Assembly Room.

NOTTINGHAM.—United meetings were held in the Mechanics' Lecture Hall at noon and at 8 p.m. on Monday, in which

the Revs. J. V. B. Shrewsbury, G. Edgcome, W. Pope, and J. A. Mitchell took part. Local Meetings also were held from Tuesday to Saturday.

PORTSMOUTH.—Noon-day united meetings were held in Brougham Road Chapel, in which Christians of different denominations took part, all gathering at the Lord's Table on the Wednesday evening.

RED HILL.—The Week of Prayer has been very heartily observed, and an excellent spirit prevailed throughout.

SOUTHEAST.—Our correspondent describes the united meetings here as "a truly blessed time, and the attendance good at every meeting." The words spoken were most helpful, and the prayers offered all that could be desired. Six Church of England ministers partook of the memorials of our Saviour's dying love in our United Communion Service. It was indeed true communion of saints, and raised the drooping spirits of many who long for more unity in the Church of God to be outwardly manifested.

STIRLING.—The annual Week of Prayer was held this year as usual, the ministers of all the Protestant denominations of the town taking part. Notwithstanding the state of the weather and of the streets, the attendance was encouraging.

STONHAM.—A correspondent writes: "Two meetings in connexion with the Week of Prayer were held in this country parish, and in spite of the wintry weather a few Christians were able to join in prayer for the Church and world at large.

STROUD.—The usual United Prayer Meetings were held at Brinscombe, all denominations being represented. The first two meetings were specially blessed by the Lord's presence.

SWINDON.—At the Central Hall, and in various churches, meetings for united prayer were held in the evenings of the week, and mid-day twenty minutes' meetings for men and boys in the G.W.R. messroom from Monday till Thursday, and on Sunday evening, January 8, a Lord's Supper Communion Service was held, to which all living in fellowship with the Lord Jesus Christ and His people were cordially invited.

THETFORD.—An interesting letter reaches us from St. Peter's Rectory, which we insert in full: "For the third time since my coming to the town I have endeavoured to set on foot the observance of the Week of United Prayer. All the Nonconformist ministers of the town very

willingly joined, but the other clergy stood aloof. One of these, I grieve to say, tried hard to stop the meetings, but he was overruled by a higher power. We were able to hold meetings each evening, except on Saturday, at the various places of worship. Each minister presided at his respective schoolroom or chapel, and another gave a short address, based on the suggested topic for the evening. The attendances were very good, considering the weather and the opposition, and best of all, the Master was present. These meetings for united prayer have done good in drawing the Evangelical bodies of Christians closer together. They have been an object lesson to the High Church party, who talk so loudly about unity, but know nothing of unity outside their own circle. Each minister spoke of this expression of unity and rejoiced in it."

TUNBRIDGE WELLS.—We quote the following from the *Kent & Sussex Courier* relative to the observance of the Week of Prayer in Tunbridge Wells: "The opening meeting of the Week of Prayer held by the local branch of the Evangelical Alliance each New Year was held on Monday morning at the Vale Road Hall, when Canon Hoare presided over a large attendance, and, in the intervals of supplication, gave three short addresses bearing on the three topics before the meeting—viz., Confession, Prayer, and Thanksgiving. He gave an exposition of Psalm xxxii., which, he pointed out, was a call to the godly to prayer, and was specially applicable to the subjects before them. The Rev. Dr. Townsend then opened with prayer on the subject of Confession, followed by the Rev. J. Smith. The second topic was taken by the Rev. R. W. Atkinson and Mr. Ashby, and the third by Mr. A. Baker, Mr. W. Brackett, and the Rev. C. B. Hall. At the close, the Hon. Carteret Hill referred to the weekly prayer meetings throughout the year, which were much appreciated by the residents and Christian visitors. At the evening meeting the Rev. T. Lawson (Congregationalist), presided. On Tuesday the subject for prayer was "The Church Universal." The Rev. J. A. Cadman (Wesleyan) presided in the morning, and the Rev. R. W. Atkinson (St. Peter's) in the evening. The other presidents have been the Rev. Dr. Strickland, Rev. W. Haslam, Bishop Alford, and Rev. J. Smith. The remaining meetings were marked by the same earnest and devout tone which

characterised those mentioned, and Christians are confidently expecting a great blessing in answer to united prayer during the year on which we have entered.

VENTNOR.—Owing to the great severity of the weather the meetings in the Week of Prayer were not so well attended as usual, this year, yet on the whole the spirit and tone was good, as showed in good addresses and earnest prayers.

WESTBURY.—Good meetings, followed by a United Communion Service, were held in Westbury, Wilts.

WESTON-SUPER-MARE.—Meetings were held at the Young Men's Christian Association at 11.30 every morning during the Week of Prayer. The meetings were fairly well attended and similar gatherings for prayer met in the same place in the evening.

WINSLOW.—The Week of United and Universal Prayer which the Alliance is striving to uphold, has been kept at this town by services of an unsectarian nature in the Congregational Schoolroom.

WINCANTON.—Encouraging reports state that the meetings here were better attended than last year, a good number attending each evening, and a very earnest and united spirit pervaded.

WINCHESTER.—Meetings have been held in this city at the Masonic Hall each day, from 12 to 1 p.m. and from 8 to 9 p.m. Owing, no doubt, to the severe weather, the number attending them has not been quite so large as usual; one or two of the evening meetings have, however, been well attended.

WEXFORD.—Meetings were held each evening of the week in the large hall of the Young Men's Christian Association. The attendance was large throughout, and all the Protestant clergy of the town cordially united in the services.

YORK.—In this city an earnest and able Committee arranged very thoughtfully and completely for an observance of this important week, soliciting much private prayer before the gathering which took place; then, arranging for meetings (Jan. 2—7) in the afternoon and evening, winding up all with a United Sacramental Service after a ministerial exchange of pulpits.

THE WEEK OF PRAYER ABROAD.

We have already received reports from some of the nearer foreign countries regarding the observance of the Week of

Prayer, and we give the following, which will be read with interest:—

ALEXANDRIA.—Our esteemed friend, Admiral Grant, C.B., who is spending the winter in Egypt, writes that the Week of Prayer has been observed in Alexandria this year for the first time. The meetings were held in the Sailors' & Soldiers' Institute, and were very brief. The chairman was Admiral Grant himself, and the speakers included Church of England, Presbyterian, Wesleyan, and German Protestant Missions. It is hoped that great blessing will follow this first attempt at a Week of United Prayer in Alexandria. A later letter states: "We have much to praise God for in the Week of Prayer just closed. The attendances were well-sustained—an average of sixty. All the ministers, without exception, took part. The addresses were singularly appropriate, and the prayers were fervent and to the point. An interesting feature was that of Thursday, when it was arranged to allow Dr. Ewing, of the American Mission, to address the Arabic speaking portion of the community, and the German pastor the Germans. Through a misunderstanding as to time, the Copts and others did not come, so the German pastor occupied the time, and the sisters from the German Hospital led the singing very sweetly. I had an opportunity of explaining the objects and work of the Alliance; so some interest has been created, and the desire was expressed to have a similar meeting once a month. This we hope will be accomplished. The Rev. T. R. Lawrence, chaplain of All Saints', Ramleh, kindly gave the use of the Sailors' & Soldiers' Institute for the meetings, and both he and Mrs. Lawrence assisted earnestly in making the meetings a success. The collections paid for expenses of printing, &c., and leave a small balance, which I will remit."

ALGIERS.—The Rev. J. Lowitz writes: "You will be glad to learn that we kept, as usual, the Week of Prayer in the hall of the Bible Depot, and there was a fair gathering of earnest Christians from the Presbyterian and Anglican Churches—likewise a sprinkling of French Protestants. May God's blessing be largely realised by all who have met on this occasion all over the world!"

BASEL.—Mr. Vischer-Sarasin writes: "I am glad to be able to give you very good news about the celebration of the Week of Prayer here and in Bern. We had it in both towns, together with the

brethren all over the world, in the first week of the year, and much earnest prayer was offered up. For both towns it was found convenient to have several localities and smaller meetings rather than only one large gathering. The brethren in Bern had also, as in other years, during the week, Bible readings and brotherly conferences, with the assistance of M. Rappard, pastor of Stockmayer, as outside friends, and the Professors of Theology, Oetli and Barth, and a good number of pastors, evangelists, and brethren. We had the pleasure to see our Zurich brethren forming a new section of the Evangelical Alliance in December last. Thus you will see I am able to send you good news from Switzerland."

CANADA.—A correspondent informs us that united meetings in connexion with the Week of Prayer were held every evening at Kingston, and that they were very well attended. At Portsmouth also the Week was observed by a series of meetings, in which several members of the different churches took part, and a good spirit was manifested.

CANNES.—The Week of Prayer has been observed in Cannes better than ever before. All denominations were represented. English and French participated. Much prayer was the order of the day. Short and few were the addresses. A revival seems impending in Cannes. After many years of earnest persevering labours by the various evangelists, the reaping time is coming. As a result of the Week of Prayer a series of evening meetings has been commenced, in which special prayer is to be offered for a continuous spirit of union among the various workers.

CONSTANTINOPLE.—The Week of Prayer was observed with more than usual interest. The people of our churches feel the value of the opportunity more and more, and appreciate the interest of joining with brethren in all parts of the world. In the city of Constantinople, meetings were held in Armenian and Turkish as follows: In Stamboul, daily (average attendance, 175); in Scutari, daily (average attendance, 60); in Harsheny, twice during the week (average attendance, 50); in Pera, three times during the week (average attendance, 40). As these meetings were all held at the same hour, there was no "doubling-up," and the daily average attendance at Armenian and Turkish meetings in the whole city was 325. There were also two meet-

ings for English-speaking Christians, and two or three meetings for Greeks. From Nicomedia I learn that the nightly meetings there were attended by 150 people, and from Baghehejik, on the opposite side of the Gulf of Nicomedia, that from 200 to 300 people came to church every evening. May the blessing of the week extend through the year. The attendance at all the meetings was affected on the last two nights by violent storms.

FRANKFORT-ON-THE-MAINE. — Mr. C. de Neufville writes: "We have now our own branch of the Alliance, so that the Week of Prayer has been celebrated in six different parts of our city in the evenings, besides an early meeting at 7.15 a.m., and another at 4.30 p.m. in the Christus Kirche. You will also be glad to hear that on each first Tuesday in the month, at 4.30, we shall have an Alliance prayer meeting. This is one of the results of the blessed week. At my Vereinshaus 'Nord Ost' we had every night at 8.30, prayer meetings with about 300 in attendance; and these were followed by after meetings, where, on one occasion, forty persons remained and asked for special prayer on their behalf. Thanks to the Lord many found peace, and we shall continue our meetings one week more as we have quite a revival. The Methodist and Baptist preachers came and addressed the people."

The report from another friend commences with the words of the Psalmist, "Bless the Lord O my soul," and the writer goes on to say—"These are the words that express our feelings while looking back at the blessing enjoyed in Frankfort during the past Week of Prayer. In the Christus Kirche there was daily an afternoon prayer meeting, attended by some 200 Christians of various denominations—Lutherans, Reformed Baptist, Methodist, and Brethren—all heartily uniting their petitions at the throne of grace, all one in Christ Jesus—the true unity of the Spirit in the bond of peace. The programme followed was that of the Evangelical Alliance, the subject for each day being brought forward in a few opening words; the meeting was then thrown open for prayer. On Monday, Mr. Carl de Neufville very suitably commenced the week by a short explanation of the objects of the Evangelical Alliance. This was most necessary, though our good brother said he grudged taking the time from prayer. On the other days of

the week the subjects were opened by different members of the various denominations present; the attendance steadily increased, while from the first the presence of the Holy Spirit was felt. You, in England, may think 200 a small attendance for a town like Frankfort, while we, who look back at the state of things here—even so late as ten or twelve years ago,—feel our hearts full of adoring gratitude to our Heavenly Father for breaking down dividing barriers and uniting His children as one heart and soul. This is none other than the finger of God! On Sunday evening, the Christus Kirche, seating 800, was crowded for the Alliance Communion, the places vacated by those who left after the ordinary service being at once occupied by others who had been either standing in the church or waiting outside. Pastor Lohmann was assisted in administering the Lord's Supper by another Lutheran clergyman, a minister of the Reformed Church, and two Methodist ministers. It was an overpoweringly solemn service, calling to mind that it was when the early disciples were all with one accord in one place that the Holy Spirit came upon them in power. May the future lives of the Lord's dear children here testify to the same glorious result."

GIBRALTAR.—The Rev. Thomas Murray writes: "I have much pleasure in sending you balance of our collection at the prayer meetings. These we held this year in the Soldiers' Institute, and were very well attended, particularly on the days devoted to Foreign Missions and Home Missions and the Jews. We are grateful to record that the Spirit of grace and supplication was evidently poured out upon us, and many testify that the Week of Prayer was a time of refreshing to their souls."

HAMBURG.—The Rev. J. C. Aston writes as follows: "The meetings for prayer during the first week of the year were held here as usual, in the French Reformed Church in Hamburg and the Baptist Chapel in Altona, and were fairly well attended. The attendance would have been larger had it not been the case that other prayer meetings were held on the same evenings by some who would not join the Alliance—e.g., the Lutherans had a week of Prayer for themselves, so had the Hamburg Baptists (here, however, I was asked to conduct the meeting one evening); and the Methodists had their own meetings, but their preacher conducted

the Evangelical Alliance meeting one evening; and members appointed by the Alliance Committee conducted two evenings in the Methodist Chapel. The cause has for some years had very little support in Hamburg; this year the prospect is better than it has been for years. Five Lutheran pastors took part in conducting the meetings, which were so arranged in Hamburg that generally a Lutheran and a non-Lutheran conjointly conducted.

LAUSANNE.—The Rev. A. F. Buscarlet writes stating that the Week of Prayer was observed there. On the Monday evening there was a good and profitable meeting at the Wesleyan Church, presided over by M. le Pasteur Porret, Professor of the "Eglise Libre." On the next night a meeting was held in the Scotch Church, and M. le Pasteur Paul Chatelet, of the Eglise Libre, presided. This also was a good meeting, though the attendance was not so large as it used to be. Another evening the meeting was held in the National Church. There were also two English meetings presided over by Colonel Gabbett and the Rev. Mr. Carnforth, of the Swiss Wesleyan Church. These were hearty earnest meetings.

MONTREUX. — The Rev. W. Milne writes: "I have much pleasure in reporting that, during the Week of Prayer, united meetings were held every day in the Scotch church here, and were well attended throughout. We have in Montreux, this season, a number of military men who are decided Christians, and take an active interest in the Lord's work. The chairmen at the united prayer meetings represented the various Evangelical denominations: General Bayley, General McCausland, Rev. J. Wilson, Rev. J. G. Bullock, Colonel Kington, and Charles S. Howland, Esq. I preached on Sunday, January 1, from Psalm lxxviii. 18, and the interest awakened and sustained during the whole of the services betokened the Lord's presence amongst us. In the Swiss churches the meetings were held this week. The feeling has been expressed by more than one that we have entered on what will be a year of the right hand of the Son of Man, and of great events in the progress of the Kingdom of God." Another friend writes regarding these meetings: "They were held by the invitation of the Rev. W. Milne, and we all most heartily enjoyed them. We shall all be much helped during the year, I feel sure. It

was felt to be a most happy time, and the meetings were well attended by English, Scotch, Irish, German, Russian, and other Christians. All felt that they owed a deep debt of gratitude to the Evangelical Alliance for carrying on and stimulating such a good work."

NICE AND MENTONE.—The Week of Prayer was observed in this and other places along the Riviera. The Revs. Lord Forester, Dr. Morgan, Dr. Murray Mitchell and other English friends, as well as several other French and German Pastors, taking part. The meetings were very well attended.—At Nice the meetings were held in the Vaudois Church, the Salle des Conférences of the McAll Mission, and the Scotch Church. This year there were two meetings every day. The attendance was encouraging at nearly all the meetings. The programme of the Evangelical Alliance was closely adhered to. Very short addresses were delivered—almost all the time being occupied with praise, Scripture reading, and prayer. The languages employed were French, Italian, and English.

ROME.—Two meetings were held, as usual, each week-day, one at 3 o'clock for English-speaking, and the other at 7.30 for the Italian brethren. The evening meetings were held in each of six different churches in turn. The afternoon meetings took place, three of them in the Scotch Church, Via Venti Settembre, and three of them in the American Methodist Church, Piazza Poli. The attendance, though in no case very large, was well maintained throughout, and the spirit prevailing was harmonious and brotherly. Several visitors from distant parts of the earth counted it a great privilege to attend such services in Rome. The brethren of the various denominations presided in each other's churches, and at the close the desire was manifested not only to renew the Monthly Union Meetings for Prayer, but to revive the monthly breakfast among the workers for conference in regard to their work.

SAN REMO.—Mr. James Gordon Oswald writes: "The Week of Prayer was observed here, the meetings being carried on under the direction of the Rev. Alfred Cox, chaplain of St. John's, I trust with the Master's blessing. I enclose a small donation towards the expenses."

WALDENSIAN VALLEYS.—Everywhere in the Waldensian Valleys, as well as in the Italian Mission Churches of the Waldensian Church, the Week of Prayer was a

great success. We felt that the Spirit of God was at work. Many souls were brought to accept salvation, to the joy and happiness of many of those mountaineers, who have very hard work in the struggle for life, but are very rich in Christ.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, Jan. 12, Mr. John Paton presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Matthews.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Rev. Jos. Dennis, Wellingboro'.
 Rev. E. S. Thies, Kettering.
 Jas. C. Haigh, Esq., Selby.
 Geo. Maxwell, Esq., Wiesbaden.
 Rev. E. J. French, Winalow.
 Robert Burn, Esq., London.
 J. D. Mackenzie, Esq., and Mrs. Mackenzie, Brighton.
 Wm. Everett, Esq., Brighton.
 Rev. Hugh Shearer, Brighton.
 Mrs. Jas. Rankine, Brighton.
 Wm. Coales, Esq., Brighton.
 Mrs. Jno. Paton, Brighton.
 Robt. M. Mackay, Esq., Brighton.
 Mr. and Mrs. George Ord, Durham.
 Rev. Jos. Wood, B.A., near Rochdale.
 W. Beckett, Esq., Heywood.
 Mrs. Kent, Heywood.
 Miss Kay, Heywood.
 Jno. Dawson, Esq., Clapham, S.W.

DEPUTATION WORK.

The Rev. J. Consterdine gave a report of a brief deputation visit to the north of England.

Mr. Arnold reported a most successful drawing-room meeting, kindly convened by Mr. Paton at his residence in Brighton.

OBITUARY.

The death was reported of the Rev. Edwin Bliss, for many years Secretary of the Constantinople Branch of the Alliance; and also of the Rev. Dr. Andrew Bonar, of Glasgow, who had always been a warm and attached member of the Alliance.

The Council desired that the expression of their sympathy be conveyed to the bereaved families.

THE WEEK OF PRAYER.

Mr. Arnold reported on the observance of the Week of Prayer—that the meetings

at the Portman Rooms had been held as usual, but the attendance was lessened very much on some of the days by severe weather. In various districts of London daily meetings were held, and in many cases with large attendances. The reports being received from the Provinces show that the observance of the Week of Prayer was very wide and general, while similar reports are coming to hand from foreign countries.

Reference was also made by the Secretary to various suggestions regarding the date of the Week of Prayer and the syllabus of subjects, and to which he had replied in accordance with the former decisions of the Council.

FUND FOR RELIEF OF PERSECUTED CHRISTIANS.

In regard to the Stundist Relief Fund, the Secretary reported that over £400 had already been received, including a contribution of £23 from friends in Holland.

RELIGIOUS PERSECUTION IN PERSIA.

A further letter was read from the Rev. Dr. Shedd, of Oroomiah, giving another instance of religious intolerance in Persia.

RELIGIOUS LIBERTY IN TURKEY.

A letter was read from the Rev. H. O. Dwight, Secretary of the Constantinople Committee, describing recent events in one of the Provinces of Turkey, and showing the intolerant spirit of the Moslem authorities.

A printed circular, forwarded by Mr. J. E. Mathieson for the consideration of this Council, addressed to the Conveners of Christian Conferences, was read. In this circular the suggestion was made that the imminence of the Second Coming of our Lord should be made a central subject at all conferences this year. The Council desired the Secretary to acknowledge receipt of this communication, and to say that the matter will be taken into consideration by the Committee to be appointed in due course to make the arrangements for the Conference this year.

SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council that he had visited Brighton at the invitation of Mr. and Mrs. John Paton, who kindly convened a drawing-room meeting at their residence on Tuesday, Jan. 10. There was a large attendance, and many of those present were already members of the Alliance. Mr. Paton presided at the meeting, and, after a hymn had been sung, a passage of Scripture was read and prayer offered.

Mr. Paton, in the course of his remarks, expressed the pleasure it gave him and Mrs. Paton to receive members and friends of the Alliance in their house, and he spoke of his long connexion with the Alliance at New York, where he had hitherto resided. He expressed his increasing attachment to the principles and the work of the Society, of which they were about to hear an account from the General Secretary.

Mr. Arnold, in the course of his address, spoke particularly of the practical work of the Alliance in various parts of the world, and, at the close, Mr. Paton expressed the thanks of all present, for the lucid statement given by the Secretary. The friends present then adjourned to the dining-room, where light refreshments were served. It is gratifying to add that, at this meeting, great interest was awakened, most of those present expressing their gratitude to Mr. and Mrs. Paton for the opportunity they had had of hearing such interesting details of the work of the Alliance. Several new members were added, and contributions given to the funds of the Alliance.

The Rev. James Consterdine reported that on Thursday, Dec. 15, by the kindness of the Rev. H. E. and Mrs. Fox, of

Durham, he addressed a number of friends in their drawing-room, including the local M.P. and several ministers of various denominations. Special stress was laid upon the sufferings of the Stundists, besides the information generally given about the work and principles of the Alliance. A collection was made, which exceeded the amount expected.

In the evening of the same day, Mr. Consterdine preached in St. Nicholas' Church, of which Mr. Fox is vicar. Speaking of "the coming our Lord Jesus Christ, and our gathering together unto Him" (2 Thess. ii. 1), the preacher pointed out that the coming together of Christians which the Evangelical Alliance promotes is a preparation for the "gathering" which will accompany the Lord's return. At the close of the service names were received for membership.

On Friday, Dec. 16, Mr. Consterdine addressed a number of friends whom Miss Kay, of Harefield South, near Heywood, in Lancashire, had invited to meet him in her drawing-room. A collection was made and names were received for membership; but perhaps the most interesting feature of the afternoon was the fact that several ministers present then and there arranged to meet the following week to make arrangements for observing the Week of Prayer in Heywood, where it had been in abeyance for many years.

On Wednesday evening, Dec. 21, on the invitation of the rector, the Rev. T. P. Hill, who has lately become a member of the Alliance, Mr. Consterdine preached in the parish church of Abinger, near Dorking. It was one of the Advent sermons, and the advantages of Christian unity were dwelt upon, especially as a preparation for the Lord's coming.

LANGHOLM BRANCH.

THE annual meeting of this Branch, was held on Dec. 14, and appears to have been even more successful than usual. A prayer meeting was held in the afternoon, in the hall of the North United Presbyterian Church, when ministers of various denominations were present. A public meeting was held in the evening, when the chair was occupied by Mr. Malcolm, and the speakers were Dr. Macfarlane, of New Guinea (London

Missionary Society), and Mr. George Clarke.

The Chairman spoke on Psalm cxxxiii. Referring to this Branch of the Alliance, he said it had been founded in November 1858, and Mr. Maxwell, of Broomholm, and himself were the only surviving earlier subscribers. It had gone on with more or less apparent success, but he was satisfied that all who had entered into the spirit of the Psalmist's words had found

it a good and pleasant thing to endeavour to live together in unity, and could encourage others to dwell upon and maintain that principle. They had lost some old members, including the minister of that church, who from first to last was a member of the Alliance, and a maintainer of its principles in his everyday walk and conversation. In undertaking the defence of the persecuted, the Alliance had had a large amount of work during the past year amongst the Stundists in Russia, a sect who suffered from the ecclesiastical authorities of that country; in Persia, in the case of a young Mohammedan who had become a Christian; and in Austria, where things were rather going back from the liberty that the Emperor desired to be enjoyed throughout that empire. He had much pleasure in introducing Dr. Macfarlane, who with John G. Paton, had been one of the earlier missionaries among the South Sea Islands, and the pioneer of the New Guinea Mission.

A most interesting address was given by

Dr. Macfarlane, who, among other things, said: "Out in the mission fields they knew nothing of sect; men were sent there to preach the Gospel, and if they saw them at different parts of their work they might fancy they were Episcopalians, Presbyterians, or Baptists, but the fact was they took a little from each sect as it seemed to suit. In the course of his missionary labours he had had the privilege of baptising 5,000 persons, and his idea of the work was to have from thirty to forty native agents under his charge. A Mission that was so arranged would do ten or twelve times as much work as he could do alone. In missionary work he had long felt that they had no more to do in the spiritual world than in the natural, merely bringing the soil and the seed together and God would make them grow. Let them cease their wrangling about the Bible, it was the Word of God, adapted to human need, and all they had to do was to plant it. For that purpose they wanted men of God, full of His Word and Spirit."

CONTRIBUTIONS RECEIVED FROM DEC. 19, 1892, TO JAN. 17, 1893.

	£ s. d.		£ s. d.		£ s. d.
Mrs. Scholesfield	0 10 6	G. Macfarlane, Esq.	1 1 0	Balance of Collections at United Prayer Meetings at—	
Thos. Edwards, Esq.	0 10 6	J. E. Mathieson, Esq.	2 2 0	Stratford, per C. Board-	
Miss Blackwood	0 10 0	Miss Budd	1 1 0	man, Esq.	0 18 6
The Misses Preston	0 10 0	Rev. G. H. Kirwood	1 1 0	Dorking, per G. Liesching,	
Lieut.-Colonel Bazett	1 1 0	Miss Carter	1 1 0	Esq.	0 14 0
Lieut.-General Bayly	1 1 0	Rev. T. Murray	0 10 6	Redhill, per T. R. Hope,	
Mrs. Hodgson Hinde	1 1 0	John Dawson, Esq.	2 2 0	Esq.	2 14 7
Rev. Neville Sherbrooke	1 1 0	Rev. F. Vander Becken	0 10 0	Wincanton, per Rev. J.	
Rev. G. Fletcher	0 10 6	Rev. T. P. Hill	0 10 6	Brown	0 15 3
Miss Pili	0 10 6	Dr. J. A. Dunbar	1 1 0	Faversham, per Rev. W. H.	
W. Hedges, Esq.	1 1 0	Wm. Everett, Esq.	0 10 0	Hill	0 10 0
Mrs. Hewett	0 10 0	Torquay Subscriptions (addl.),		Wickhambrook, per Rev.	
Major-General Touch	1 1 0	per Rev. W. E. Rowlands	0 11 6	J. W. Scamell	0 7 6
G. Maxwell, Esq.	1 1 0	Brighton Subscriptions, per		Hull, per Rev. J. Ford	
Lieut.-Colonel F. Roberts	0 10 0	Miss Coker	8 19 0	Simmons	1 7 0
J. N. A. Wilkes, Esq.	1 1 0	Nottingham Subscriptions, per		Gibraltar, per Rev. T.	
Mrs. Bolton	2 2 0	Rev. G. Edgecome	5 19 9	Murray	0 11 0
Colonel Bantlinek	1 0 0	Liverpool Subscriptions, per		Forest Gate, per Rev. J. H.	
Rev. J. Mason	0 10 6	S. Hawkes, Esq.	1 0 7	French	0 10 0
General Sir R. J. Meade, K.C.S.	1 1 0	Norwich Subscription (addl.),		United Prayer Meeting Com-	
Mrs. Ingoldby	0 10 6	per Rev. W. A. MacAllan	0 2 6	mittee at—	
Ernest Crewdson, Esq.	1 1 0	Cardiff Subscription (addl.),		Falmouth, per Rev. C. T.	
Miss Sutton	1 1 0	per Rev. F. Maddocks	0 5 0	Johnson	1 0 0
Miss Falkener	0 10 6	Edinburgh Branch, per H.		Kettering, Rev. E. S. Thies	2 0 0
Mrs. H. Platt Higgins	0 10 0	Tod, Esq.	26 5 6		
Lieut.-Colonel T. H. Colvill	0 10 0	Langholm Branch, per W. E.		SPECIAL FUND FOR PERSECUTED CHRISTIANS.	
Rev. Trevor Fielder	0 10 6	Malcolm, Esq.	5 0 0	C. Walter, Esq., and Mrs.	
T. Waterhouse, Esq.	1 1 0	Weston-super-Mare Subscrip-		Walter	1 1 0
Rev. E. Lombe (3 years)	1 1 0	tions, per Dr. Theobalds	9 17 0	Colonel Morton	1 0 0
Sir Michael Connal	1 1 0	Bristol & Clifton Subscriptions,		J. F. V. Buxton, Esq.	1 0 0
A. G. Yates, Esq.	1 1 0	per Dr. Elliott	21 17 7	Colonel Robinson, Esq.	1 1 0
C. B. Ker, Esq.	1 1 0	Collections at Drawing-room		Henry Bell, Esq., and friend	1 1 0
Miss King	1 1 0	Meetings at—		D. McLaren, Esq.	2 0 0
Rev. J. E. Drover	1 1 0	Wimbledon, per Colonel		Miss Pili	2 0 0
Jonkheer Elout de Soeterwonde	1 0 0	Clarke	7 8 0	Colonel Bell, Esq.	0 10 0
Mrs. Wyndham Bewes	0 10 6	Durham, per Rev. H. E.		Mrs. Ingoldby	0 10 6
Miss Rolleston	1 1 0	Fox	2 0 6	Friends in Holland, per Count	
Miss Kwart	2 3 0	Heywood, Manchester, per		F. V. Bylandt	23 0 0
A. H. Heywood, Esq.	5 8 0	Miss Kay	0 19 3	Mrs. Wyndham Bewes	2 0 0
Major-General and Mrs. Ranken	1 1 0	Brighton, per Jno. Paton,		Friends in Switzerland as	
Rev. F. R. Spencer	0 10 6	Esq.	3 3 6	follows:—	
Major Irby	1 1 0	Sums under 10s.	6 19 0	Colonel Gabbett, £11s.; M. le	
H. Gibson, Esq.	2 2 0			Past. Lereseche, 5 frs.; M. le	
Rev. Bishop Taylor	0 10 0			Past. Burmister, 10 frs.; Miss	
Rev. Dr. Matthews	1 0 0			Cook, 5 frs.; Prof. L. Gauthier, 10 frs., and the Rev. A. F.	
The Misses Robertson	1 1 0			Bussacrie, 50 frs.	4 5 2
Jno. Bloomer, Esq. (the late)	1 1 0	Geo. Williams, Esq.	10 10 0	Major Elverson	5 0 0
H. R. Boswell, Esq.	1 1 0	John Paton, Esq.	2 0 0	The Misses Robertson	5 10 0
Rev. J. Ford Simmons	0 10 6	Mrs. Henderson	2 0 0	Sums under 10s.	0 19 0
Miss Kershaw	1 0 0	"A Friend"	0 5 0		

WEEK OF PRAYER FUND.

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

March 1, 1893.

Evangelical Christendom.

MARCH 1893.

CONTENTS:	
	PAGE
MONTHLY NOTES	65
THE UNITY OF THE CHURCH	69
FOREIGN INTELLIGENCE:—	
France	71
Germany	73
A Message for Every Home	74
Italy	74
Austria	76
Morocco	77
The India Decennial Conference	78
MISSIONARY NOTES	80
DAILY PRAYER SUBJECTS	84
EVANGELICAL ALLIANCE:—	
Proceedings of Council	84
Secretarial Deputation Work	86
Day of Special and United Prayer for Ireland	86
The Week of Universal Prayer Abroad	87
South London Branch	89
Norwich Branch	90
Florence Branch	91
Waldensian Valleys Branch	91
New Branch at Frankfort-on-the-Maine	91
Constantinople Branch	92
United States Branch	93
Hamilton (Canada) Branch	94
Jamaica Branch	95
Contributions	96

MONTHLY NOTES.

THE various reports given in our last issue from the provinces as well as from abroad, along with those from the metropolis and its suburbs, as to the observance of the Week of Universal Prayer, all tended to show that, while the severity of the weather was a great hindrance to the attendance being good, the spirit that prevailed in the meetings, and the interest shown by those who could attend, were all that could be desired. Nor is it from our own country alone that such reports come. In another part of the present issue will be found reports from Persia, India, Jamaica, Jerusalem, and many other distant places, testifying to the interest which has been shown in the observance of the Week of Prayer, and showing its world-wide character. The report in our last issue from Frankfort-on-the-Maine is particularly interesting, as showing something of the nature of a spiritual revival in connexion with the Week of Prayer in that important city, where there has been quite lately formed a branch of the Evangelical Alliance.

A long correspondence has for many weeks appeared in the *Times* on the subject of Evening Communions. It originated from the Archbishop of York having, in a charge to his clergy, avowed his intention of discouraging such services to the utmost of his power. The Bishop of Exeter then wrote to the *Times* stating his reasons for approving of them in his Diocese. The correspondence has been very interesting, and with the exception of a good deal of bitter and, at times, offensive personality in Lord Grimthorpe's letters, has, on the whole, been conducted in a good spirit, and with all due reverence for so sacred a subject. It seems generally conceded that there is no law in the Church of England against

Evening Communion, while to meet the need of the poor and the working classes very much is to be said in favour of them. The real root of the opposition to the practice, is the Ritualist's notion, borrowed from Rome, of the propriety of fasting Communion. The Archbishop of York disavows sympathy with this ground of opposition, but that it lies at the root of the strong hostility manifested by the Ritualist school to the custom no one can for a moment doubt, for they themselves candidly admit it. The *Church Times* says that fasting reception is "the key to the whole position."

Perhaps the most interesting point in the correspondence has been the light thrown on the historical phase of the question, by the opinion of the late Bishop Lightfoot, quoted by Canon Tristram. It is to the effect that, till the middle of the Second Century, Evening Communion was the universal custom. From that time onwards it began to give way to Morning Communion, which from the Fourth Century became obligatory. Canon Tristram accounts for the change in the Second Century by the well-known fact that the Emperor Hadrian, alarmed by the prevalence of the clubs or guilds of working-men in Asia Minor and the East, forbid their meetings being held in the evening. This told against Christians meeting in the evening, for the authorities could not discern between their meetings and others, and so they were at first driven to discard the evening hour, and meet early. But, however this may at first have changed the hour of their meeting, very soon superstitious views of the Sacrament began to prevail, which led to fasting being regarded as a needful condition for its reception.

The supposed necessity for fasting Communion arose from the mode of thought which crept in at an early date, which regarded the body and blood of Christ as so present in the bread and wine that it was deemed reverential to guard against their contact with ordinary food. But, in truth, so far from this view of the Sacrament being reverential, it is a grossly materialistic and degrading conception of the whole rite. The English Liturgy rightly says, "Feed on Him in thine heart," which is very different from the thought which Rome and Ritualism entertain of such spiritual food entering into the mouth. It is strange that those who desire to treat with reverence the sacramental elements should not perceive that to confound them with what they represent involves not only a loss of the real meaning of feeding upon Christ (which is a spiritual act), but introduces in its place a carnal and irreverential view of so sacred a subject such as the late Bishop Wilberforce did not scruple to call "detestable materialism," and to stigmatise as "disgusting."

The trial of Dr. Briggs before the New York Presbytery on the ground of heresy has excited a good deal of attention amongst the religious world in the United States. The result is his acquittal, which is conveyed in the following cautious language: "Giving due consideration to the defendant's explanation of the language used in his inaugural address, accepting his free disclaimer of the interpretation which has been put upon some of the phrases and illustrations, crediting his affirmations of loyalty to the standards of the Church and to the Holy Scriptures as the only infallible rule of faith and practice, the Presbytery does not find that he has transgressed the limits of liberty allowed under our constitution to scholarship and opinion. Therefore without expressing approval of the critical or theological views embodied in the inaugural address, or the

manner in which they have been expressed or illustrated, the Presbytery pronounces the Rev. Charles A. Briggs, D.D., fully acquitted of the offences alleged against him, the several charges and specifications accepted for probation having not been sustained."

It is but fair to say that this judgment does not express sympathy on the part of the majority of the Presbytery with the views of Dr. Briggs. One of those who voted for his acquittal (the Rev. Dr. Stoddard) writes to say: "I attended the inauguration of Professor Briggs and heard his address. The impression made on my mind was that the teaching of the address was contrary to the Scriptures and the standards of the Church. This impression became a conviction when I afterwards read the address. . . . My vote will have reference only to the charges. I have read Dr. Briggs's works and consider them hostile to the doctrines of the Presbyterian Church, and I have positive personal knowledge of their influence in undermining the faith of individuals in the Christian religion. But we are not trying him for these things. We have specific indictments, and I have endeavoured to settle these judicially in my own mind and render a just decision upon them." It would, therefore, appear that the failure to convict Dr. Briggs of heresy has arisen more from the form of the indictment than from his innocence of the general charge brought against him.

It is, however, unfortunate that on a mere point of form—mismanaged, apparently, by those who formulated the charges—one who is substantially guilty should have been acquitted, and the New York Presbytery should set him free to teach errors which "undermine the faith of individuals in the Christian religion." It is a serious reflection upon the cumbersome inefficiency of Church courts. It seems also strange that one, holding and teaching such views, should profess loyalty to the standards of the Presbyterian Church, and to the Holy Scriptures as the only infallible rule of faith and practice. This profession seems to have influenced the Presbytery in his favour, but surely it was not his profession but his practice which should alone have decided the question. If a criminal in a court of justice were to profess loyalty to the laws of his country, it would not in the least influence the jury in deciding upon the facts brought before them, as to whether he was or was not guilty.

It seems, however, by later intelligence from America, that those who have questioned the fitness of Dr. Briggs for his post as Professor in a Presbyterian College, are going to appeal to the General Assembly, we may hope with better prospect of success. The age is not one in which faithfulness to the truth of Scripture finds much encouragement, but we trust the General Assembly of the United States will face the question with due regard to the issues involved, and will not allow any faulty form of indictment to hinder the broad question of the fitness of Professor Briggs for his post being fairly considered. There will, of course, be the accustomed cry raised by his friends of persecution, but it is not persecution to remove from a post for which he appears to be unfitted, and in which he is doing harm to souls, one whose ability as a scholar is sure to find scope in some other position which may be more consistent with his views than his present one seems to be.

We rejoice to see from the pen of the Rev. Handley Moule a defence of the much decried name of Protestant, of which many in the present day are ashamed because it is unfashionable, seeing that it is a standing protest against the

Romeward tendencies of the religion of the present day. He writes to the Secretary of the Cambridge University Protestant Union: "I would express my deep thankfulness that such a union exists. The glorious word 'Protestant' is now so traduced and maligned in many quarters that there is a positive benefit in its deliberate adoption by an organised body of educated men, all looking forward to influential work. If the Union did nothing else, it would help to reaffirm the truth and greatness of the word 'Protestant.' I earnestly lay it upon the heart of all my fellow members to recollect that the word Protestant is a positive not a negative word. As first used it meant the earnest assertion of the mighty positive truths that the Holy Scriptures are the Word of God, that they are for us the final court of appeal in the Christian Church, and that they are both free to be read, and are by the Lord commanded to be read by every Christian. These are not mere anti-Roman, they are vital Christian tenets and lead straight to the sanctuary of faith and life."

Mr. Moule goes on to deplore that the name of Protestant has been degraded by its being supposed to include Rationalism and Infidelity, which, alas, too often are found prevailing in so-called Protestant countries. He rightly urges that the foundation principle of Protestantism is reverence for and obedience to the Word of God. This is in strict accordance with the original "Protest," at the second Diet of Spire (A.D. 1529), which gave the name of Protestants to the Reformers of Germany. The words in which this is expressed we quote from D'Aubigne's History of the Reformation (vol. iv. p. 59), "Now seeing that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved with the grace of God to maintain the pure and exclusive preaching of His only Word such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God."

From Jamaica we hear of the formation of a Branch of the Evangelical Alliance. In Florence very interesting united meetings have been held, the results of which are regarded as very successful; the connexion of these with the Evangelical Alliance has been acknowledged by a contribution having been forwarded to the funds of the Parent Alliance.

Our friends may be glad to know that the Annual *Conversazione* will (D.V.) be held on Thursday, May 11, at Regent's Park College, by the kind permission of Principal Angus. Also that arrangements are now being made for the Annual Conference of the Alliance being held this year in Dublin.

Tidings have been received from the Constantinople Branch that, owing to the representations which they have recently made to the Ambassadors of Great Britain, Germany, and the United States of America, the Turkish Government has expressed its regret for the action of the Public Censor in his recent dealings with the translations of the Bible.

THE UNITY OF THE CHURCH.*

By the Rev. H. R. REYNOLDS, D.D., Principal of Cheshunt College.

WE are met in the name of the Holy One to seek a deeper realisation of the oneness of the Holy Catholic Church. The manifestation of the Sons of God involved, by the nature of the case, a revelation of the Brotherhood. As filial and parental love assume much the same forms in all lands and ages and conditions of life, so the new and heavenly life, which has been generated by the Divine Word and is nourished by the Holy Spirit, everywhere corresponds with itself. As reason and speech are the marks of genuine humanity, so the manifestation of the Divine life has its most assured marks in the filial love of God, in brotherly affection towards all His children, and in universal charity. The manifestation of sons to each other must disclose their reciprocal claims; the Holy Catholic Church is not the aggregate of communities, still less the organism of one or two exclusive societies, but the sum of all God's children who have received and do respond to the Grace of God in Christ Jesus the Lord. It is the living body of the Son of God incarnate; the Word was made flesh, and in that flesh dwelt among us. As the Word took humanity, took man up into His own being, making man one with God—so the God-man, the Christ, by His Holy Spirit, has taken those individuals who believe on His name into His own being, has ingrafted them as branches in the living Vine, has united them to Himself as vital parts of His own Divine humanity. He dwells in them and they dwell in Him. Their union with one another is through their common union with Him, not by indispensable external processes, but by inner and spiritual affinities, by full moral, mutual, surrender; by that living faith, in the power of which the two become one, and all are one, even as the Father and the Son are one. The Father and the Son are not one by identity of external organisation—for in that respect the Father and the Son are not one—but by identity of substance, and closest resemblance of activity, and supreme creative and redeeming claim. Our Lord said: "None shall pluck my sheep out of my hand, my Father who gave them me is greater than all, none shall pluck them out of my Father's hand

—I and my Father are one." As the Son of God reveals the Father in His own human life, so the children of God by faith in Christ reveal the Christ. As the Father sent the Son into the world, the Son has sent those who are one with Him into the world. "I in them, Thou in me"—and as St. Paul put it, "All things are yours, ye are Christ's and Christ is God's." Their true union with each other is entirely due to their previous union with Him. If we are one with Christ, we cannot be far from each other. The sign of this is not a visible organism, but an identical Spirit. A manifestation of the Spirit in holy love infinitely transcends in glory the ministration either of "the flesh," or of "the letter," or of "the body," or of "death." Christendom has ever been seeking to embody and enshrine itself in forms which are always changing and passing away, and it has looked with feverish anxiety to the veil which hides the vanishing glory of the mere form. Christians cannot bear to look to the end of that which is abolished, so a veil is over their hearts. Doubtless these forms serve admirably many temporary purposes. More than this, we admit that they have been necessary to the conservation of ideas, to the nutrition of the one body, to the marshalling of the forces of the Church against the common foes of Christ. They aid fellowship, but do not create it; nor do they constitute nor beget the sons of God. Thanks be to our ascended Lord in whom we live, all the veritable members of the spiritual body of Christ do touch Him and draw forth the power of which He is the sole focus and source. The sentiment of oneness is becoming by this touch stronger than the strength of the separating walls of partition. A common sentiment of the reality and nearness and presence of Christ, not as an idea, but as the most veritable fact, is growing stronger day by day; and is beginning to burn into the white heat of love and power, and both to consume and to illumine. It consumes the hay and stubble and wood, even the stones, which have been piled on the one foundation of the temple. That fire is trying every man's work. The blazing up of the rubbish is lightening the darkness of our

* An Address delivered at a Meeting of the Evangelical Alliance during the Week of Prayer.

night and anticipating the dawn. The movement of Christian believers in the one Lord towards each other will not and cannot be arrested. The mutual attraction is too resistless to be foreclosed by effete enmities and world-taught suspicions. Those who are one in Christ cannot help loving one another, whatever they may say. They have found the same secret of peace, the same motive to holiness, and have solved the mystery of the unseen world in the same strength. They have seen *there* the identical solace for all their fears, and they give forth in many ways the result of their common intuition, which philosophy cannot unsay, which ecclesiasticism cannot repudiate, which authority cannot crush, which persecution cannot abolish, which criticism cannot touch, and which compels the homage of men, and will ultimately convert the whole world. When the children of God are manifested to each other, they will be one in such a sense that the world will believe and enter for itself into the blessed unity. The spiritual resemblances of the sons of God, the links which unite and organise into oneness the members of the spiritual Church are multiplying, and are proving themselves to be mightier than all the tangled skeins of ecclesiastical organisation. The latter are arbitrary, the former are necessary; the one class are, in the main, visible, material, and perishable, the other are spiritual, unseen by eyes of sense, and eternal; the one are simply human in their origin, the other are Divine; the one are of the earth, carthy, the other are heavenly.

Many holy men declare their own particular form and sign of the heavenly to be "generally necessary to salvation," or indispensable to Christian nurture and eternal life, but suppose that the grand reality itself is too vague for recognition, is impossible to measure or define, and unsuitable for the practical work of the one Church. Has not the time come when we can indicate the true features of that life of God, of that indwelling of the Christ, of that demonstration of the Spirit, which we by our deepest experience know to be the grandest realities in the universe, the veritable notes of the spiritual Church which is the blood-bought Bride of the Christ?

Do not the features of the sons of God gleam behind the veils of form?—

1. There is the unswerving faith in the Son of God, which is the condition of all union to Christ. Sacraments, worships,

ministers, are *primarily aids to faith*. Apostles themselves are but ministers by whom men believe, and therefore live. The *faith* upon the Son of God of a little child, of a slave, of any solitary soul is the supreme end; all ministries and churches, communities and organisations, "armies" and "alliances" are but means to that sublime end. For this grace of faith we earnestly pray that it may overcome the world, and may enrich and ennoble all the Church.

2. The humility which characterises all who have accepted an utterly unmerited boon. How can the spirit which has received the cross and passion and the completed life of Christ as the only ground of its salvation, reveal itself except as broken, contrite, humble, self-denying, self-sacrificing, self-forgetting? True humility betrays its source. Christian humility exhales its own fragrance. All who know the things that are freely given to us by God, prove that the spirit of the world has not occasioned this grand illumination, but the Spirit that is of God. Let us pray earnestly that we may by the same inspiration know these things that have been so spontaneously, so profusely, so royally given to us in Christ Jesus. How many Christians fail to see or accept these humbling, uplifting, transforming gifts! How many fail to realise the Spirit of God, because it does not bear the impress of the world upon it! Now we would receive "not the spirit of the world but the Spirit which is of God, that we may know the things that are freely given to us of God."

3. There is the strange blending of sorrow and joy, of penitence with peace, of the sense of sin with the assurance of forgiveness; of confidence with self-despair, of glory in infirmity, of Divine strength with human weakness, of godly triumph even in the agony and shame of death. This is the grand peculiarity of that religious experience which is called evangelical, and which characterises all genuine Christianity. The methods, the formulae, the religious rites, the ministry of the Word, the leading of Providence by which it is brought about, are comparatively unimportant, and they may differ, but the thing itself differentiates it from all other religious experience whatsoever.

4. The consequent Spirit of Christ, which must vibrate from the great centre of the divine life in humanity to its tiniest

fibre and least honourable member, is a noble note of the true Church. This is the Spirit which seeks to lose itself in the effort to diffuse the knowledge alone of Christ to men, by bearing testimony to Christ, by redressing the wrongs, and by reconciling the inequalities of human life; by relieving sorrow, by rebuking vice, by protesting against the unrighteousness of men and of nations; by the crusade against impurity, intemperance; by relieving the poverty which arises from despotic greed; by the denial of all ungodliness and worldly lust; by repudiation of caste whether in India or England; by aggressive effort to soothe the agony and bind up the bleeding wounds of the world; by tender care for children, for sick and dying men; by ministries of mercy in the mine or on the battlefield; above all, by passionate desire to save souls. These are triumphant signs of the oneness of the Church of God. Surely these things indicate the pressure of the personality of the living Christ upon the hearts and purposes of His own people. It is Himself who is now moving the nations. The solid earth is now trembling under His footfall. No power on earth, no hoary iniquity, no work of the devil can stand when He ariseth to shake not the earth only, but also heaven. He does

these things by the impulses and thrill of His Holy Spirit. In the signs of this activity we see, for our part, the abundant demonstrations, the intensifying unity and oneness of His redeemed and regenerated Church; the fulness of Him that filleth all.

5. The one Church has solved the deepest mystery of the lot of man upon the earth. It has looked into the grave and found the signs and heard the songs of victory. Such powerful articulation of the Spiritual Body of Christ proclaims the unity of the redeemed; the reality of that of which all the so-called Churches and Alliances are the pathetic forecasts. Let us then pray, with renewed fervour, for the deepening confession by all who love Him of their common allegiance. "The earnest expectation of the Creation waiteth for the manifestation of the sons of God," and for their mutual and delightful recognition of common brotherhood in Him who is their life; why should we disappoint Creation by our delay? Such fellowship will, in its fulness, be a commanding testimony to the supernatural reality of the Divine Life, and will eat out the heart of materialistic rationalism, and will unwind the tangle of sacerdotal sophisms. It will be the harbinger of the coming of the day for which all other days were made.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, February 16, 1893.

CHARLES SECRETAN'S philosophical-religious tournament in Paris was exceedingly appreciated by the choice selection of learned men and students invited—about 200. The hoary-headed sage, M. Ravaisson, introduced the venerable Swiss Professor, and for above two hours some of the most momentous questions now agitating the loftier regions of thought were debated by first-rate men, with the perfect courtesy and calmness of those who seek after high truth, and give no uncertain and impetuous thrusts against it. The object of all the speculations of this master in metaphysics is religion; and religion, he contends, is the central function of the human soul, implying the simul-

taneous exercise of the mind, the heart, and the will. The part of the philosopher is to seek how intellectual activity and religious life can be conciliated, and on what conditions. Sixteen theses on this subject were placed before those present for discussion, and the five summary points taken up were of the deepest interest: such as the connexion of speculative truth and practical morality; the relation between free-will and morals; is there any means whereby the incurably sceptical in metaphysics can form for themselves and practise a sound morality? how can evolutionism be conciliated with the religious and moral doctrine of the philosophy of liberty? and how, in his system, does Charles Secretan solve the problem of physical evils? It was in-

tensely interesting to witness the noble candour of the philosopher, his perfect modesty, his absolutely firm religious faith, and his peace of soul, together with his clear insight into every argument and perception of the most intricate questions. It was more than an event for the studious world of Paris. He left Lausanne, he told a friend of ours, as a soldier in the Master's cause, to meet and try to disperse the vapoury adversaries floating around the souls of the learned.

The Sunday Rest League is making progress, chiefly among Roman Catholics; Protestants, who set it going, feeling a difficulty in meeting Romanists on this common ground. A friend writes from a northern town: "We went lately to hear the Abbé Garnier on the 'Sunday Rest.' The meeting was convened by the League. There were above 4,000 people in the Hippodrome, and 2,000 in the street not able to find room. The Roman Catholics turned up strongly; all the priests were present with their congregations in fine trim. The Protestants were nowhere. In the midst arrived the chief socialist of the place with his 'little brethren'; they forced open the doors and came rushing along like a wave of the sea. He asked to speak, and tried to put the Abbé down, but the Abbé was a match for him, and was victor. The allowing him to speak warded off mischief. The meeting veered, however, through the Panama affair, into politics, and so, in a measure, missed a purely spiritual or philanthropic effect." One of the largest concerns in Paris, "Le Louvre," sent 10,000 circulars to as many lady customers, asking if they would consent to *not* receiving goods on Sundays? The answer "*yes*," was, so to speak, unanimous. Other houses of business are following this example.

It would seem as if the Papacy, staggering to its fall, is trying spasmodically to interfere in French political affairs. Many blindly rejoice that the Pope should speak, according to their heart's desire, somewhat of good sense and good advising concerning union and acceptance of the government of the powers that be. But the greater part see through it, or care not. Most people have the presentiment of evil days at hand and strange upheavings.

Some are suggesting a time of humiliation and prayer for the country shaken with so much disaster and unexpected criminality; while others (we speak of

Protestants) think to show patriotism by proclaiming, even in the pulpit, that no people like the French are worthy of the esteem of all others because they can bear such a crisis of disaster; and bring all into open day; and that nothing can make them deviate from the straight line and from doing even-handed pitiless justice. But this is no time for flattery, but rather for calling to repent.

The meeting in Nîmes between Rationalist pastors and Evangelical ones went off smoothly, without discussion, or really outspoken opinions on points of difference. The discussions in religious periodicals, and in private on the evils likely to ensue to true orthodoxy, or on the good to be expected from meeting with common consent not to touch sore points, are being carried on with warmth if not with vigour. Earnest Christians fear not to denounce it as a woeful mistake!

The meeting at Anduze of Pastors of the new school, called "young orthodoxy," is also looked upon hopefully, and termed a revival. A certain exclusiveness is feared, however, although it is most legitimate in them to wish to promote an increase of spiritual life in their ecclesiastical centre, the Reformed Churches to which they belong. This also furnishes an arena for critics. Professor Doumergue, of Montauban, is the promoter of this movement.

Those who can remember the time generally called "the revival" among French Protestants, and which culminated about 1847-50, are struck with the gradual change which has come over the doctrines taught, deviating visibly from objective to subjective. "Look to thy house, O Calvin!" often comes to mind. There has been much antinomianism (unconscious and without the name), and the tendency is to run to the opposite extreme; so natural is it to judge of a doctrine by the conduct of those who profess it.

There are dangers on all hands, and not the least, slippery lack of firmness, when love has reached the freezing point.

The Conseil d'Etat has decreed that the city of Paris, which, contrary to the laws on the subject, had deprived the Reformed Church pastors of their indemnity for house accommodation, shall not only resume the payment of it in future, but shall refund what is due; the sum amounts to 172,775 francs. The Lutheran churches are putting in a similar claim. The period during which the indemnity had been kept

back was from January 1879 to December 1888.

In the faculty of Montauban, among the Students is a converted priest of Rome, Abbé Meillon.

A handsome volume is being prepared for the Exposition of Chicago, to contain a description of the present state of French Protestantism; description and statistics of churches, societies, benevolent institutions, &c.

A new Baptist Chapel has been opened in the vicinity of the Arc de Triomphe.

Two much-esteemed pastors have been lately called to their reward — Pasteur

Labourgade, late of Reims, and Pastor Cretin, one of the vigorous originators of the Baptist movement.

One of the remarkable symptoms of anxiety in higher Roman Catholic regions is expressed in the *Correspondant* by the pen of Monseigneur d'Hulst, on the "frivolous, superficial religion" of the larger numbers of Catholics who practise their religious duties, and their gross ignorance of the Bible. He urges the reading of the Scriptures. May he make the experiment: it will either cause Rome to totter to her fall, or elicit a fulminating Bull!

GERMANY.

[From our own Correspondent.]

Berlin, February 15, 1893.

THE situation is not much changed since my last letter. The poverty and want of work continues. Several religious societies have, therefore, resolved to make special efforts in that direction; especially the city mission, which is distributing warm soups, and received special funds for the purpose in reply to a public appeal. In the meantime, the question had been discussed in both Parliaments, and the Government denied the existence of a calamity which made it necessary for the State to interfere. It certainly is true that the State is not obliged to find work for all the people who choose to come to Berlin, while the landed proprietors in the country are sadly in want of hands for their agricultural labours; but yet it cannot be denied that distress is great in Berlin this winter, and missionary societies do well to show that they have a heart for the wants of the people. In the German Parliament this gave rise to a long debate of four days on the programme of social democracy. The deputies of that party were made to speak out—were made to tell openly the objects they are struggling for. From all parties—strong Conservatives to advanced Liberals—able speakers had set forth to show before the nation how little the plans of social democracy could really bring about that state of happiness which they promise to their deluded adherents. Especially the destruction of all family and home ties were vividly described. The Social Democrats let out that, in about five years, they hope to be the rulers; but their speakers showed a great want of clearness.

If this great battle of the future could be fought out in speeches, these debates would be a great victory for all those parties who stand up for the present order of things. But other forces are at work; the socialist party is strongly organised, and their fanatical adherents will hardly be inclined to read all the arguments brought forward against them in Parliament.

According to the papers there seems to be some difficulty to find the orthodox professor for Berlin. Of course, his position among the other professors of divinity at the University of our capital will not be quite an easy one. Three men are said to have declined; but the proper man will undoubtedly be found at last. In the meantime the "Church Association," as it calls itself, organises a number of popular addresses from eminent professors of theology on the principal doctrines of Christian faith. The first one will be held to-night, on the authority of Holy Scriptures.

The Young Men's Christian Association, 34 Wilhelmstrasse, had also suffered from the adversity of the times, and was in danger of finishing the year with a debt of 40,000 marks. The chairman, Baron Rothkirch, laid this pressing need before the Committee, stating that there were but two possibilities—either to curtail the work, or to find new sources of income. He could not conscientiously advocate the first alternative. God had not only blessed the work to many young men in this city, but our Association had become a type of many others of the same kind in Germany (Stuttgart, Frankfort-on-the-Maine, &c.), and beyond Germany in different countries, especially Switzerland, Sweden, and Nor-

way. The Committee acceded to this view, and began a special collection, which brought, up to the present, 26,000 marks. The tenth anniversary will, therefore, be celebrated with a grateful heart on February 26, especially it was refreshing to know that all the cost of starting this Branch Association had been paid. Our Association has always a number of Scandinavian members, and it was a great pleasure to receive from them the amount of 400 marks, collected in their own countries,

for the furniture of one of the rooms at the new place. The latter was opened on January 30. Baron Rothkirch showed how the hand of the Lord had been felt in this new plan from beginning to end! The first impulse was given by the comparatively high donation (100 marks) of a very poor member. The Branch Association occupies two arches of the city railroad; all these arches are let under the State railway authorities.

A MESSAGE FOR EVERY HOME.

THE following circular has been issued by friends in Hamburg, including the Rev. John D. Kilburn. The idea seems to be a very happy one, and already the circular has appeared in some American newspapers, resulting in several anonymous gifts for carrying out this plan of bringing a Gospel message into every home. The Secretary of the Evangelical Alliance (7 Adam Street, Strand, London) will be very happy to receive any amounts which may be forwarded for this object.

Mr. Kilburn writes: "We are this week sending John iii. 16 throughout Baden, to be followed in a fortnight by John vi. 7 (the latter part), with some clear and pointed applications. Just before Christmas we sent John iii. 16 twice through Alsace-Lorraine. It would interest you to know that one editor afterwards inserted it twice on his own account. We should like to send one clear message into every Roman Catholic home if possible.

"There are thousands and tens of thousands on the Continent who have never had one clear Gospel message. Most of these will never be reached by the living voice; many of them will never see a Christian tract."

"These are sad facts; but they are facts. Feeling their force and remembering Christ's last command, two friends

began sometime ago to insert passages of Scripture and clear Gospel messages as advertisements in Socialistic, Catholic, and Secular papers. These messages have been in all cases carefully selected according to the class of people among whom they were to be circulated. The great aim, to warn of danger and point to the Saviour, has always been kept distinctly in view.

"These friends have thus during the past year sent a Gospel message into hundreds of thousands of homes in different languages and in different lands. They have done this entirely at their own expense. The openings before them are, however, so many, and the need is so great, that they feel it to be their *duty* to tell others of the work that they may help therein by their gifts and by their prayers, if they will.

"There is hardly a place on the Continent which cannot thus be reached. Every shilling given will send a message into nearly 5,000 homes. It is earnestly hoped that any who feel disposed to help in thus spreading the Gospel will not curtail their offerings to some other, and may be, equally important work, in order to give to this. The great desire of those who began the work is to make it an *extra* effort to spread Christ's Kingdom. This it cannot be, except the gifts given to it, are *extra* gifts."

ITALY.

For a time the subject of the union of the Italian churches (Evangelical) has passed out of sight; but in some instances the true unity of brotherly sympathy and co-operation has made itself markedly felt. Since the congress of the *Cercoli* of all denominations was held at Genoa last year, these associations have been drawn

into closer relationship to each other. In the matter of Sunday-schools, in certain places—in Rome, for instance, there is a united service of all the Sunday-schools in that city on an appointed day—the manual in use by the teachers has its lessons drawn up by one of the Waldensian pastors, aided by a Wesleyan. At

the opening of the Theological College in Florence, a short time since, after the lecture by Signor Comba, Signor Gorgore, an American Methodist, spoke, and then a Baptist, and, finally, an agent of the British & Foreign Bible Society. The Italian Evangelical Church (Free Church), has likewise recently given an evidence of its Evangelical Alliance spirit. At the general assembly, which has just taken place, a special meeting for the reception of the representatives from all other churches was arranged, at which the heartiest welcome was accorded to those who had come to wish God-speed to the work in which their brethren were engaged. Better the unity of the Spirit in the bond of peace than the letter which killeth, unaccompanied with the Spirit which giveth life!

The Florentine Branch of the Evangelical Alliance is showing good signs of vitality. At the sitting held on January 26, at the house of Dr. MacDougall, the Committee reappointed its office-bearers. A vote of thanks was moved to those who had carried on the work during the past year. With a view to testifying their gratitude to the central committee, which had done so much for Italy, it was resolved to forward £6 to Mr. Arnold, as a contribution to the general funds of the Society. It was likewise determined not only that the usual monthly gatherings for prayer should be continued in their consecutive order in the various Evangelical churches, but that re-unions of a social and fraternal character should take place at the houses of the members of the Committee of the Alliance.

The first meeting of this character was held on January 30, when Dr. MacDougall opened his drawing-room, and, as is his wont, most hospitably entertained his guests. Almost all the pastors of the Evangelical churches in Florence, together with their wives, were present, as well as some foreign friends, notably Principal Douglas, of Glasgow University. The members of this Branch contemplate holding pastoral conferences, with a view to taking counsel together regarding matters of practical utility, and to endeavour to strengthen one another's hands by discussion and mutual deliberation. Especially do they desire to come together to seek for divine guidance as to the objects to be pursued, as well as the methods by which such objects shall be effected. Conferences will be held during

Lent, as was the case last year, on various subjects of a special character, and these will be held in places adapted to accommodate the Evangelicals of the city. As the pastors of the various congregations will be expected to urge upon their congregations to take part in these meetings, they will doubtless be largely attended. The article in the *Italia Evangelica*, from which these details have been condensed, concludes thus: "May the Lord bless all efforts made by the Evangelical Alliance of Florence, so that by it, as by other branches, the glorious banner may be unfurled and held high in the sight of all the people, bearing the motto, so especially its own, '*Unum Corpus sumus Christo.*'"

K. F. D.

SPEZIA MISSION.

The Rev. Edward Clarke sends us the following interesting account of his work in connexion with the Spezia Mission:—

"Through Mr. Soden, one of the Peninsular & Oriental managers, I was introduced to the captain of a vessel on which I was travelling, so it was soon arranged for me to preach on the Lord's-day. I think the facts in this letter which I record as connected with the Mission will interest you, as also other important notices, as showing how steadily, but truly, God's work is advancing in this country so long suffering from the effects of a terrible eclipse. I had a most attentive audience, and there was some very good singing. After preaching I had an interesting interview with a young lady who was going on a visit to a relative who was a missionary in the East. She was labouring under a heavy spiritual trial, and I think her burden was in a measure lightened by the conversation she had with me. One of the stewards came to me and expressed his thankfulness for the sermon, and also his wish to be wholly on the Lord's side, and said if he could obtain leave some day on returning to Genoa, he would come over to the service on the Lord's-day.

"I had also a long and interesting talk with a young soldier (a teetotaler), whose father had squandered nearly all his fortune. The gentleman who had led him to give up tobacco and drink did not, it would appear, press also this thought on the young soldier—that without Christ all other acquirements are vain.

"I had a delightful opportunity of distributing Gospels among a number of

Italian seamen on board the vessel, and on reaching Gibraltar I visited the soldiers' reading-room, and left a nice quantity of Gospels and tracts, and distributed a number of Gospels among the people of the Rock who could read Italian.

"A considerable number of the passengers left the vessel at Gibraltar, and among them a Jewish merchant. He was sitting one day by my side, and taking up one of my books, looked through until he came to the name Jesus, and then he pointed it out to me as evidently a subject of derision or scorn. As he had opened the way, I continued the subject; but the substance of all his remarks about Jesus was: 'It is not true;' 'It is not true.' I gave him a copy of the Psalms in Italian, asking him to read the 22nd. I had also a copy of 'Charles Colson, the Drummer Boy,' which with difficulty I was enabled to persuade this Hebrew to accept, telling him I loved him for the sake of my greatest friend, who was a Jew; at last he yielded. On the vessel was a nice Syrian lad, who knew English fairly well; I taught him a short English prayer, 'O Lord, Jesus Christ, give me a new heart and a right spirit; pardon all my sins, and grant that I may

not die until I am prepared to meet Thee in heaven.'

"I was rejoiced, on reaching Spezia, to find how wonderfully God had answered prayer for the peace and prosperity of the Mission, the Church, the Schools, &c. Soon after my arrival the friends of the schools held the annual meeting for the distribution of the prizes. It was a day not to be obliterated from the memory for many a long year. It was, in fact, a wonderful scene, and filled some English friends who were present with astonishment at that which God had wrought. But the schools are so large that I only had room for about one quarter of the children to be present on the occasion. But I trust that God will, by one of his able and willing servants, soon remedy this drawback.

"I am thankful to say that our week-night and Lord's-day congregations are excellent. A few Sundays ago I was necessitated to have a number of persons on the pulpit platform with me, to make room for the hearers, and in addition to this, one of the soldier converts had led thirty persons to a public demonstration of their love to the Saviour."

AUSTRIA.

AN occasional correspondent, whose name we withhold for obvious reasons, sends us the following communication, dated Styria, February 3rd:—

"It will interest you to know that we are allowed to continue our meetings undisturbed, and that they have greatly increased lately. We have on Sunday afternoon a Bible-reading for adults, and a meeting for children (we dare not call it Sunday-school, but it answers the same purpose). The adults' meeting is so numerously attended that we frequently do not know where to place the people. We greatly need a mission-hall, but, as you are doubtless aware, we cannot hire one, as the meetings must be held in our private dwelling. Our present room, and the passages leading to it, are overcrowded every Sunday, and we cannot make room by any alteration. There is nothing open to us but to build a small house as our private residence, with a large room for the meetings attached. A Scotch gentleman was led last year to offer to advance us a sum of money with which to purchase suitable premises for our whole work at

3 per cent. interest. Not finding any building suitable for all its branches, we purchased a small house, with a two-roomed cottage attached, standing in its own large and very desirable grounds. The cottage we have turned into a small nursing home for poor Protestant women who often suffer so much in the Roman Catholic hospitals. The house we hope this summer to adapt for a Deaconess and Nursing Home where our two Bible nurses will live with the patients, and we shall then turn the cottage into a Home for Servants and Working Girls, there being no such Protestant house or refuge in the whole province as yet. The lease of the small house, where we hold our meetings expiring in October, we wish, if God give the means, to build this summer on our building site a small house with hall attached, so that we shall then have all the branches of our work in one compound and on our own ground, an advantage which only those can estimate who know what it is to be at the mercy of the Roman Catholic landlords. A kind gentleman in Derbyshire recently gave £100 towards

this building. According to the approximate estimate of the builder we shall need about £1,000. Will you, dear sir, mention this need to such friends as you think may be willing to help? I cannot

but think there are many who would gladly contribute toward erecting the first mission-hall in Austria to be used for the proclamation of the pure Gospel of Christ.

MOROCCO.

AMONG all the discouragements peculiar to work among Mohammedans constant evidences of the Master's approval are by no means lacking, and it is well from time to time to make a note of these for the encouragement of those by whom such work is supported, especially when, as in the present case, the recorder, though living on the spot, has no connexion with the missions concerned.

The talk of expelling the missionaries, which caused such alarm a twelvemonth ago, has entirely subsided, and in its place we have the declaration made by the Sultan to Sir C. Euan Smith that the ladies who labour in Fez, of whom he knows most, are doing an excellent work. Such a testimony is given, of course, in the assurance that converts will never be made from among Mohammedans, which experience, thank God, has shown to be a false one. The Sultan approved of these ladies being entrusted with a portion of the fine paid by the Governor of the city, which was to be distributed to the poor, and even spoke highly of their unselfish efforts. The presence of those three brave pioneers among 150,000 Moslems and Jews, six days' journey from their nearest sympathisers, soon made itself felt, and during the four years of their residence in Fez, it has extended amazingly, till they have the confidence of all but the most bigoted in the capital and the surrounding districts. The testimony of the disinterested members of the British Embassy is equally high and gratifying. Two more ladies go forth this week to join them, and later it is hoped that operations will be greatly extended by the assistance of a doctor and his wife. For this sort of work there remaineth yet much land to be occupied, even in Morocco.

From a distant and seldom-visited part comes confirmation of the most welcome news that a band of Native Christians has existed for several years, the result partly of labourers who have since been called to rest or left for other fields—perhaps dissatisfied. The reports which came to hand at the time were hardly credited,

especially when similar reports about other places prove to have been exaggerated; but here, after many days, the good seed is found again, this time a growing plant. Arrangements are being made for European workers to visit the spot to encourage and instruct, but the circumstances of the case render it unadvisable to publish details as to names, &c. The story of this and a kindred work in another district when it comes to be written, as it should be, will call for thanks and praises to the wonder-working God we serve. From the other district referred to, we hear of inquirers who have become converts and been baptised, here one, there one, but the Spirit of Love, which is our Master dwelling in us, is manifest among them all. This is the testimony of outsiders, who marvel at it.

Had this blessed movement been the direct outcome of European effort, it would not have brought with it half the encouragement it does. Here, however, we have the real thing aimed at, the establishment of Native work in the hands of Native converts. General Booth once inquired of the writer if there was an opening here for the Salvation Army, and the reply was that never could there be a better, when the Salvation Army could send forth Native officers, and make it an entirely Native work under European direction. No lasting progress will be made but through the agency of the Moors themselves, for Europeans can never have a tithe of the influence over them that one of themselves has, however much they may narrow the breach between them by imitating their manner of living and becoming one with them outwardly. Then, too, the influence of a foreign missionary, unless he be a doctor, is infinitely less than that of a merchant or mechanic with a visible means of subsistence, and for such there is great need in Morocco. It will be long before there are sufficient fully qualified lady doctors to avail themselves of all the open doors in the country; and in the establishment of educational work with one sole aim, there is a vast, rich, untouched field,

though steps are now being taken to commence upon it. What we know here as the "Refuge Work"—the gathering together of the sick and maimed, and teaching them the way of life—is also blessed, and is a valuable adjunct to the hospital and medical work.

Missionaries of the Gospel are now well enough known in Morocco to have gained universal respect, and to be recognised as genuine and disinterested philanthropists, even by those to whom their message is foolishness, and they are fairly well distinguished from the majority of those who bear the name of Nazarene, by being known as "Maseeahen," or Christians. The Governor of Marrakesh, the southern capital, recently expressed a high opinion to the writer of those who have for some years laboured under his jurisdiction, though he had no reason to suppose his questioner to be interested in them.

Recently, in Oujdah, on the Algerian frontier, I came across a man who had well learned the truth in Tangier, and was overjoyed to hear more about Jesus, though still afraid to throw off the trammels of Islam. He is just one of many who are scattered up and down the country, of

whom plenty of instances could be quoted, whose number is only known to Him who giveth the increase, but of whom the majority will be ready to come forth when the time of harvest arrives. The copies of the Word of God, too, distributed throughout the interior, often in districts beyond the ken of the European, are constantly being heard of, and have each a work to do. It is helpful, too, to note how much impression the passing visits of missionaries have made in the country villages, and how sharp the natives are to pick out those who are in sympathy with them. I have been repeatedly struck with this, especially when the link was traced before any word had been spoken about religion on my part. On several occasions I have met with the same thing in Algeria and Tunis. There are so few Europeans in these parts who show a friendly interest in the natives that kindness is soon remarked and slow to be forgotten, especially when the stranger tells them that anything he does is "for the sake of Christ."

Yes, God is honouring His work in Morocco, and there is need for constant thankfulness to Him.—*Mr. J. E. Budgett Meakin, in the "Christian."*

THE INDIA DECENNIAL CONFERENCE.

THE Rev. Dr. Phillips writes to us from Bombay, Jan. 6, as follows:—

The Third Decennial Missionary Conference for all India and Ceylon adjourned on the 4th inst., and I gladly seize the first opportunity for laying before the many readers of *Evangelical Christendom* the Appeal unanimously adopted at the closing session. This Appeal voices the earnest feeling and firm conviction of the hundreds of toilers here assembled.

These days of meeting have been full of good cheer. The papers, speeches, and discussions have been intelligent and edifying, and will be widely read, I have no doubt, when the full minutes appear in the volume of proceedings. Perhaps the topic that attracted most attention and drew out most enthusiasm was educational and Industrial Missions of all grades and for all classes.

This has been the largest gathering of the kind ever known in India, if not in the entire foreign field of the Church. Upwards of seven hundred certificates for railway and steamship concessions were issued. Bombay was never so full of

missionaries. Besides the regular sessions of the Decennial Conference in Wilson College Hall, there have been many other meetings of various kinds in the churches and halls of the city.

The presence and participation of so many Evangelical Churchmen was a special and delightful feature of this Decennial Conference. In the face of the decided and repeated protest of their "high" friends, our brethren of the Church Missionary Society have, as twenty and ten years ago at Allahabad and Calcutta, stood by this Conference, and contributed largely to its success. One of its secretaries has been with us, and presiding at the session when Christian literature was considered; and on our committees, and on the platform, the Church Missionary Society has done grand service in friendly fellow-ship with other workers.

The Appeal speaks for itself. May it reach every church and home of Christendom, and bring our vast and populous field the needed reinforcements. We all are going back to our respective stations with high hope and heightened courage for the

complete evangelisation of this great land. And let our home friends keep in mind that, while we beg for many additional labourers from Europe and America, we shall leave no stone unturned in our efforts for raising up a stronger Native force. Indeed for this very reason, because we wish to push on and greatly increase Native agency in every department of missionary work, do we call for men and women from the Home churches, who are well qualified for training the children and youth of India.

J. L. PHILLIPS.

Bombay, Jan. 6, 1893.

THE APPEAL.

The Third Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeals to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word to the perishing multitude, "*Give ye them to eat.*" An opportunity and a responsibility never known before confront us.

The work among the *educated and English-speaking classes* has reached a crisis. The faithful labours of godly men in the class-room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical Missionaries of both sexes are earnestly required. We hold up before medical students and young doctors the splendid opportunity of reaching the souls of men through their bodies.

The *women of India* must be evangelised by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and by inquirers already gained, that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has 50,000,000 *Mohammedans*, a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come and work for them?

Scores of missionaries should be set apart to promote the production of *Christian literature* in the languages of the people.

Sunday Schools into which hundreds of thousands more of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

Industrial Schools are urgently needed in developing a robust character in Christian youth, and to open new avenues to honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement towards Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptise but also lead them into all Christian living. Most of these people belong to the *depressed classes*. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things which belong to His Kingdom.

In the name of Christ and of the unevangelised masses for whom He died, we appeal to you to send more labourers *at once*. May every church hear the voice of Christ saying, "Separate me Barnabas and Saul for the work whereunto I have called them." In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings.

Face to face with 284,000,000 in this land, for whom in this generation you as well as we are responsible, we ask, "Will you not speedily double the number of labourers?"

Will you not also lead your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by Omnipotent Love?

At the beginning of another century of missions in India let us all "expect great things from God, attempt great things for God."

For the reflex blessing to yourselves, as well as for India's sake, we beseech you to "Hear what the Spirit saith unto the churches." The manifestation of Christ

is greatest to those who keep His commandments, and this is His commandment, "Go ye into all the world and preach the gospel to every creature."

(Signed) A. MANWARING,
J. L. PHILLIPS,
Secretaries of the Bombay
Decennial Conference.

We gather the following statistics from the reports of this most interesting Con-

ference: The Protestant Natives Christians numbered, in 1871, 286,987; in 1881, 492,882, while they had increased to 648,843 in 1890. The Communicants (Native) were 135,254 in 1881, and 215,759 in 1890. In 1881 the pupils in Protestant Mission Schools were 196,360, and in 1890, 299,051. The scholars in Sunday Schools were 65,728 in 1881, and 144,263 in 1891. The *Times* gives the total Christian population of India as exceeding 2,500,000.

Missionary Notes.

AFRICA.—We call attention to two important recent utterances upon Africa—the one by Bishop Smythies, of the Universities Missions, and the other by the Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society, on his return from an important mission to the Bamangwato, in connexion with which he visited other important stations of the Society.

Bishop Smythies, whose health appears to be fully restored, said it was needless for him to enter at any length into the history of the University Mission to Central Africa. The two Universities asked for help to convert the heathen tribes of that continent. One of their early pioneers was Bishop Mackenzie, who might have aspired to any position in the Church at home. He was now lying buried near the banks of the Zambesi, at the gate of a country which, it was to be hoped, would at no distant time be largely under the influence of Christianity and English civilisation. Since his death the mission station had been moved to Zanzibar. For some time the work of the mission had been twofold. One part of it was the translation of the Bible into the entirely different languages spoken in a small area, including the Swahili. The other part consisted in the reception of the slaves who had been set free by English warships. There was no possibility of sending back all these people to their homes, most of which had been swept away. Eighty freed slave girls, who would have been looked upon as so many pieces of furniture, were cared for by ladies in the schools of the mission. That good progress had been made there could be no

doubt. He had seen marked changes in Zanzibar itself. In the place where slaves used to be sold there was now a Christian church, and near to it was a hospital that would be a great boon to our fellow-countrymen in the hour of sickness. He was sorry to say that slavery was not yet a thing of the past. The Arabs kept up the traffic in human flesh, devastated fair lands, and murdered without scruple those who resisted them. Children were being kidnapped in the streets of Zanzibar nearly as much as ever, though British officials were on the spot. It was idle to expect, as some did, that the Arabs would go in *con amore* for the suppression of the slave trade. In their belief it was quite lawful to make slaves of all non-Mohammedans. We could never change their habit of mind on this subject without destroying their religion. The idea of slavery was firmly implanted with them, and could be got rid of only by the spirit of Christianity. With regard to Uganda, he was very much afraid that if English influence were withdrawn from it the Mohammedan and old heathen sections of the people, joined together, would bring about an immense increase of the slave trade. He could not see how the English Government, after the course it had taken, could reasonably evacuate the country. Sir Gerald Portal's words on this head ought to be borne steadily in mind. He said that in such an event there would probably be a massacre the like of which had not been known in our day. The people were naturally bloodthirsty, and their religion had no power to change their hearts. Utter confusion and anarchy would follow the withdrawal of the strong hand which now held them down. It was

difficult in many ways to form a native ministry, but he hoped that this would be fully secured. He had been asked whether the people could be really Christianised, whether they could be elevated to a high moral and spiritual life. Not only from faith and theory, but also from what he had seen, he could answer these questions in the affirmative. He spoke from a rather wide experience, having travelled a good deal in Africa—often, of course, on foot—and had been to Lake Nyanza five times.

Mr. Thompson said questions relating to the natives in the interior were becoming critical. There was a very strong, ignorant, unjust, and unworthy feeling on the part of many who had gone out to seek their fortunes, and therefore those who were interested in the true progress and welfare of the natives needed to be on the alert to make the natives worthy of the position which their friends wanted them to take. There was a great desire on the part of many white men that the natives should remain the hewers of wood and drawers of water, and therefore they resented any attempt at native education, and felt no difficulty about the drink question in regard to giving facilities to natives. If the two races were to live side by side in South Africa, the black man must not always be servant and the white man master. Both should find a fair field in honest and honourable life. On the other hand, he had been impressed with the difficulties in the way of mission work. Natives in the interior were in the unfortunate position of being too well off. The Bechuanas were a pastoral people, and were few in number for the size of the land inhabited by them. Having great wealth in cattle, the native believed in enjoying life, and did not want to engage in steady, settled industries; at the gold and diamond fields he could earn enough by unskilled labour in six or twelve months to enable him to buy two or three heifers, and go home with this beginning of a fortune. The London Missionary Society has been permitted to do something to bring these tribes into line with the progressive life of South Africa, and if they could not extend this work there was only one alternative—viz., that the natives should simply be pushed away into destruction. The missionaries were working among a people in semi-barbarism with nothing to induce them to go forward. He (Mr. Thompson) had come back more

than ever impressed with the difficulty of the African position and the difficulties of the spiritual worker among the native races. If the supporters of the missionary work would pray for spiritual power to be given to the workers to influence this inert mass of material life of a very low type they would do the grandest thing that could be done for South Africa.

CHINA.—It is an interesting fact that the Emperor of China, the imperial ruler of the oldest, most conservative and most populous nation in the world, is studying English out of a Primer belonging to a missionary's child. When it was settled that his Majesty was to begin this study, the high officials began to look around for a book; and, knowing nothing about such things, turned in their perplexity (for they dare not wait) to the missionaries of the Methodist Mission in Pekin. Little Frances Taft had received a pretty Primer, with A B C in it, in a Christmas box from America; and so her book was sent to the Emperor, and thus it turns out that he and the missionary's daughter study from the same book. China moves!—*Missionary Reporter*.

ZULULAND.—In the April number of *Evangelical Christendom*, 1892, we gave some interesting facts about the observance of the Week of Prayer among the Zulus. We quote from the *Presbyterian* a paragraph showing how Mr. Meek continues to be honoured in his career as a missionary. Mr. Meek, who has given up his farm and its work for the sake of the Gospel, has been singularly fitted for a missionary to the Zulus by his marriage in his wild days with a Zulu princess, who has borne him six children, and by his intimate knowledge of all Zulu ways. The Word of God soon came with power to many Zulus round his farm after Mr. Meek's own conversion about two years ago; and there is now a church of about forty members round him. Now he is able to break new ground, and he visited a kraal, or Zulu village, twelve miles off. Of course he was respectfully welcomed, and his proposal to hold regular Wednesday meetings there for the whole village was ultimately accepted, and an impromptu meeting was held on the spot. A few weeks later the old chief came to Mr. Meek and said that for all his age and experience, all his notions had been overthrown by what he had heard. "What's that?" asked Mr. Meek. "About being saved, and that there is no death to believers in Jesus. I

have been living all this time for nothing. To-day is the first day I see that I am saved by Jesus who died for me." Mr. Meek, in his quaint way, says: "I could see in his old face there was a voice speaking to him. I did feel very well paid for my trouble and thanked my Maker."

MALTA.—*The Free Church of Scotland Monthly* has an interesting review of Christian work in our island of Malta, from which we quote the following: "The English-speaking people to whom our own and other Protestant clergymen ministers are only about one-fifteenth of the population of the island. What is being done for the remaining fourteen-fifteenths? It would seem that there was, on the part of our Committee, at one time some expectation that our work in Malta would not only directly bear on the native inhabitants, but would be largely helpful to the other missions of our Church, more especially the Jewish Mission. Perhaps it was unwise to cherish such expectations. At all events they have not been realised. 'Travellers not unfrequently ask me,' wrote Mr. Wisely, 'if many of the Maltese attend my church. It is sad to have to acknowledge that there is not one; and it is little comfort to have to add that all the other Protestant churches in Malta are in the same condition. When Maltese leave Malta they sometimes find their way into Protestant Churches, but never in Malta. Maltese friends, of whom I have many, frequently tell me that they would like to come and hear me preach, but that if they did they would lose caste—that is, be suspected of heresy; and for a Maltese in Malta that means breaking with the whole native population. Years ago a Maltese did come to my church, and I believe was truly converted to God; but he was shunned by his people, and so completely boycotted that he ultimately had to leave the island. There is not another spot on the face of the earth where the Church of Rome has such a hold on a community. A Maltese marchioness with whom I was acquainted went in the time of Pio Nono to Rome to pay her respects to the Pope. Pio Nono received her most graciously, and told her that she ought to thank God every day of her life that she was born in Malta, for it was the holiest part of Christendom, and that there was no other place where the inhabitants were all Christians.' It is well that our friends who look with a lenient eye upon present-

day Romanism should consider such facts as these coming to light under British rule.

BAPTIST MISSIONARY CENTENARY FUND.—The amount of the Centenary Fund up to the end of January was £108,388 17s. 6d. The fund will be closed on March 31, and the hope is expressed that beyond the entire £100,000 for the extension of the Society's operations, an amount will be raised sufficient to meet all existing deficiencies. We congratulate this our oldest Foreign Missionary Society upon this pleasant proof of its vitality and usefulness.

PATNA.—The Rev. Daniel Jones sends an interesting account of a whole family—father, mother, and four young children—coming out from heathenism at Bankipore, Patna, to serve the true and living God. At the same time three others, one man and two women, were also baptised.

BENGAL.—Work amongst Mohammedans in Bengal is full of encouragement. The Rev. R. H. Tregillus, Baptist Missionary at Jessore, writes that, ten years ago, if any one had asked for a Christian he would have been told that no such person lived there. Two years later one family came out and stood alone in the face of sore persecution. During the past two months eighteen converts have publicly professed their faith in the Lord Jesus Christ by baptism.

SIKKIM.—We quote the following from the *Church of Scotland Home & Foreign Missionary Record*: "In December of last year, and in January this year, we referred to a religious movement in Western Sikkim, and spoke of 'a headman among the Limbus who was evidently the leader.' For all these months this movement has been going on, and only now do we begin to see the first-fruits, and that in a way for which we can only praise God. This headman, Lalsing Munshi is his name, has waited for nearly a year to see if he could induce his wife to stand out with him. He has been unsuccessful as far as human eyes can see, yet the period of waiting has not in the least changed his own mind. He came to us the other day and said he could wait no longer. He was thereafter baptised in presence of, among others, half a dozen boys, who all look up to him as their leader. A beginning. We believe he is but the first of many who will follow his example; we believe it is only for a short time that he will have to live in the

verandah of his own house and he refused food by his own son. Yet such is the case at present. Lalsing has given up all, and we feel we must make room for him on the Mission's staff. We know where his work lies. He is evidently to be the evangelist for his own race. Meantime he will come to the Institution for some training, and thereafter will return to labour among the Limbus at Saryong."

MATEBELELAND.—*The Chronicle* of the *London Missionary Society* reports joyful news from this field of labour, where faithful men have long been toiling, sowing the good seed with tears. Matambo, an inquirer and student, has confessed Christ, and been baptised in the presence of a great congregation. "After the baptism I asked Matambo," writes the Rev. Bowen Rees, "to say a word about what God had done for him. Here is a translation of what he said: 'My own people, and my friends, I tell you that I have turned from darkness into light. Now I begin a new life. All that I was before, and all that I have done, I leave everything behind and follow on straight in the path of God. I intend going on straight like this (holding out his hand), and not turning this way and that way (waving his hand to the right and to the left). We have heard about putting the candle under the basket; it does not give light to anybody there. I am not going to put my light under the basket, I am going to put it *on the top* of the basket that all may see the light.'"

MADAGASCAR.—The same *Chronicle* reports the gladness caused in this important field of the Society's operations by the receipt of copies of the revised Bible: "This 21st of November has brought great gladness, as the first instalment of the long-expected pocket edition of the Revised Bible has been issued to-day. It has been a rich reward to see the faces brighten up as these new Bibles were received by loving hands. The books are so light to carry, so clear in type, and so neatly bound, that it is a pleasure to handle them; and they are also so low in price (from a shilling upwards) as to be within the reach of most. To-night two beautifully-bound copies have been presented by the Rev. J. Sibree, editor of this edition, to the Queen and Prime Minister—a most fitting gift on this day of gladness from that ever-generous and helpful friend of Madagascar, the British & Foreign Bible Society. Never was there so much Bible-reading in Madagascar as

there is now, and thousands will welcome and prize these beautifully-printed books. May they be as the torches we have been looking at to-night, and spread far and wide through this great island the knowledge of Him who is the Light of the world!"

UGANDA.—*The Intelligencer* has a very interesting letter from the Rev. G. K. Baskerville, from which we extract the following: "The weapons of our warfare are not carnal but mighty for pulling down strongholds. Talk about sieges—if ever there was a siege it was yesterday, and this morning it seems likely to be renewed tenfold. I mentioned that our canoes had come, and I gave out on Sunday that the Gospels of St. Matthew would be sold on Monday morning. I was roused up before it was light by the roar of voices, and after dressing hurriedly, sallied out to the—I had almost said, fight. Close to my house is a slight shed used for the cows to stand in, in the heat of the day. This we barricaded, keeping the people outside; but barricades were useless—in came the door, and we thought the whole place would have fallen. In ten minutes all the hundred Gospels were sold. We now returned for some breakfast. I had just opened another box, which I strongly suspected to be books, and I found beautiful little reading-books, arranged by Samweli when at the coast, about 800 in all. Here was a find! I had barricaded my house front window, and we sold through it; the doctor selling to the women in another place. Now was a scrimmage, and shells came pouring in. I have in the house six or seven loads of cowries. In the evening we opened two other boxes, which proved to contain prayer-books and large wall reading sheets. I am going to try and get some breakfast now before we begin selling.—[Little later.] We have survived, and taken 36,000 shells for the prayer-books. But I should think a thousand or more people are waiting about, each with shells, mad to buy a book, but we have none to sell. Oh! that Stokes would come, for the other books are to arrive in his boat. We have managed to put aside a few for Busoga and the country. We could sell fifty loads, when we only have three to sell. This treaty which confines the Roman Catholic insurgents to Budu only holds for two years, and then they will be able to return and hold office. Our prayer is that we may be able to flood the country with the Word of God before them."

DAILY PRAYER SUBJECTS.

OUR friend, the Rev. G. E. Thomas, the indefatigable Hon. Secretary of the Bath Branch, sends us the following interesting paper. Some friends think that this Syllabus will meet a felt need for definite subjects for prayer each day, and we gladly give insertion to it:—

DAILY PRAYER SUBJECTS.

(Revised from Miss F. R. HAVERGAL.)

Petitions of the Lord's Prayer.

Fruits of the Spirit.

SUNDAY.—"Hallowed be Thy Name."

For Love.

For all Ministers and Workers, Sunday-schools, Mission Services.

MONDAY.—"Thy Kingdom come."

For Joy and Peace.

More of Thy life in me. All Missionary Societies.

TUESDAY.—"Thy will be done."

For Long-suffering.

All unconscious influence Christ-ward. The One Church.

WEDNESDAY.—"Our daily bread."

For Gentleness.

The spirit of prayer and shadowless Communion. Drunkenness and all vice.

THURSDAY.—"Forgive us our trespasses."

For Goodness.

Fruit-bearing. Soul-winning. Praise-giving. Bible and Tract Societies.

FRIDAY.—"Lead us not into temptation."

For Faith.

To know His Will, to obey His Commands. Associations of Young Men and Young Women. Universities. Public Schools.

SATURDAY.—"Deliver us from evil."

Meekness and Temperance.

Delight in God's Word and Will. The Jews. Editors of Papers. Our Queen and all Earthly Rulers.

GENERAL.

Morning.

For the Holy Spirit.

Perfect trust all the day.

Watchfulness against all sin.

That I may please Him and do His Will.

Guidance, growth, and grace.

That He may use my mind, lips, pen, all.

Blessing on each engagement of the day.

Praise that I am His, and He is mine.

Evening.

Confession of known and unknown sin.

I claim Thy forgiveness and cleansing.

Mistakes overruled.

Blessing on all said, written, and done.

Conformity to Christ's Will and Likeness.

For a peaceful night.

Christ's work at home and abroad.

Praise—He cleanses, He keeps, He fills.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, Feb. 9, Sir. William Willis, and, afterwards, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. W. Major Paull.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. J. Sheale, Richmond.
Rev. H. E. Selwyn, Richmond.
Percy Gouldsmith, Esq., Richmond.
W. Penn-Lewis, Esq., Richmond.
J. J. Greenwood, Esq., Richmond.
Arthur Snow, Esq., Richmond.
J. B. Hilditch, Esq., Richmond.

Rev. Ernest Matthews, Kew.
Wm. Garden, Esq., Kew.
W. D. Nichols, Esq., Kew.
Chas. Saunders, Esq., Kew.
Rev. Jno. Mauchlen, Kew.
Jas. Tillett, Esq., Twickenham.
R. A. McLean, Esq., Brighton.
Rev. Wm. Milne, Montreux.
Mrs. T. H. Hodgson, Redhill.
Miss Brooker, Redhill.
Miss A. M. Hogan, Redhill.
Mrs. Wilmot Brooke, Redhill.
Miss L. Freeman, Upper Norwood, S.E.
Rev. Richard Johnston, Bournemouth.
Rev. J. A. Campbell, Bournemouth.
Miss Collier, Bournemouth.
Mrs. Snell, Bournemouth.
Miss Green-Armytage, Bournemouth.
Miss Fraser, Bournemouth.
W. S. Gard, Esq., and Miss Gard, London.

The following members in the Channel Islands do not appear to have been formally enrolled as members of the British Organization till now :—

Rev. Wm. Gibson, Mrs. and Miss Bowring,
Rev. C. A. Fellowes, Mrs. Sweetnam,
Miss E. Picot, Mr. H. Hibert, Mr. A. Langford, Mrs. Fisher, Alfred Benest, Esq., Mr. and Mrs. E. Saunders, H. Le Feuvre, Esq., Mr. and Mrs. J. T. Humby, and Mr. Alfred Stanbury, all of Jersey.
Rev. J. Woodhouse, Miss E. M. Le Lievre, Mr. A. W. Le Messurier, Rev. G. Rabez, Miss Thomme, Miss S. N. Mauger, Wm. Cameron, Esq., Rev. J. Phillips, Rev. A. J. T. Le Gros, and N. A. Cohn, Esq., all of Guernsey.
Rev. G. Le Coat, Brittany.

DEPUTATION WORK.

The Rev. P. Colborne reported a drawing-room meeting held at Hampstead.

Mr. Arnold reported meeting the ministers and others at Richmond, where a Branch of the Alliance had now been formed, the Rev. A. E. Foster, Incumbent of Christ Church, acting as secretary.

The General Secretary also reported drawing-room meetings he had held at Reigate and Bournemouth.

OBITUARY.

The Secretary reported the death of Sir T. McClure, Bart., who had been for a great number of years an attached friend of the Alliance, and a member of this Council.

THE WEEK OF PRAYER.

Further reports on the observance of the Week of Prayer were laid on the table from Persia, India, Jerusalem, and other distant places.

FLORENCE BRANCH.

A letter was read from Signor Ravi, secretary of the Florence Branch of the Alliance, reporting on their interesting meetings in connexion with the Week of Prayer, and that they had now commenced a series of monthly united meetings. He also forwarded a subscription of £6 from the Florentine Branch.

JAMAICA.

A letter was read from the Rev. Wm. Gillies, reporting the steps being taken for the formation of a Jamaica Branch, and Mr. Gillies also referred to the interesting observance of the Week of Prayer which had just taken place.

FRANKFORT BRANCH.

A letter was read from Mr. Charles de Neuville stating that the friends of the Alliance at Frankfort had formed themselves into a Branch, and they desired to be affiliated with the Parent Society.

MAY CONVERSAZIONE.

In regard to the Annual Conversazione in May, it was reported that Dr. Angus, who was shortly retiring from the Principalship of Regent's Park College, had again kindly consented to the Alliance holding its May Conversazione at the College, as for so many years past.

The Council expressed their warm gratitude and fixed Thursday, May 11, for the meeting.

RELIGIOUS PERSECUTION IN PERSIA.

A letter was read from the Earl of Rosebery, K.G., her Majesty's Secretary of State for Foreign Affairs, enclosing a copy of a despatch from the British Minister at Teheran, in reference to the case of Mirza Ibrahim. From the correspondence it appeared that her Majesty's Minister in Persia had taken steps which had at least prevented the execution of Mirza Ibrahim.

SPAIN.

A letter was read from the Rev. Thos. Murray, of Gibraltar, reporting the gratifying fact that Julian Vasquaz had been released from imprisonment.

RELIGIOUS LIBERTY IN TURKEY.

In regard to the subject of religious liberty in Turkey, a letter was received from the Secretary of the Constantinople Branch, forwarding a copy of the statement which that Committee had presented to the British, German, and American Ambassadors upon the subject of the recent action of the Turkish Censor in excising portions of the Word of God when passing translations of the Bible. The representations made to the Turkish Government had produced good results already.

DUBLIN CONFERENCE.

In regard to the approaching Conference in Dublin, Mr. Arnold stated that he was about to visit Ireland for the purpose of conferring with the committees in Dublin and Belfast regarding the arrangements.

DAILY PRAYER UNION.

A communication was received from the Rev. G. E. Thomas, of Bath, enclosing a draft which he had prepared of a proposed Daily Union in Prayer throughout the year. The Council were much interested in this interesting syllabus.

TURKISH MISSIONS' AID SOCIETY.

The Secretary reported that the Turkish Missions' Aid Society, which formerly had its office in this house, had recently entered into negotiations for the tenancy of their old quarters, and arrangements had now been made for the Society to occupy part of the upper floor of the Alliance House.

SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council that he had attended a meeting at Richmond on Friday, January 13, which was held at the Young Men's Christian Association Rooms, under the presidency of the Mayor—C. Burt, Esq. There were present ministers of several denominations and laymen representing the various Evangelical Churches. The meeting was convened by private invitation to consider the desirability of forming a branch of the Evangelical Alliance in this district. After the reading of Scripture by the Rev. A. E. Foster, Incumbent of Christ Church, and prayer by the Rev. Ernest Matthews, the Mayor opened the proceedings with a few remarks, in the course of which he stated that he had been for many years a member of the Alliance, and cordially approved of its principles and its work. Mr. Arnold, general secretary of the Alliance, gave an outline of the aims and scope of the Alliance, touching upon its practical work in promoting Christian union, united prayer, and religious liberty. At the close of his address conversation ensued, and a resolution was unanimously adopted, constituting for Richmond and the district a branch of the Alliance. This resolution was moved by the Rev. George Fletcher, and seconded by Mr. W. D. Nichols. Another resolution forming an Executive Committee with Mr. Wm. Garden, treasurer, and the Rev. A. E. Foster, secretary, was also carried unanimously.

On Friday, Feb. 3, Colonel and Mrs. Wilmot Brooke gathered together a number of Christian friends in their

Drawing-room, at The Grange, Redhill, when Mr. Arnold had the opportunity of speaking upon the recent work of the Alliance. Colonel Brooke himself presided and spoke of his warm attachment to the Alliance, and indicated some of the lines upon which it had carried on its beneficent work during the past forty-six years. The Secretary's statement was listened to with much interest, and at the close of the meeting a collection was taken in aid of the funds of the Alliance, and several new members were enrolled.

On Monday, February 6, Mr. Arnold visited Bournemouth, where he was the guest of General and Mrs. Boyd, who arranged for a drawing-room meeting at their house in the afternoon. A large number had been invited, but many who desired to attend were prevented by illness. Still there was a numerous attendance, and much sympathetic interest was awakened. General Boyd presided, and spoke a few warm words of commendation of the principles and aims of the Alliance. Mr. Arnold, in the course of his address, touched upon two or three departments of the work of the Alliance, and especially gave information regarding recent efforts on behalf of persecuted Christians. At the close of the meeting a collection was taken, and several new members were enrolled. It is a gratifying outcome of this meeting that the wish was expressed for another similar meeting, in order that the good news of the work of the Alliance might become more widely known. Colonel Strong kindly consented to act as local secretary of the Bournemouth Branch.

DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND,

FRIDAY, MARCH 17, 1893.

WE gladly give insertion to the following invitation issued by the Council of the Irish Branch of the Alliance:—

To the Christian People of these and other Lands.

Dear Brethren,—For a number of years it has been the privilege of the Irish Council of the Evangelical Alliance to issue this annual appeal. We are thankful for the very general and cordial response which has been given to it in the past, and we trust that the present invitation will call forth a still larger measure

of prayerful interest on behalf of our beloved land.

Truly it is no vain thing to wait upon God, and while there is still so much, alas, in every department of our religious and social life to call for deep humiliation and sorrow, we cannot but see in the improved condition of matters all around us, much cause for thankfulness, for encouragement to increased activity in His service, and for more earnest prayer for the speedy coming of His Kingdom in power.

We would make special mention of the spirit of revival manifested throughout the

land during the past year, chiefly in connexion with the labours of God's honoured servants from America, who on former occasions have so greatly helped us. For this we make our grateful acknowledgments to Almighty God. There is need of still greater unity among the Lord's people, greater and more sustained earnestness in His service, greater fidelity in witnessing for Him, and a spirit of prevailing prayer that the long night of error, superstition and sin may speedily and for ever pass away.

We, therefore, cordially invite you to unite with us on this day in private and

public prayer, that full deliverance for our people may soon come, that the glory of the Lord may be revealed, and that we all may speedily enter into the glorious liberty of His Kingdom.

Signed on behalf of the Council,

BANGOR (President). E. J. SAUNDERSON, D.L., M.P.; DAVID DRUMMOND; R. J. HANDCOCK; GEORGE CHAMBERS; JOHN MURPHY; (Vice-Presidents). J. DUNCAN CRAIG, D.D.; R. M'CHRYNE EDGAR, M.A.; J. S. FLETCHER, D.D.; THOMAS A. M'KEE, D.D.; C. H. H. WRIGHT, D.D.; (Honorary Secretaries). JOHN R. FOWLER; J. LAMBERT JONES; (Honorary Treasurers). DAVID MULLAN (Secretary).

THE WEEK OF UNIVERSAL PRAYER ABROAD.

WE have received a large number of deeply interesting reports regarding the observance of the Week of Prayer this year in foreign lands, and from these we are glad to give the following extracts:—

ARGENTINE REPUBLIC.—Our friend Mr. Wm. Barnett, a member of the Council of the Alliance, who is at present at Rosario de St. Fè writes: "I have now to tell you about the Week of Prayer in this country. The papers you sent me were distributed, and I spoke to most of the ministers and some of the people. The Anglican Church had no prayer meetings in this country, and I fear do not favour any effort of the kind. Prayer meetings, according to the Invitation and Programme of the Alliance, were held as follows: At Buenos Ayres, in the Young Men's Christian Association rooms daily from 12 to 1 o'clock; at Rosario, in the American Episcopal Mission Church daily, in Spanish, at which there was an attendance of about forty; another meeting was held in English, at which the attendance was about twenty, and there was still a third meeting held daily in the Assembly Hall. From Monte Video no reports have yet been received, but as both the American Churches, Spanish and English, have prayer meetings, and both ministers are friends of the Alliance, we may be quite sure that they held meetings during the week. With reference to establishing a branch of the Alliance, I have conversed with several friends on the subject; all are willing to unite, but owing to the absence of some who take a special interest in the matter (Dr. Drees among them), we think it would be better to wait until later on. We are now

looking forward to a visit from the Rev. G. C. Grubb, in March, and we trust that a great blessing on all Christian work will follow his mission. We earnestly ask members of the Alliance to pray with us for this object."

JERUSALEM.—Our correspondent in this city writes: "Though somewhat late I will send you a short account of our Week of Prayer. Those who join together in these prayer-meetings are Arab Protestants, attending the Church Missionary Society Church, the German Lutheran congregation attending the German Church, and the Hebrew Christian congregation attending the London Jews' Society's Church. Our prayer-meetings are, therefore, conducted in three languages: Arabic, German, and English; that is, the evening meetings—Monday, Wednesday and Friday—were in three languages, and the afternoon meetings—Tuesday, Thursday and Saturday—in English and German. The evening meetings were very well attended, the three communities uniting, so that our lecture room, seating about 150 people, was crowded. The afternoons were also well attended but not so fully as the evenings. We took, of course, the subjects for the different days, as suggested by the Alliance. I am sure we had God's presence in our midst, and all seemed to be united in one heart and one soul. I do not think, however, that there was the same freedom in prayer as on some former occasions. What was the reason I cannot say. The first address, this year, was given in Arabic, and though it was an earnest, good address, it possibly did not touch the people generally quite so much as if it had been given in one of

the other languages. The Rev. J. E. Hanauer had preached in our church on the Sunday evening on the appointed subject, I having taken my special New Year sermon in the morning. I took the subject appointed on the following Sunday morning. I am very thankful for these meetings, especially as I have watched them grow in number, size, and interest, for now fourteen years. We try to realise on these occasions, especially, our oneness with believers in all parts of the world. I feel sure that God has answered the prayers offered not only in our own souls, but in the opening of doors, and in blessing on our mission work. May our gracious Father give us greater blessings, stir up a more earnest spirit of prayer throughout the world, and hasten the coming of His Kingdom."

VENICE.—The Rev. Alexander Robertson writes: "This year the Week of Prayer in Venice was unusually interesting and profitable, as six out of the seven Protestant churches united in observing it. A meeting was held every evening in a different church, under the presidency of its minister—On Monday, in the Waldensian Church, Rev. B. Revel; Tuesday, in the Italian Methodist Episcopal Church, Rev. G. Fabri; Wednesday, in the Scottish Church, Rev. Alexander Robertson; Thursday, in the Italian Baptist Church, Signor Bellondi; Friday, in the Free Italian Church, Rev. S. Benuatto. Saturday was the German Church Meeting, held, for convenience, in the Waldensian Hall, Rev. Dr. E. Fabri. The programme drawn up by the Evangelical Alliance was translated into Italian by the Rev. S. Benuatto, and was printed by the boys of the Evangelical Industrial Home. The meetings were excellently attended, and it was interesting to find Italian laymen standing up every evening to offer prayer on the specific subjects for the day, which they looked at in the light of their own social and national circumstances."

A writer in *Italia Evangelica* says of these meetings: "A few years ago, in the columns of this paper, I lamented that the Week of Prayer was only observed among us in connexion with certain churches, the rest holding themselves aloof for some reason or other. I am, however, happy to say that all the Evangelical Churches (Italian) in Venice united together this year for the purpose of carrying out the programme of the Alliance, the services being held at the various places of worship in turn.

Considering the weather, the attendance was fairly good, and I venture to predict that they will have been the means of establishing truly fraternal intercourse among the brethren."

VIENNA.—The Week of Prayer has been observed in Vienna and other parts of Austria. We have experienced anew that it is not in vain to meet before the Throne of Grace. The addresses delivered were stirring and most suitable. God grant that His blessing may follow the very hearty prayers offered up!

NATAL, SOUTH AFRICA.—The readers of *Evangelical Christendom* will remember that last year we gave a very interesting account of the observance of the Week of Prayer among the Zulus, from our correspondent, Mr. J. J. Meek. This good brother has now sent us an account of this year's meetings, and from his description we see that the Week of Prayer has again been observed with the same interest. "At the meetings on Sunday, January 1, in the Gordon Memorial, there were about 500 souls present. At the Monday meeting, also at the Gordon Memorial, there was a blessed spirit of unity and love manifested. On Tuesday, Wednesday, Thursday, and Friday, meetings were held in the mornings and evenings at Othello, the church being full, and much joy was experienced by those who attended. On Sunday, January 8, we seemed to experience a greater wave of spiritual power than before, and there was quite a revival in all hearts. This Sunday was the grandest day I ever experienced; the church was so crowded that I had no room to stir even between the rows of forms. The natives were seated, and crowds were unable to obtain a seat. The Lord gave His Holy Spirit, and many testimonies as to blessing received came to my ear from the Zulus. One of the many whom I had been trying for years to lead to Christ was amongst those who seemed to get special blessing. This Sunday will long be remembered as a day of great spiritual power. I pray that we may have still greater blessing this year and much encouragement in the great and glorious work before us." In a P.S., Mr. Meek says: "When I use the word 'church,' please understand that I have only a barn, but it is better to have a good crop and no barn than to have a barn and no corn to place in it."

POONA, INDIA.—The meetings during the Week of United Prayer were fairly

well attended. They were conducted principally by laymen, the missionaries being away at the Decennial Conference held in Bombay, for a greater part of the week. The fact that laymen can be found to conduct meetings is a conclusive proof that the Kingdom of our Lord is advancing in our midst. We praise God for His goodness.

KURACHI, SIND.—Our correspondent says: "From the enclosed programme you will see that we observed the Week of Prayer here, following closely the programme of the Evangelical Alliance. The Church of England chaplains held aloof from the movement, as also, strange to say, did the Episcopal Methodists. The attendance was small, but the improvement was marked as the week went on, and those of us who attended the meetings felt it was good thus to unite with praying people all over the world. Meetings for our native Christians were also held at the same time each evening in the chapel of the Mission house."

TEHERAN, PERSIA.—Our correspondent writes: "Many thanks for your topics for the Week of Prayer which reached me in ample time, and I was able to supply a copy to our Mission in Hamadan. We held public meetings in two places—in the capital of the Persian Empire, using in the chapel and Mission premises the Persian tongue, and in the new chapel of the native brethren the Armenian language—with more interest and better attendances than at any previous series of Week of Prayer meetings. It may be of interest to add that the Evangelical Church in connexion with our Mission has concluded to hold another series of meetings from the Armenian New Year's Eve up to their Christmas Day (January 6). This action

is quite spontaneous on their part. May the Blessed Master add His blessing!

GERMANY.—We take the following particulars from our Alliance contemporary the *Evangelisches Allianzblatt: Hamburg*.—Each year more notice is taken of the Week of Prayer, though many seem still to lack courage to join us. The greatest encouragement seems to come from the French Reformed Church, though all denominations joined during that week. There were meetings, too, among the Wesleyans and Baptists, and, for the first time, in the large room of the "Evangelical Alliance House," which was well attended. There were Temperance meetings from January 10 to 30. We have discovered that brandy is much more the cause of cholera than the water of the River Elbe. Oh, remember us in prayer, remember that Hamburg is Satan's seat, and help us to weaken his power there!

DENMARK.—Our valued friend, Dean Vahl, writes: "I have only to say that the Week of Prayer this year was celebrated in more places than the year before. It becomes a great favourite with our believing people; but the inclement weather was in many places a hindrance to large gatherings. However, the Lord gave His blessing abundantly."

GENOA.—The Week of Prayer has this year, by God's grace, been much blessed. The meetings were well attended, and that by members of all the Evangelical Churches. We began on the Monday, and closed with the Lord's Supper on the following Sunday—at which, without a single exception, all the Evangelicals in Genoa were present. We have learned during the past year that brotherly love increases here; and that we are indeed "one in Christ." So much for the Week of Prayer.

SOUTH LONDON BRANCH.

On Friday, February 10, the members and friends of this Branch of the Alliance received a hearty welcome from Mr. and Mrs. J. Hill at their residence, Clapham Common. Mr. Hill occupied the chair, and, after Scripture reading by the Rev. H. Grainger, prayer was offered by the Rev. W. J. Marris.

The Rev. F. E. Lawes gave a deeply interesting account of the introduction of the Gospel to Niue (the Savage Island of Captain Cook). This island, which had as its first English missionary the speaker's

brother (the Rev. W. G. Lawes), now the devoted and successful missionary to New Guinea, was for some time previous to his going there more or less evangelised by a few native Christians. Not all of these, however, were true to the Gospel they carried; yet, notwithstanding the defection of one of its ablest native teachers, the Gospel as received and understood by others was not only retained in their hearts and lives, but spread; and many, with little aid beyond that of the Holy Spirit, proved faithful unto death. As

soon as Mr. W. G. Lawes reached the island he set himself to give these people a translation of the Word of God, which has been heartily received and diligently studied, especially in an Institute for young men, which has raised up in the brief period that has elapsed what may well be called a band of spiritual heroes; for from this Institute has not only sprung a native ministry for the island itself, but young men have gone, some of them accompanied by their wives, as pioneer preachers and teachers to New Guinea. Especially at the outset of this noble Christian enterprise many of these devoted Niue teachers fell victims to the climate and other hardships of the Mission, and again and again the vacancies caused by death have been courageously and enthusiastically filled by volunteers from the Institute over which Mr. F. E. Lawes now presides. With rare modesty this honoured pastor and teacher refrained from any mention of what he and Mrs. Lawes have been to Niue, but the results, briefly stated, of the present condition of this now Christian island will give some idea of work done there. From three to four thousand are enrolled in the membership of the Christian Church. There are eleven stations well manned. One thousand, five hundred and fifty-seven scholars attend day-schools and still more attend Sunday-schools. These Christians support their own institutions by voluntary subscriptions, and they not only devote their picked men and women to the New Guinea Mission,

but they contribute between £300 and £400 annually to the London Missionary Society. A little incident in the meeting brought out very vividly what Christianity has done for the island Captain Cook found and left so savage. It is one of the privileges of the Alliance to call to a Week of United Prayer Christians in all parts of the world, and at this meeting a gentleman, in reporting the series of meetings in South London, confessed to some of them being but thinly attended, and suggested that the weather in January was very trying. Mr. Lawes, from this changed island of the Pacific, quietly remarked he was glad to say the weather was fine in Niue and the meetings were crowded day by day!

Mr. Arnold reported some of the most recent phases of the work of the Alliance, touching upon encouraging reports of united Christianity in prayer and conference in Jerusalem, Constantinople, Teheran, Italy, and Frankfort. He gave some very interesting statements, also, of efforts made on behalf of persecuted Christians in Russia, Turkey, Persia, Austria, and Spain.

Mr. Hayward remarked upon the wonderful proofs afforded us of the power of God in these days in such a mission as that so marvellously unfolded before us in Niue, and upon the immense amount of good accomplished by a Society so comparatively insignificant as the Evangelical Alliance.

NORWICH BRANCH.

THE observance of the Week of Prayer in Norwich by united meetings, had been discontinued for some years, but were started afresh through the revived branch of the Evangelical Alliance in 1883. They have been continued since that time with encouraging attendances, interest and results. Last year a weekly united prayer-meeting was commenced at the Young Men's Christian Association rooms on Wednesdays, at noon, till 12.45 p.m. This became a daily meeting for about three weeks before Mr. Moody's October Mission in Norwich, which was promoted by the Evangelical Alliance Committee. During Mr. Moody's mission, though it only lasted five days (Mr. Moody himself only speaking three days), 420 gave in their names in the inquiry room

as having decided for Christ. Since this time the prayer-meeting has still been continued daily, and the Lord's work in Norwich and neighbourhood has been more manifestly blessed than for some years past. It is a blessed instance of Psalm cxxxiii., for which we desire abundant praise to God, and which makes us long for similar unity and blessing in other places.

At Great Yarmouth united prayer-meetings were held, for the first time, for many years at least, in the Town Hall. They were well attended, and most encouraging to those who have long grieved over the separation here between the Established Church and the Nonconformists. In answer to many prayers, God has graciously sent an evangelical Vicar to

Yarmouth, and he has shown that he is truly evangelical in seeking to unite with all those who preach the Gospel of the grace of God, though connected with different folds of the one flock of the Chief Shepherd.

FLORENCE BRANCH.

THE Rev. Signor Ravi writes: "We have had during the first week of the year beautiful united prayer meetings under the auspices of the Florentine Branch of the Alliance, and we are hoping soon for a revival among all the Evangelical Churches in the city.

At the new election of officers I was again appointed Vice-President and Acting Secretary, at least, for the present, and I have been charged to write and let you know that the Florence Committee has decided to send 150 Italian lire—i.e., £6, as a contribution to the funds of the parent Society. You will accept this as a simple contribution, with the assurance

that we will do this year all we can to promote the objects of the Alliance. May the Lord bless you in all your efforts!"

In a later communication Mr. Ravi says: "Many thanks for the copy of your valuable periodical, *Evangelical Christendom*. By this we know of your movements, and it is gratifying to the brethren to hear every month some encouraging news from other parts of the world. Last night we had the first of our monthly meetings, which proved to be a most blessed one. Several brethren spoke and prayed. We had excellent speeches from Dr. Comandi and Dr. Comba, while Dr. Geymonat and others took part."

WALDENSIAN VALLEYS BRANCH.

IN our February issue the observance of the Week of Prayer in the Waldensian Valleys was briefly referred to, and we have since received a communication from Pastor Stephen Bonnet, as follows: "The Week of Prayer, as usual, was observed in all the parishes of the Waldensian Valleys, according to the programme issued by the Alliance. These meetings have now become part of our life at the beginning of the New Year, and we should miss them very much if for any reason they were suspended. We published in the *Temoin* a translation of the syllabus of subjects issued by the Parent Society.

"Everywhere we had crowded meetings, in spite of snow, bad roads, and severe frost. When I say everywhere, I do not mean only in the chief place of each parish, but every village where there is a school, so that in many parishes we had ten, twelve, and more meetings, always with a large attendance. In several of

these gatherings many laymen, along with the pastors, gave short addresses on the subject of the day, or offered prayer.

"We trust that God will mercifully answer the many prayers which have ascended to His Throne for the needs of the Church and of the world. Other friends may have informed you of the observance of the Week of Prayer throughout Italy, but I hear that in many towns meetings took place, and in some instances they had United Communion Services.

"As we have about twenty different objects for collections amongst our people, it is not to be expected that we can contribute largely to the funds of the Alliance, but our poor mountaineers desire to have a share in your blessed work, and I now send you a Post Office Order for 17s., with the list of subscriptions so far received, and I shall hope to forward more afterwards."

NEW BRANCH AT FRANKFORT-ON-THE-MAINE.

OUR friend, Mr. Chas. de Neufville, writes from Frankfort, under date of February 8, as follows: "We have established ourselves as a branch of the British Organization of the Evangelical Alliance, and adopted the basis upon which the Alliance was founded in 1846. Our executive is composed of Chas. de Neuf-

ville, president; Moritz Bernus, secretary; and A. Müller, treasurer. We have also a committee, consisting of representatives of the Lutheran, the French Reformed, the Wesleyan, and the Baptist churches. We propose observing annually the Week of Prayer at the beginning of the year, as we did this year at the invitation of the

Alliance, and closing our week of meetings with a United Communion Service. We also agreed to hold united meetings at the Christuskirche on the first Tuesday afternoon in each month, and we shall have (D.V.) a quarterly Service of Song at the Verheinshaus Nord 'Ost. It will interest you to hear that our first Tuesday prayer-meeting (February 7) was attended by over 200 persons."

The *Evangelisches Allianzblatt* says: "We have before us two splendid reports from Frankfort, where great progress is being made in Alliance work. Frankfort certainly carries the palm in this respect, as more progress is made there than

in any of the other towns throughout Germany. Oh! that the same might be said of all other places in the German Empire; and that this glorious Gospel work might prosper there as much as in this city."

Reference has been already made to the United Communion Service, which took place on Sunday evening, Jan. 8. That was indeed a memorable occasion. Before the Lord's Supper, a sermon was preached on the Transfiguration of Christ on the Mount, and I really believe we all saw during the Communion no one save "Jesus only." Many gave themselves to the Lord during the Week of Prayer.

CONSTANTINOPLE BRANCH.

THE esteemed Secretary of this Branch writes under date, Feb. 7, as follows:—

"A curious instance of Turkish blundering, which also illustrates the difficulties of our Evangelical congregations in Asia Minor, I must communicate to you as one of the Week of Prayer reports.

"A Bible Society colporteur left Sivas on January 2, and stopped for the night at the village of Charkushla, where there are a few Evangelicals. He held a prayer-meeting with them, fifteen persons being present. The meeting was good, and was repeated the next night. Then the colporteur went on his way. The authorities heard of these meetings, and being unable to imagine why people should want to pray, decided that some treason was afoot, caught the colporteur, arrested the fifteen persons who had attended the meeting, and lodged them all in prison.

"It so happens that on January 6, seditious placards denouncing the Sultan as a usurper and tyrant were posted simultaneously in every town and village in the provinces of Sivas and Angora (Central Asia Minor). These poor wretches from the prayer-meeting are now held for trial, and will be banished, most likely, as authors of the placards, unless they can find some way of proving that they did not post them.

"There is a marked political ferment in all the region referred to; many hundreds of Armenians and a good many Mohammedans are in prison as concerned in the placarding business. The common people among the Mohammedans are becoming excited against the Christians as having got them into trouble; and, among other

evidences of Mohammedan fanaticism, one of the buildings of the mission premises at Marsovan, after some savage threats, was fired by incendiaries on the night of February 1, and burned to the ground. The Embassies are acting to induce the Porte to repress such lawlessness, which might easily lead up to a horrid outburst of fanaticism.

"The censorship matter is not yet settled, since the censors go right on in the old way, notwithstanding the rebuke recently administered at the hands of the British Ambassador. A most ludicrous instance of censor's stupidity, or worse, occurred last week in the Armeno-Turkish translation of Dean Howson's 'Scenes from the life of St. Paul.' One of the many hundred crasures and alterations by which the censors have ruined this book was this—The sentence, 'Paul had found before his conversion that "the way of transgressors is hard" (Prov. xiii. 15),' was not approved by the censor, and he altered the Scripture quotation to read thus: 'The way of Christians is hard. (Prov. xiii. 15.)' The censor then directed the book to be printed exactly as he had modified it or not at all, and applied the great seal of the department to his work."

In the last issue of *Evangelical Christendom* particulars were given regarding meetings held in and around Constantinople. We are glad now to give the following extracts from a communication since received from a correspondent:—

"We have had our special meetings for united prayer during the first week of

the year, which brought a good many of us together, and we should now sincerely follow up those precious seasons of fellowship by more earnest *daily* supplication for the Divine blessing on ourselves and our families, for our fuller growth in grace and more perfect consecration, and for all nations, and all Christian work among them, throughout the world. We are prone to content ourselves with occasional 'special efforts' and to minimise daily and constant intercourse with the Mercy-seat. And yet, without this uninterrupted communication with the source of light and life, it is difficult to understand how we can possibly make spiritual progress, or exercise any useful influence on those with whom we come in contact in the various relations of life and labour. The disciple must hold close converse with the Master if he would boldly and faithfully witness on behalf of the Truth, and persuade his fellow-men that his profession of faith in Christ is a reality and not a mere sentiment—a living transforming power and not a mere dogma. What we desiderate is more definite,

earnest, realising prayer—prayer prompted by a keen sense of our great need, strengthened by faith in God's promises, inspired by the Holy Spirit. The week of prayer being past, shall we bid prayer a fond farewell for another year, like a relative of doubtful welcome? Shall we not rather resolve to have a private week of prayer of our own, in our own closets, every week during this year? There is really nothing more natural than for a man to pray: for his success in life depends on it. It is quite as unnatural to go without the daily bread and butter as to go without prayer; for the soul starves without aliment as quickly as the body."

The monthly prayer meeting in connexion with the Evangelical Alliance was held at the Free Church Mission, Galata, the topic selected for consideration being, "How God speaks to us." (Job xxxiii, 14—80.) Other topics have been selected for the ensuing months; and at the annual meeting of the Alliance it is expected that the new committee will select the topics for the monthly meeting of the year.

UNITED STATES BRANCH.

THE interesting meetings held in connexion with the Week of Prayer in the City of New York were well attended, the pastors of different denominations conducting the services. On the Sunday night, January 8, the ninth annual meeting of the Evangelical Alliance of the United States was held in the Marble Collegiate Church, the Rev. Dr. Stoddard, of the *New York Observer*, presiding. After devotional exercises, brief addresses were given by the ministers present, and Dr. Strong read his report as general secretary. The report dealt with the practical work of the Alliance in this country and abroad, and showed that while many efforts had been made at co-operation in Christian work in different states, success had not been equal to anticipations. The European Alliances have asked the sympathy and aid of the United States Alliance in reference to some cases of persecution, and these have been referred to the State Department at Washington and promptly attended to. Dr. Russell followed with a brief report upon the work in this country. Dr. Ellinwood, secretary of the Presbyterian Board of Foreign Missions, gave an eloquent address upon a century of mis-

sions, and predicted wonders in the next century, as a result of these years of preparation. The Rev. Dr. David J. Burrell took as his text the "Home Field," and found the key to the future religious situation of the country in the methods adopted by the Church towards the immigrants that are filling the land.

We quote the following article from the *New York Observer* commenting upon the Week of Prayer:—

"The Week of Prayer is ended. Each day has borne its incense of praise and supplication to the throne of God from Christian hearts around the world. Starting in the far East, the womb of the morning, and following the sun in its course each day, our prayers have belted the globe. From missionary stations and populous Christian cities, from lonely places where the sigh of the humble and contrite heart rose towards heaven, and from large assemblies where the sympathy of multitudes swelled the song and responded to the voice of prayer with hearty amens, have praises and petitions been ascending. No country has been without its petitioner, and the islands of

of the sea have been included in the prayer circle.

"On Sunday night the Evangelical Alliance gathered the many threads which have been spun in these days of prayer, and wove them into one grand and beautiful thought, which is also a petition—'The World for Christ.' This is an all-embracing idea, and it puts the crown upon all our desires and hopes. To attain such a consummation no humiliation or self-denial is too great, for we follow a Captain who made Himself of no reputation that He might save the world; and laid down His life that He might rob death of its sting and the grave of victory, and open the Kingdom of Heaven to the children of God.

"In desiring the World for Christ, we pray that in the Church Universal there may be a manifestation of the power of the Spirit of God, a more humble and diligent study of God's Word, an increase of Christian unity, a more faithful witness against error, and a more eager looking for Christ's glorious appearing.

"In adopting as our motto—'The World for Christ'—we demand that all nations and their rulers shall recognise their responsibility to Him Who is King of kings and Lord of lords, and shall obey His laws in making and maintaining their own; and we declare our faith that such recognition will secure peace among the nations, honesty in legislation, freedom from public and social sins, and the advancement of all peoples in everything which tends to dignify a nation and benefit its citizens.

"In uniting our aspirations and our efforts to secure the World for Christ, we sympathise and co-operate with all missionaries and missionary societies in foreign countries and in our own land; we pray for increased missionary spirit, for more labourers, for larger contributions, for churches and pastors, for Jews and Mohammedans and Pagans; for faith in the oneness of the race, and in the sufficiency of the atonement of the Redeemer for a world of sinners; and, finally, we gather in this grand desire and prayer all our private and personal hopes and plans; we include those many themes near to human hearts and lives, which occupied our thoughts on the last day of the week—family life, its responsibilities and duties; the mutual relations of employer and employes, the preservation and increase of sound Christian learning, the outpouring of the Holy Spirit upon teachers and pupils in all schools, colleges, seminaries and universities, and upon all societies and associations of young men and young women.

"So wide and all-embracing is our thought! It aspires to glorify and honour the Redeemer by laying at His feet the crowns of all the earth—to bless all peoples and nations, all men and women and children in all the races of mankind, by bringing them into happy and personal connexion with Him, Who alone of those who have lived and died on earth has risen to such a height and power on earth and in heaven, that to *know* Him is life eternal, and to *love* Him is to be for ever blest."

HAMILTON (CANADA) BRANCH.

THE Rev. G. Boville, B.D., secretary of this Branch, writes as follows: "Permit me, on behalf of our Branch of the Evangelical Alliance, to enclose £5 as our contribution to the funds of the Parent Alliance for last year, along with our best wishes for the success of your work. We have had a most delightful series of meetings during the Week of Prayer—the best for years; and our Branch is one of the most flourishing in Canada. I enclose one of our programmes that you may see how representative our meetings are of all the Christian Churches. Perhaps British Christians will be cheered to know how close we are to them. We are glad to have

Evangelical Christendom for use in the Alliance work here."

The programme issued by the Hamilton Branch is a very complete one, and is accompanied by a note asking for the hearty sympathy and co-operation of Christians in the city. A large attendance is urged at the various meetings in the afternoon and evening, and especially at the general union service in St. Paul's Presbyterian Church on the Monday evening. Christians are also asked to remember the assigned topics daily in their private devotions and at the family altar. In the afternoon, meetings were held in the schoolroom of St. Paul's Presbyterian Church, while in the evenings they were held in the various

districts of the city, the ministers of all denominations taking part. We observe amongst the names of laymen that of our

old and esteemed friend Captain the Hon. R. Moreton, so well known as the former superintendent of Mildmay.

JAMAICA BRANCH.

WE have received from an old friend of the Alliance, the Rev. Wm. Gillies, formerly of Edinburgh, a most interesting account of the formation of a Branch of the Evangelical Alliance in Jamaica. This Branch has for the past two years observed the Week of Universal Prayer at the commencement of the year, and with increasing success. The arrangements were published in the city papers with a short introductory article, and means were taken to interest all the Protestant congregations. The following is an extract from one of the local newspapers:—

UNITED AND UNIVERSAL PRAYER.—FOR many years the Evangelical Alliance has summoned the evangelical Christian world to united prayer in behalf of the Church Universal, nations, rulers, Christian missions, families, colleges, schools, and life everywhere—national and individual. The Invitation proceeds on a noble conception of prayer as the voice of the Church of God, asking those blessings without which there can be no prosperity. The unity and the universality aimed at have from the first been features of the thing earnestly desired. It is not far short of fifty years since the Invitation was first given, and the compliance with it has from year to year been increasingly observed in all parts of the world, so that now, though it comes from the headquarters in London, it is signed by representative men in many churches and many lands. The Evangelical Alliance has long been nursing the spirit of Christian unity. To it in a large degree is due the more frequent references to this subject in recent years, the greater strength and urgency of the call for unity, and the good prospect there is of having more of it. Other causes have been contributing largely to make the desire for more visible manifestations of unity effective. The call to united and universal prayer comes seasonably under these circumstances and at the beginning of a new year. The first signature is naturally that of the President of the Evangelical Alliance, a man who is in himself an embodiment of the spirit of Christian union. An elder of the Established Church of Scotland, a preacher often, a frequent tract writer, Lord Polwarth holds a unique place among the noblemen of Scotland. His relative, Lord Aberdeen, had a few weeks ago the Archbishop of Canterbury as his guest. The guest on Sunday found his way with his host to the parish church, that is, the Presbyterian. So Christian unity grows, puts down the dildo*

fences that have so often separated people of different churches, and opens out the prospects of wider and freer fellowship between churches than has been for some time common. We wish it every success, and we are glad to see some evidence of it among ourselves. Happily it is not new. There has been more of it here than in the mother country. There is room for all there is and for much more.

The same paper afterwards gives an account of the meetings held, and states that, "the place of worship was filled with audiences that entered into the spirit and purpose of the meetings." The *Kingston Evening Express* also refers to the meetings, and says: "The stirring of Christian hearts in these meetings is a happy beginning of the New Year, and the proceedings are well fitted to enlarge the hearts of all who attend." A later issue of the same paper speaks of the meetings being continued with as large attendances and as devout and inspiring as any that preceded them. "The attention and interest was maintained to the last, and when the closing moments arrived there was not only thankfulness expressed at having had such a series of meetings, but thought of the future, and a desire for a renewal of services which had warmed many hearts." By a later communication from Mr. Gillies we receive a copy of an article which appeared in the *Jamaica Post*, and which we gladly transfer to our columns:—

The Spirit of Christian unity is gradually making its way throughout the world. The accidental circumstances that have long divided churches are gradually sinking into their proper place—some of them destined, no doubt, to disappear altogether. If the accidents that have too often divided begin to disappear, much more should and much more rapidly will, it is to be hoped, the prejudices and the prepossessions that filled the mind and kept apart those who were much more one than they sometimes, perhaps, habitually thought. As we understand it, the call for more unity, or it may be for incorporating union is the result of better acquaintance with one another. Everything is now brought out into the light, as it never was before. That is not a condition that favours the "Little Bethel" spirit. Light favours longer views, broader and sounder generalisations, and nobler conceptions of

* The dildo is the *Cereus Swartzii*, one of the *Cactæ*, and the most formidable of them. No animal will attempt to go through a well planted dildo fence. Alas! how often it has been a fit image of the partition walls between churches.

duty and policy. And so we see the Pan-Anglican, the Pan-Methodist, the Pan-Presbyterian, and the Pan-Congregational movements towards a common centre of attraction. What it will lead to we do not know, but it will lead certainly from littleness and narrowness and on to future historical developments of a kind that will surprise and be resisted by the narrow-minded and prejudiced. It is inevitable that it should be so.

The Evangelical Alliance, with its headquarters at 7 Adam Street, Strand, London, is a Christian Alliance founded, we believe, as far back as 1845 or 1846, for the purpose of promoting Christian unity. It has now for nearly fifty years been working for this end, and, as the present state of things shows, not without a large measure of success. In its membership it is ecumenical. Periodically it

holds international gatherings, at leading centres of the world's greatest activity. It has held these gatherings in all the principal capitals of Europe and America. Its membership consists of men of all Protestant Christian Churches. One of its leading annual events is a call to prayer at the beginning of the year—prayer for the Church Universal, Nations and Rulers, Home and Foreign Missions, Schools, Colleges, and other seminaries of learning. Judging from the past, there must have been last week a series of meetings girdling the globe, continued from the first to the second Sunday of the year, in response to the summons of the Alliance. As an expression of the sentiment of Christian unity, it is, of course, of the greatest possible interest, and as an indication also of what may be counted upon as coming.

CONTRIBUTIONS RECEIVED FROM JAN. 18 TO FEB. 16, 1893.

	s.	d.		s.	d.		s.	d.
Mrs. Pirie (sub. and don.)	0	10	Mrs. Colin Mackenzie	1	1	SPECIAL FUND FOR PERSECUTED CHRISTIANS.		
Rev. J. Parry	1	1	Miss Appleton	1	1			
Miss Langmore	1	1	"M. L. M., Torquay	5	0			
Miss E. Langmore	0	10	Rev. A. Hall	0	10			
Thomas Allen, Esq.	1	1	Dr. E. Davies	0	10			
Rev. F. S. Sandeman	0	10	Miss Baird (2 years)	0	10			
Mrs. Stanley	1	1	Miss Lucy	0	10			
Alex. Miller, Esq. (2 years)	0	10	Mrs. Nurse	0	10			
D. Forbes, Esq.	1	1	Rev. Canon Allan Smith	0	10			
E. Millard, Esq.	0	10	Sir C. K. Bernard	1	1			
Rev. W. Roberts	0	10	Collections at Drawing-room					
The Hon. Mrs. Fiennes (2 yrs.)	2	0	Meetings at—					
W. Byron Hill, Esq. (2 yrs.)	2	0	Redhill, per Colonel and					
Miss Rawson	1	1	Mrs. Wilmot Brooke	2	9			
E. Qualle, Esq.	1	1	Bournemouth, per General					
Mrs. Newton	1	1	and Mrs. Boyd	4	8			
Miss Lambert	0	10	Melrose Subscriptions, per Jno.					
W. Wybrow, Esq.	0	10	Broad, Esq.	5	18			
Mrs. Hoffman	1	1	Tottenham Subscriptions (addl.),					
E. Worsley, Esq.	0	10	per Mrs. Harrison	4	4			
Mrs. Chalk (sub. and don.)	2	4	Chudleigh Subscriptions, per					
Mrs. Handley	1	1	Rev. H. Marriott	0	17			
General Aymer	1	0	Oxon Subscriptions (addl.), per					
Hon. and Rev. E. V. Bligh	1	1	Rev. P. W. Jordan	2	2			
Rev. G. B. and Mrs. Harding	1	1	Liverpool Subscriptions, per S.					
Rev. A. J. Palmer	0	10	Hawkes, Esq.	2	12			
Mrs. J. H. Lloyd (2 yrs.)	1	1	Manchester Subscriptions, per					
John Newbold, Esq.	1	1	Leonard R. Shaw, Esq.	1	5			
Miss Macqueen and Miss Green	1	1	Tunbridge Wells Branch, per					
J. H. Hill, Esq.	1	1	R. K. Puckie, Esq.	15	0			
Surgeon-Major Stevenson	1	0	Quebec Branch, per P. John-					
M. and Mdme. Schoulepnikow	0	19	ston, Esq. (10 dollars)	2	1			
Rev. G. Vanse	0	10	Florence Branch, per Rev.					
Major Liebenrood	1	0	Signor Ravi	6	0			
Rev. Lethbridge Moore	1	0	Hamilton (Canada) Branch,					
Rev. J. and Mrs. Wilkinson	1	1	per Rev. R. G. Boville	5	0			
The Misses Dixon	0	10	Sums under 10s.	6	15			
Rev. F. H. Currie	1	1						
Mrs. Critchley Salmonson	1	0						
Mrs. Hy. Gamble	1	1						
Rev. J. W. and Mrs. Hooper	0	10						
Mrs. Duffield	1	0						
Miss Avery	0	10						
Morton Sparks, Esq. (2 years)	1	1						
Dr. Lombe	1	1						
Colonel Bell, n.z.	1	1						
T. S. Penny, Esq.	1	1						
Rev. Talbot Greaves	1	1						

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J Arnold), or to the Treasurer.

April 1, 1893.

Evangelical Christendom.

APRIL 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	97	MISSIONARY NOTES	118
APOCALYPTIC SKETCHES	100	BRIEF NOTICES OF BOOKS	119
ONE FULL OF FAITH	102	EVANGELICAL ALLIANCE :—	
THE CHRISTIAN MINISTRY	103	Proceedings of Council	120
FOREIGN INTELLIGENCE :—		Secretarial Deputation Work	121
France	106	The Week of Universal Prayer	123
Germany	107	United States Branch	124
Italy	109	Shanghai Branch	125
The Work of Reform in Spain	110	Cape Town Branch	125
New Guinea	113	The Persecution of the Standists	126
The Lepers of Japan	115	Religious Persecution in Armenia	127
Notes from America	116	Religious Intolerance in Austria	127
The Divine Enterprise of Missions	117	Religious Liberty in Persia	128
		Contributions	128

MONTHLY NOTES.

Fifty leading Evangelical clergymen have put their names to a calm and dignified declaration of dissatisfaction with the Lincoln judgment. They disclaim any wish to canvass for signatures, as their object is rather to clear their own consciences, lest their silence should be misunderstood. They object chiefly to the diversity of use in the administration of the Lord's Supper which the judgment seems to sanction, which they think "will in effect stamp the Lord's Supper, as the great disuniting ordinance among English Churchmen." They condemn the "sense of unreality in the effort to treat as neutral or colourless, acts which we all know to be, in the view of a party in the Church, technical symbols and unequivocal doctrinal signs," and they find fault with the want of finality in the judgment, as, "on similar principles, other practices discarded at the Reformation and hitherto deemed illegal, may in like manner be legalised." They express the "gravest fears as to the effect of the recent decision on many of the earnest and hitherto loyal members of the Church, and consequently on the Church of England herself." And finally, while owning that there are points in the judgment "which claim our grateful recognition," they lament that there is "no bold vindication of the true position of the Reformed Church of England and of the non-sacerdotal character of her ministry."

If any fault may be found with this timely protest, it would, perhaps, be on the score of its failing to accentuate as it deserves the real objection to the Lincoln judgment, which is, its being a compromise with idolatry. This point we are glad to see Bishop Alford has pointed out in a "Response to the

Declaration signed by the Deans of Ripon, Norwich, and some fifty clergymen." In it the Bishop regrets "the absence in such a document of a plain and direct protest against the idolatry of what is called 'the Catholic Mass,' accompanied with Sacramental elevation and Eucharistic adoration, as now practised in many a parish Church." The Declaration dwells upon "the diversity of use" as if it were a point of supreme importance, whereas, if these diversities were within the limits of Scripture sanction they would be comparatively harmless, and at all events, could not for a moment be classed as of the same evil character as the "blasphemous fables and dangerous deceits" of the Romish Mass. This absence of protest against Romish Sacramental teaching at which the Lincoln judgment connives, is undoubtedly the weak point of the Declaration.

The Bampton Lectures for this year promise to be of peculiar interest, the subject being "The Early History and Origin of the Doctrine of Biblical Inspiration," and the lecturer being Professor Sanday. The *Record* and *Guardian* are giving condensed reports of the Lectures as they are being delivered, furnished by the lecturer himself. From these it would appear that Dr. Sanday while sympathising, to a certain extent, with what is called the "Higher Criticism," is very conscious of its weak points and ably exposes them. As to the prejudiced source from which the Higher Criticism is chiefly derived he says, "I cannot but think that the open-minded inquirer who retains his balance, and is not simply carried off his feet by the set of the current, will not be able to avoid a suspicion that there is after all, especially in the way in which the critical case is presented on the Continent, something essentially one-sided. Kuenen wrote in the interest of almost avowed naturalism, and much the same may be said of Wellhausen. But to do so is to come to the Bible with a prejudice just as much as in the case of those who come to it with the determination to find in it nothing but supernaturalism. Both alike are apt to force their views upon the Bible, instead of being content to take them from it."

Professor Sanday also indicates a mistake which the higher critics are apt to make. "It was natural that in pursuing a perfectly unfettered inquiry and correcting one by one the traditional dates of documents and institutions, there should be a tendency to lay too much stress on the first mention of either; with the result of either confusing that first mention with the real origin of the document or institution, or at least allowing far too little for growth and not sufficiently considering what the process of growth involves. This is a direction in which it would seem that the researches of the critical school will bear to be supplemented." With regard to the claim made on behalf of the results of higher criticism as being alone worthy to be called "scientific," he adds, "The true cure for a one-sided presentation of the facts is not to be sought in less of science but in more, not in laxer methods but in stricter. It remains to be seen how much of the current theories will be endorsed twenty years hence. Some of them, I feel sure, will have been pronounced impossible."

It is satisfactory to note, in these words of the Bampton Lecturer, indications of a turn of the tide which has been hitherto carrying Biblical criticism so quickly in the direction of Rationalism. Whether Dr. Sanday adopts the view of the inspiration of the Old Testament which was held by our Lord and His Apostles, is yet to be seen; but we may at least be thankful that he

clearly states the evidence which is to be found in early Christian writers as to their conception of the doctrine of inspiration. He says: "Testimonies as to the general doctrine of inspiration may be multiplied to almost any extent; but there are some which go further, and point to an inspiration which might be described as 'verbal.' Nor does this idea come in tentatively and by degrees, but almost from the very first. Both Irenæus and Tertullian regard inspiration as determining the choice of particular words and phrases."

There is an admirable article in the *New York Observer*, of February 23, on the evil results of German influence in Theology. It bears upon the case of Professor Briggs, to which we lately adverted. It begins by asserting that "one argument used in the existing controversy in the Presbyterian Church for the late origin and fallibility of the Bible, is the fact that a large number of professors in German universities adopt and defend it. This is no reason for disobeying the Divine command—'Thou shalt not follow a multitude to do evil,'—and is not an argument that appeals to man's reason and judgment, but to his proneness to follow a fashion. It is like the shopkeeper's reason for buying a particular article: because everybody else is doing so. It is undoubtedly a fact, and a mournful one to all who believe that the traditional creeds of Christendom are a correct statement of the creeds of Scripture, and that the religious experience founded upon them is the only true experience, that a lapse from these creeds and this faith is now widespread in the country of the Reformation." The writer, however, hopefully reminds us that when *Tholuck* took the chair of Oriental Literature at Halle, in 1825, Rationalism had exclusive sway: "within thirty years he saw its decline and the restoration of Evangelical views."

In this same article we have some startling revelations of the extent to which unbelief is at the present time spreading in Germany. Professor Harnack, the able writer on Church History, whose authority on that subject both in Germany and England and America is deservedly great, having not long ago told some students who asked for his opinion, that he did not believe in the miraculous birth of our Lord. This "repudiation of one of the principal articles of the Apostles' Creed by the most popular professor of Church History in Germany led to a convention at Eisenach of representatives of the more liberal section of the Evangelical Church, among whom were fifteen theological professors from the chief universities of Germany. This convention made a declaration in which the standpoint of Harnack is endorsed, and pronounced against the claim that the birth of Christ from a virgin is a fundamental article of the Christian faith." Well may the American writer add—"It is time . . . to cease taking lessons in theology from German universities and theologians while they are in their present fermentative and unsettled condition. England and America in times past have received theological benefits from the land of Luther, which they acknowledge gratefully. But an indiscriminate adoption of the varieties of progressive and anti-traditional theology now rampant there, would nullify much of the good that has been received in the past. England and America can do more for Germany in her present distracted condition, than Germany can do for them."

It having been reported that M. Pobedonostzeff had said that "the Russian Church would unite itself to the See of Rome without the smallest difficulty, if such

an union were desired by the Russian Government," the well-known Procurator of the Holy Synod of Russia writes to deny that he has been rightly reported. What he did say was "that the Russian people would never consent to submit themselves to the yoke of the Papal authority; that the liberty of our Church was more precious than anything in the world; that our faith was not compatible with the discretionary power of the Vicar of Jesus Christ; that all the other differences of symbols, rites, &c., were not important, but that this was, would always be an insurmountable obstacle to reunion in which we would have to renounce our spiritual liberty. This is what I actually said to Father Vanutelli. As to the Imperial power it was never even alluded to in our interview. The faith of the Emperor is one and indivisible with that of the Russian people, and, as for his will in questions of faith, it is that of a son to his mother, that is to say the Church."

The Russian Church, speaking through the Procurator of its Synod, is to be congratulated on this avowal of its rejection of the Papal claims, and on its appreciation of "spiritual liberty." But, seeing that it thereby maintains the right of a minority in Christendom to reject "the yoke of Papal authority," should it not also admit the right of a minority of its own communion to follow conscience enlightened by the Word of God, rather than try to force on them a yoke which they are unable to bear? The Russian Church rightly objects to reunion with Rome because they "would have to renounce their spiritual liberty." Can they refuse to extend similar "spiritual liberty" to those in their own communion who only claim it on the ground of loyalty to the teachings of God's Word? and who, as industrious and honest citizens, and loyal subjects, are patterns to others.

A special meeting for prayer has been fixed for Friday, March 24, at 7 Adam Street, to pray for the persecuted Stundists in Russia with reference to an effort which is expected to be made about that time on their behalf. As the Easter holidays are so near at hand, necessitating going to press this month earlier than usual, it will be impossible to give our readers any report of this meeting, and it would not be wise to give publicity to the circumstances which have called it forth. It is one of the distressing features of this Russian persecution that any publicity given to names or even to facts connected with it is apt to draw down the vengeance of the persecutors upon their unoffending victims. There seems to be no hope for the persecuted ones but in God, who has all hearts at His disposal, and who alone can stay the hands of the persecutors. We would specially commend this suffering people to the prayers of Christians, that God would be pleased to appear on their behalf, and restrain the wrath and cruelty of those who oppress them.

APOCALYPTIC SKETCHES.

"AND they shall bring the glory and honour of the nations into it" (Rev. xxi. 26).

The truth shall shine in that day above the brightness of the sun, and shall be universal as the heavenly canopy above us. In that light, the falsity of history will be so manifest that he who runs may read.

History, as we now have it, is occupied with the glory and honour of the nations, and of the individuals who attained to the mastery of the nations; history is a temple of fame, and they who have succeeded in making their way into it, stand on pedestals and in niches and receive the homage of men. Honours

here are accorded to those who are born great, to those who achieve greatness, and to those who have greatness thrust upon them; to kings, generals, ministers, sculptors, painters, authors, musicians, poets, physicians, philosophers, voyagers, capitalists, inventors, and many more. When the Dayspring from on high pours its torrents of light upon all below, history will tell a very different tale; for that which is highly-esteemed among men is abomination in the sight of God. When every breeze that blows, every ray of light, every insect's chirp, and every clap of thunder shall give voice to the long-contemned truth of Christ, such as "Thou shalt love thy neighbour as thyself," "What hast thou that thou hast not received?" "Lovest thou me?" "Of Him, through Him, and to Him are all things;" "Follow thou me"—when the Gospel thus comes forth from the obscurity and obloquy of ages, and is seen clothed with the light of Him who sitteth on the throne, the glory and honour so frightfully misappropriated by man shall suddenly quit the grasp of earth, and make its way to the New Jerusalem. The Church is among the nations, and found on every shore, but alas! how contemned. The servants of Christ witnessing for Him in the various languages of men, are thrust disdainfully back, while every charlatan is received with open arms. Men will then be harrowed with convictions of sin because they did not honour the least of Christ's brethren, but called them Beelzebub. Every knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they who are written in the Lamb's book of life" (27).

The light of the glory of God in the face of Jesus Christ, and the manifestation of the sons of God, shall impart to every man the consciousness that he is seen in his true colours. "My word shall judge them in the last day," said Christ. Ananias and Sapphira will be unable to utter their concocted tale. Deception, instead of being any longer regarded as a condition of safety, will be regarded as a synonym for perdition. The god of this world soon found out that it was not by opposition, by persecution, that he would arrest the progress of salvation in the earth, but by flattery, by professing to

identify himself with the cause of the Gospel, by treachery, by a throne erected for himself in the very Church of Christ. The letters to the seven Churches at the beginning of this book, show how much there was of a defiling character, how much that was abominable in the sight of God and the holy ones, had place in the so-called Church of God. Yet all the truth that shall be flashed abroad in that day, is even now in the Gospels, if men would perceive it. Then every one will seek to be last of all and servant of all, and at the same time will be ready at the bidding of God to fulfil the highest and noblest functions, conscious that all self-glorification is utterly abhorrent to Him.

How many earnest children of God, filled with heaven-born aspirations for the redemption of the Church, are thwarted and hindered from rising by the earthward tendencies of those with whom they are associated in the Church. Oh, that in them the light of divine truth might be so radiant that these worldly associates might be convicted of sin and danger, and apprehend their high vocation. Then shall the Church, the bride of Christ be presented to the Lamb "a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish."

They who are written in the Lamb's Book of Life shall have communion with such, and only with such. The Lamb's Book of Life is the Gospel containing the record of Christ's earthly existence and the pattern to which grace must conform all believers. In Christ is the life that is imparted to His people, as the vine is the life of its branches. We abide in Him and He in us, and His words in us, and what we ask of God we obtain.

How extraordinary the folly of those who seek a place for themselves in the Church of Christ, without any great solicitude to be in Christ; caring more to be thought Christians than to be Christians; caring more for flattering falsehoods than for soul-saving truth. Dear reader, have you reflected that it is unnecessary to wait for the last day to learn God's judgment of you? The very books that shall be opened in the last day are opened now to you if you are heartily willing to be judged. Why not get yourself judged to-day, and ascertain the facts of the case? There is now no condemnation to them who are in Christ, walking after the Spirit. They are accepted in the Beloved, and the love of God is made perfect in them.—G. B.

ONE FULL OF FAITH.

(The first part of this article appeared in our December issue.)

WE are told that Stephen was a man full of faith and of the Holy Ghost, and it will be profitable for us to consider what sort of a man this was, and what the real significance of this expression is. Stephen appears before us in the sixth chapter of Acts and disappears in the seventh; and yet there is no haziness or obscurity about our views of him; he stands out before us as one of the best defined characters of all history. It is only in the last few weeks of his life, probably, that we are permitted to look upon him; yet we get such a well-defined conception of his character that we know just how he would act in given circumstances. Whether he was converted on the day of Pentecost or subsequently, we know not. With all his heart and soul he embraced the Gospel, and accordingly his testimony for Christ upon the earth, brief as it was, was more than equal to many lives of long-prolonged half-heartedness. We see in him an illustration of the truth that in the battle of the Lord there is something more important than numbers. The question is not how many believers there are, but how much faith there is; and it is possible that the much faith of one individual will do more to turn the tide of battle than a legion of would-be believers.

Let us consider the occasion that brought Stephen prominently forward. The thousands that joined the Church of Christ on and after the day of Pentecost, had to encounter the hostility of the rulers and of that great body of persons who dared not act without the sanction of the leaders of society. As a matter of course, those of them who were dependent on others for employment were thrown out of it, and for a while needed help and found it. All were united by the bond of love in the primitive church, so that the trouble of one was the trouble of the rest, and whatever means of alleviating that trouble any one had was for the advantage of the rest. No man counted any thing his own; all was for the service of Christ, and of course was for the assistance of those in need. Some of these Christians were denizens of Judea, and others were from foreign parts and were accustomed to use the Greek language. The Jews of Judea were proud of the distinction between them and these

foreign Jews, and the latter, as is always the case under such circumstances, repaid this pride with a sensitiveness that took offence at any manifestation of disregard. Well, even in the Pentecostal Church, a feeling of jealousy sprang up among the foreign Jews because they thought that some distinction was made between their poor and those that belonged to the country. The complaints were doubtless made in good faith; it may be that the foreign portion of the Church was to some extent overlooked, because it was easier to become acquainted with cases of want among those that belonged to Jerusalem. At all events there was dissatisfaction, and steps were immediately taken to remove the occasion of it. The apostles called upon the Church to elect seven men of honest report, full of the Holy Ghost and of wisdom, to attend to the daily ministration. They chose seven men, and if we may judge from the names, they were all from the complaining class, the Grecians, so-called. Stephen is the first-mentioned of these seven, who were set apart for their work by the imposition of the apostles' hands. We are then told that the Word of God increased, believers were greatly multiplied, and, wonderful to relate, a great company of the priests believed. This was the supreme moment in the development of the Church in Jerusalem. Already, in the 4th verse of the 4th chapter, we found the number of the men (males apparently), 5,000; in the fifth chapter mention is made of the conversion of great numbers, and here also, so that possibly there was at this time 12,000 or 15,000 Christians in the City of Jerusalem, besides many who, having been converted, had left for their usual places of residence. The fact that a large body of the very class that would be most enthralled to the dictates of the Sanhedrim, had gone over to the Christians, was in a high degree alarming, and it was felt that some steps must be immediately taken to counteract the influence of those who were preaching with so great power. Foremost among these preachers was Stephen, who, being full of faith and of the power of the Holy Ghost did great wonders and miracles. Authority and force had been tried, without success; it was felt to be necessary to meet these Christians on the

ground of Scripture and show that Jesus was not the Messiah because the prophecies concerning the Messiah were not fulfilled in Him. And it is to be noticed that they who came forward to dispute with the Christians were foreigners, connected with the synagogues set apart in Jerusalem for such. Probably the meetings were held in the porch of Solomon, the broad gallery surrounding the court of the temple. We can imagine them reading Psalm xlv., the lxxiii and ii., Daniel vii., Micah iv., &c. &c., and calling the attention of their hearers to the evident glory, power, majesty, and unquestioned superiority of the true Messiah. They would probably appeal to their hearers in some such language as this, "Brethren, you can see for yourselves how utterly dissimilar these descriptions of the advent of the Messiah are from the facts in the life of that Nazarene who was lately crucified among us. The contrast is indeed laughable, and people who are carried away by this delusion must be strangely ignorant of the prophecies. No; our God has in reserve for us something immeasurably grander than the wretched mission of this Nazarene. Our Messiah when He comes will not leave us groaning under a foreign yoke; all the kings of the earth will stand in awe of Him. So far from having to seek His disciples among the imbecile fishermen of Galilee, He will sway His sceptre and all principalities and powers of earth will do Him homage." Hearing these harangues, it seems to the multitude that the arguments are unanswerable.

But Stephen comes forward and asks permission to reply. He takes the passages of Scripture which have been commented on, and tells them that all these blessings shall yet be witnessed in connexion with the reign of Jesus the Christ. He points out that there is an order of time without attending to which it will be impossible to understand the prophetic Scriptures. He shows from Psalm xlv. that the Messiah's Kingdom consists of truth and meekness and righteousness. The arrows of the king are the words of God; and he tells how his own heart has been pierced by such an arrow, and his whole being made subject to Christ. Psalm lxxii. shows that the Messiah's Kingdom differs from all others in its regard for the poor and needy; it comes with peace not war, with meekness not violence, with conviction not coercion. He then turns to the prophecies that speak of the sufferings of the Messiah, and shows that these are propitiatory. He turns to Psalm xxii. and shows that the very incidents of the crucifixion of Jesus were mentioned a thousand years before. Seeing that the people are greatly affected by Stephen's exposition, the Jews make up their minds that disputation will not accomplish their object. Stephen must be arraigned as a blasphemer, and men must be suborned to witness against him. This shows us that the providence of God had led Stephen into a position of remarkable prominence, and that even the apostles were not at that juncture so much dreaded as he was.

G. B.

THE CHRISTIAN MINISTRY.

By the Rev. JOHN CULROSS, D.D.

THE New Testament leaves large scope for the exercise of Christian judgment in the conduct of Church affairs. We in our narrow wisdom construct machinery and form arrangements which we fancy shall be perpetual; not understanding how the increasing purpose which runs through the ages necessitates ever-varying and enlarging methods. The New Testament, on the other hand, lays down great ruling principles to be applied by Christian common sense. What holds in Christian work generally holds in particular with respect to the ministry of the Church. The principles need no revision; methods vary according to the condition and exigencies of the time.

The Primitive Church.—Planting ourselves down in the first age and looking round, we find the Christians of the same city banded together as one brotherhood. In every such brotherhood, even the most slenderly endowed—as with ourselves to-day—the gifts of Christ are wonderfully rich and varied. Every single gift is for use, according to its nature, with due regard to seemliness and order. The great regulating law of use is this: "As every man hath received the gift, even so minister the same." For the sake of order and edification, these early Churches were presided over by a body of men called indifferently "elders," "overseers," "leaders," "pastors and teachers."

The names are not courtesy-titles, but indicate the service rendered. The men were chosen by their brethren, or, if an apostle nominated them, they had the confidence of their brethren, who recognised in them Christ-given fitness for the work to be done. In any single Church of the first age there was probably a plurality of such men, known as the eldership, somewhat after the pattern of the synagogue. The appointment of one of the number by the brotherhood as president was bound to become for obvious reasons—and soon did become—a practical necessity. How this ministry stood related to other ministries of the Church there is no time in a twenty minutes' address to expound. I can in passing only say that it was not meant to suppress, but on the contrary, to perfect them. Well, here are principles large enough for the use of Christian Churches everywhere and always.

Minister not a Priest.—Grasping the New Testament idea, I note that the minister is not a priest, except as all believers are priests. There is no separate priestly order or caste, mediating between God and the congregation. This is so clearly understood among us that it need not be discussed. Nevertheless, with priestly claims, so boldly asserted and so widely accepted as they are to-day, with results so deplorable spiritually, it is necessary to speak out clearly and with emphasis—giving place to these claims, no, not for an hour. Our Puritan ancestors objected to the surplice because of the principle involved. It was a challenge on the part of the wearer to be regarded as a priest in an exclusive sense—a sense in which ordinary Christians are not. The man who claims such a priesthood, dis-inherits his brethren, invades the prerogative of the Lord Jesus Christ, and is guilty of presumption like that of Korah, Dathan, and Abiram. Farther, the minister is not a dictator. He has no dominion over faith. In some hands, dictatorship may seem to work well, as the imperialism of the third Napoleon seemed to do for a time; but it is alien to the genius of the Gospel, subversive of our Christ-chartered freedom, and in the long run disastrous in its issues. The minister is a man under an authority which forbids him to lord it over God's heritage. Nor, again, is he a proxy, paid to do other men's work, and thereby to save them trouble and relieve them from responsibility. Nor, once more, is he a hireling, who has entered sacred

office for a piece of bread, or as a profession in which he may distinguish himself. What then? He is a man whom the Holy Ghost has qualified for, and called to, leadership; and in whom the brotherhood has discerned grace and fitness.

Church a Brotherhood.—Look at the case in this way. A Christian Church is a brotherhood, with room in it for all stages of Christian growth, and all types of Christian character, according to the diverse yet harmonious working of the Spirit of God, with space and sunlight and air for each to grow. It is a brotherhood of believers; it needs the ministry of one to whom the Gospel has proved itself, and who has found it the power of God unto salvation in his own life. It is a brotherhood of disciples; the minister is the pupil teacher in virtue of his being the foremost learner in the school. It is a brotherhood of saints; the minister must be saintly, so earning the right to say, "The things which ye have both learned and received and heard and seen in me, do." It is a brotherhood of gospellers, a missionary society, ready made and equipped for service; it needs a minister who can preach the Gospel, who has a passion for souls, and who knows how to lead his brethren in evangelistic enterprise. It is a brotherhood of Christian volunteers, who offer themselves willingly for the holy war; the minister commands by taking the lead and inspiring others with his own valour. Once more, a Church is a portion of the Lord's flock which He hath purchased with His own blood; the minister shepherds the flock, not shrinking from the heat by day and the frost by night, and watches for souls as one that must give account. Such being

The Business of the Christian Ministry. what is required in the man? Not some virtue or authority transmitted by touch from apostolic times; but evidence that the Head of the Church has qualified and called him. This evidence, being spiritual, can be valued only by spiritual men. I would single out and state some of the marks and notes of a Divine call. Assuming conversion to God as fundamental, I name first the Vision of God, whose glory shines in the face of Jesus Christ; next, I name a deep and intimate acquaintance with the Word of God—not the letter merely, but the spirit. This can be acquired only by men who can approach spiritual truth from the spiritual side, who

being something more than grammarians, or logicians, or philosophers, are spiritually *en rapport* with the Book, and have faith in God. Next I name volume of being. The ministry demands manhood—with brain, and heart, and conscience—with grasp and sweep of intellect, as well as largeness of soul, attained under God's great law of growth. No doubt God can use Feeble-mind—and does use him that no flesh may glory in His sight; God bless Feeble-mind; but a Church would be very foolish on this account to select a minister for his feebleness. The men fit to be leaders are not men of small and narrow nature—who can put God's infinite into a nut-shell—but men of the fullest and largest, the most finely cultured, the best disciplined and best informed, and most princely manhood that can be found.

The Berean Spirit.—Another essential for ministry is a Berean spirit. This will secure a ministry as far removed from bigotry, which takes you by the throat and orders you to say *Shibboleth*—as from indifferentism and compromise—which asks *What is truth?* and then turns away. The Berean spirit is needed in the pew, quite as much as it is needed in the pulpit. It is the spirit which loves, values, desires, welcomes God's light. It is more than mere willingness to receive truth. It is more than the mere fairness that holds the balance even. In its loftiest form it has an element of passion in it, blended with reverence: "My soul breaketh for the longing that it hath unto Thy judgment at all times." This spirit in a minister means backbone, nerve, force, valour, chivalry, intellectual freshness, and that faculty of surprise and of getting at consciences from the undefended side which is of such practical value to one who would win souls. To such a man conscience is very sacred, and he will deal with it very tenderly and reverently. He settles it with God ere he enters the pulpit that he will speak God's truth, clearly and

unmistakably, in so far as he knows it, no matter who may be offended or fall off from his side. He will not dare to deal in crude guesses or pious platitudes, or high-sounding rhetoric; he cannot use words in a double sense, meaning heresy, but guarding against the charge by an adroit turn of phrase, just shaving the edge of danger. Men have burned at the stake for truth; the minister of Christ understands that his station is as awful and sacred as that of the martyr.

Reverence.—Another requirement is reverence. This is one of the noblest elements in a Christian minister's character. This age may not be a reverent one, but I believe that it demands and will respond to genuinely reverent men—men who come to the pulpit from the presence chamber of the King of Kings, with the atmosphere of the holiest about them—men who habitually walk before God—men to whom flippancy is abhorrent, and mock-solemnity, and pulpit-antics, and that audacious familiarity that jests with God, and prays as if He were our next-door neighbour with whom we are on easy terms, and whom we are trying to coax.

Divine Unction.—Lastly, gathering up all in one, the minister must have that "unction from the Holy One" of which the Apostle John speaks. This will give the compassion which beseeches men by the meekness and gentleness of Christ, and will make us calm, patient, undespairing over the most deeply lost, and full of holy gladness in our work. Under such a ministry, a glory will gild the sacred page, and the humblest conventicle will become none other than the house of God and the gate of heaven.

I have named these things separately, but their full power is realised as they are combined—not merely associated, but, so to speak, blended and fused together—in one God-built manhood. And thus blended they constitute the divine credentials of a Gospel ministry.—*Extracted from the "Freeman."*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, March 15, 1893.

A NOVEL, interesting, and blessed opportunity has been given to the English in Paris by the fortnight's "Mission" at the Episcopal Church in the Rue d'Aguesseau, by the Rev. W. Hay Aitken, and called for and well organised by the chaplains, the Rev. H. E. Noyes, D.D., and the Rev. J. Colling Pyper, M.A. The preacher was assisted in the work among women by Mrs. Crouch. It is a step forward, rejoicing to the earnest Christians, both French and English, in Paris. Among the excellent advice printed and circulated was the wise hint by the chaplains: "Do not let Satan rob you of this special effort! Whatever you do, do not speak lightly about it, still less oppose it; and to any objection which may be brought against it give the simple answer, 'I shall go to church and judge for myself.'" How many silly misunderstandings in former times, when earnest men of various denominations have come, would have been averted had such advice been given and followed, as it seems to have been in most cases in the present instance.

A Swiss gentleman has founded, and is carrying out, an evangelistic effort in Toulon, whose teeming naval population has, time out of mind, seemed refractory to all permanent missions. Now there is a Gospel hall, tract and Scripture distribution, and reading room, connected; Testaments have penetrated into the "permitted" haunts of vice; visitation, and a home open to those who desire to lead a new life.

In Paris, the Young Men's Christian Association have removed to their handsome new quarters in the Rue de Trévis, where every adjunct, useful, agreeable, and worthy of the Society, is prepared for attracting and retaining members. It was opened with earnest, solemn prayer.

The old-established Sainte Fay Asylum, for lads given over to the committee by the Police—has refused 15,000 francs offered to it by the Government—*Pari mutuel*—probably in deference to the harsh judgment passed by Protestant journalism on the contrary line

of conduct which had been adopted by another equally excellent and spiritually-guided institution.

The Government have voted the indemnity for Pastor's lodgings. This is severely commented on by the *Univers* (Ultramontane paper), who forgets that if Government support is justly granted to the Roman Catholic clergy, whose worldly possessions were seized at the Revolution, a similar equitable indemnity may be claimed by the Protestants, whose property and churches were from age to age confiscated by the previous governments of France. Some say—and rejoice at it—that Religion is coming back, and that Pantheism has gone to the length of its tether, and that the desperate state of corruption from top to bottom of the social pyramid calls for some inward principle that religion alone can implant. God grant it! but it is hopeless on the side of Rome! What is needed is the rising up of a mass of true Christian men and women full of the Holy Ghost and of power. Then this people would believe! They *do* when this power is manifested in one and another. The statistics of one week in Paris this year gave 14 suicides (known of) and 406 illegitimate births, and elsewhere of a girl murderer, aged thirteen (!) murdering for pelf a little comrade.

Two men of dignified note have passed away since last month; one, Leon de Bussières, a pillar in the Lutheran Church, after a consistent life, prolonged to eighty-six years. The other, M. Taine, the remarkable writer, literary, scientific, and always moral, and known especially for his work on English Literature, in which he has splendid pages on our John Bunyan, and shews a thorough knowledge of English thought and feeling. He brought his children up Protestants after having, with wife, carefully studied the contents first, of the Roman Catholic Catechism, and then of the Protestant. The pastor he chose was Pastor Hollard (of the Free Church); and his funeral was, by his own direction, performed by this pastor.

Protestant Churches in the west-end of Paris have, just now, crowded congrega-

tions, so many Protestant families removing from the old populous centres to the vicinity of the Bois de Boulogne, Passy, Auteuil, etc.

Conferences (lectures) on various subjects, such as Missions in Foreign parts, luminous points of Church History, Sabbath blessings, true family life, &c., are held in other quarters, and draw good audiences. But there is extreme difficulty in each Church to keep its own; every means imaginable will not preserve numbers from flying off to pleasure, worldliness, or work for gain.

The Neuchatel (Swiss) Committee for Evangelisation in France, has its two centres of operation. Gap and Le Puy, stations, schools, and various efforts around, are seeking to bring in souls.

Pastors in Paris and elsewhere are intensely anxious on the point of when to teach their Catechumens! Even the Thursday holiday morning is now invaded by lessons, which although voluntary, if missed leave the scholar inferior to his comrades; and in the afternoon the children naturally fly off to play. It is a deeply important question. Athletics are

now practised and promoted as never before among boys.

The Blue Cross Temperance effort is showing progress; 175 lectures were given in Paris during the past year; from 87 the members have increased to 120; signatures from 341 to 562, and rescued drunkards, from 65 have arisen to 133.

In various localities, pastors join to hold a series of meetings tending to awaken and stir up Christian life.

E. Réveillaud advocates aggressive Gospel action among the inner populations, and gives details of the aggression of nuns and priests buying up Protestant farms and settling where no Catholics live.

A mob of 2,000 inhabitants of Cancale, in Brittany, collected around a small Gospel meeting, and made a tremendous noise, singing songs to the Virgin through streets, and shouting, "down with the Protestants!" The police interfered, and brought the ringleaders to grief, condemning them to small fines for their first row; while the Roman Catholic local paper says of the mob: "Honour to these valiant, honest hearts." How long will our people be befooled with the wild idea that Rome will ever favour liberty?

GERMANY.

[From our own Correspondent.]

Berlin, March 16, 1893.

YOUR readers will, perhaps, remember that the General Synod expressed some very moderate wishes about the independence of the Church. A greater measure would certainly have been claimed, if it had not been considered wiser to ask only little, hoping that then the chance of obtaining it would be greater. As, however, eighteen months have since passed and nothing has been changed, Mr. Stöcker introduced the subject when the budget of the Ministry for Public Worship was discussed in the House of Deputies. The reply of the Minister for Public Worship was not satisfactory to those who wish to push forward the question. It was, in fact, nothing less than a flat refusal. Mr. Bosse said that the first wish—the possibility of revising minor points of the Church Constitution without the assent of Parliament—would not be granted, because it would be difficult to fix by State legislation which points were minor and which of greater importance. The second wish—that only the

Minister for Public Worship, and not the whole Cabinet, should have to declare that a Church law is not opposed to the interests of the State—had no value in his eyes, as the Minister for Public Worship, even if he had to decide by himself, would certainly assure himself of the consent of his colleagues in all questions of importance. Finally, the last point—a larger financial aid—would not be thought of in the present state of public finances. The movement will not be crushed by this reply; that it found little sympathy on the part of the Government was sufficiently known beforehand. Formerly, Prince Bismarck opposed it; now, the Emperor is reluctant to give up anything. However, if an idea is consistently preached, it gradually gains ground. Some evangelical Christians, on the other hand, have no very great sympathy with the movement, as an increased power of the hierarchy and, therefore, a growth of clericalism, might be the consequence.

Two of our churches have been inaugurated now, each time in the presence of the Emperor and Empress. Lately the

Majesty also attended a concert (of religious music), given for the benefit of the St. Michael's Organization. During the pause Count Pückler gave an account of the evangelistic work done by that agency, to which the Empress listened with great interest. A few days after, when the Nazareth Church was opened, the pastor in his first sermon gave a testimony to the work done by that agency in the saving of souls.

One of the strongholds of religious liberalism in our metropolis was the large Zion parish. For the first time, in a very hot electoral contest, the candidates of the Orthodox Party were chosen into the parochial council, and the worthy old minister, Pastor Kraft, who always had to work with reluctant elders, can at last hope for a peaceful co-operation.

The Ultramontanes would like to sell their votes to the Government in favour of the military reform, for some further concessions to themselves. It is now the return of the Jesuits they demand. Large meetings are held to protest against this on the part of Protestants, especially in the Rhine province. The Government will probably not give way on this point.

In some Protestant circles a kind of regret is also felt that the Emperor sent a special ambassador to congratulate the Pope on his jubilee; but so much importance need not be attached to an act of outward courtesy.

There are always complaints being made in the press about lack of religious liberty in Bohemia. The Emperor of Austria has evidently the desire to be tolerant. Only recently he took part at two funerals in the Protestant Church in Vienna. No Austrian monarch had entered a Protestant place of worship—at least, in his own country—since Joseph II., but the local authorities generally contrive to lay petty difficulties in the way of Evangelical services.

The present Minister for Public Worship has, as little as his predecessors, seen his way to legalise the private Christian higher school, started under the name of Martineum, in 1883, by the well-known Pastor Jensen, of Breklum. It seems, therefore, that this plan to reach the educated classes with the Gospel, must finally be given up. The State is very jealous to keep education in its own hands, and Mr. Jensen was, perhaps, somewhat too violent in his criticism of public schools.

We must also see the Lord's hand in this, as the building will at once be used for training missionaries for a new society.

EVANGELISTIC WORK IN BERLIN.

MR. ROHRBACH sends us the following communication :—

"The readers of *Evangelical Christendom* will be glad to hear of the encouraging progress of the Lord's work in connexion with our Evangelical mission in Berlin and Charlottenburg. For the last twelve years we have been privileged to bear our testimony to the faithfulness of our God, to salvation through Jesus Christ our Lord, and to the regenerating power of the Spirit of God; and many have received the word of truth and life into their hearts and consciences. In our mission centres, both at Berlin and Charlottenburg, we are now surrounded by a good staff of cordial fellow-workers, some of whom by earnest prayer and consecrated lives, others more through directly aggressive service, seek to spread the knowledge of Christ among their fellow men. For all this we humbly praise God, who has caused His word and work to prosper, and sincerely thank the many Christian friends in England and other countries who, by their prayers and means, have generously helped us thus far. We had meetings for prayer every night during the Week of Prayer at each of our mission halls, and it was most encouraging to hear from twenty to twenty-five engage in earnest prayer and praise, realising our oneness with believers in other parts of the world. But we need your prayers and sympathies even more, as the darkness and religious indifference of the masses around us seem to increase. There are tens of thousands who utterly ignore the claims of God upon them, and ridicule the very idea of a Divine revelation in Jesus Christ our Lord, living without God and without hope in the world. I am very anxious, whilst in this missionary age the needs of the heathen are being somewhat realised—and I pray that they may be even more realised—that the great needs of our large continental centres should not be overlooked. Berlin with its 1,500,000 people, of whom over 100,000 are Romanists, and over 80,000 Jews, claims the prayerful sympathy of believers all over the world; all nations meet here, and influences go forth from here that tell either for good or bad in distant lands. *Evangelical Christendom* is

international, may our prayers and sympathies be likewise.

"We unite with you and many children of God in thanksgiving and praise, for

all the good which the Evangelical Alliance hitherto has accomplished. May the coming of the Lord be hastened thereby!"

ITALY.

THE frequent emigration of Italians to foreign countries causes a certain amount of anxiety to the Evangelicals, lest, including as it does members of their community, these individuals may find themselves uncared for with regard to the means of grace—Sabbath and day schools, &c., in the land where they find themselves located. Many embark for the United States and other parts of America, and some are now talking of settling in the South Seas. A suggestion has been made with regard to the latter, that they should rather leave their Valleys in the north and settle in Calabria, where there was once a flourishing and most industrial colony of Vaudois. With the liberty now accorded to all religious bodies in Italy, and the fair dealing meted out by the administrators of the law when that law is infringed, these intending emigrants might surely take up their abode nearer their old home. Here and there, now and then, perhaps, religious bigotry and intolerance, both lay and clerical, lifts up its head. Nevertheless, there is case after case on record during these last few years, where evangelical work in Italy has been nobly treated with even-handed justice on appeal to the authorities. To the honour of Italy be it spoken!

The large number of Italians settled in New York naturally attracts attention, and among them is an interesting group of Protestants, which has not only been formed into a regular Church for some considerable length of time, but has sent forth its branches, which are also bearing good fruit. For instance, the mission work undertaken by Signor Giovanni Gardiol has given good results; so likewise has that at Newark, in New Jersey, under the care of Signor Pasaturo, and which has been greatly blessed. After working among his people doing evangelising work for over two years, he was finally set apart for the ministry, and thus raised the first Presbyterian (Italian) Church in Newark. Another town in the same State is under evangelisation; the work is holding on well.

In 1888, Signor Arrighi visited Chicago,

when he addressed a fair number of his countrymen in Mr. Moody's "Chicago Avenue Church." This mission lasted some fifteen days, and eventually this day of comparatively small things was left in the hands of a brother, who is zealously exerting himself to promote the knowledge of the truth among his fellow-countrymen.

At Scranton, under the superintendence of Signor Danna, the work is greatly blessed of God. More than seventy Italians, under the pastorate of this devoted man, have given themselves to the Lord, and are the nucleus of a well-established church. Having tasted of the Water of Life, they have also set about taking it to others in places round about. Several missions (small, it may be, but not the less earnest), own their commencement to the initiative of Signor Danna, and are full of promise. Pittsburg is another spot (under the care of Signor Ribetti) where excellent work is being done. *Apropos* of the New York Italian Church, to which reference has been made, the attendance at the services are satisfactory. The number of children frequenting the Sabbath-school is never less than two hundred, and on special occasions there have been as many as 400 gathered together. So notable a number of young minds coming under the influence of Gospel teaching cannot but give a bias to the men and women of the future. During the year 1892, after undergoing a thorough examination, forty-six new members were admitted to the Church. As is usually the case, most of these ingatherings of first-fruits in the United States meet either in some convenient *locale* or public hall. However, a firm footing has been effected at Honey Brook, where a church has been built for the use of the Italian congregation there. The religious services, whether for the respectful behaviour of those present, or the excellent order observed, or the devout attention given to the Word spoken, does great credit to the Italian people, and likewise to Signor Gozzelino, who has known how to win the hearts of so many of his fellow-countrymen

by his sympathy with them, and by his faithful proclamation of the Gospel.

Space forbids to give any details of work done among the Vaudois colonists of Uruguay and in Brazil—very interesting from all religious points of view.

The declaration of hostility to the Papacy and clericalism, which was made at the dinner given by the Freemasons at Palermo a short time since, called forth the ire of the Vatican, and, although there is a strong tone of secularism in the resolutions or toasts adopted, yet the occasion must be looked upon as an expression of vigorous antagonism to the tactics and policy of the Curia. The utterances of the Grand Master gave evidence of a state of feeling existing in a very powerful body, which may well fill Leo XII. with grave anxiety. The restoration to him of the temporal power, with such subjects as the Freemasons to reign over, would infallibly make good the line, "Uneasy lies the head that wears a crown." It is a singular thing that the Italian Freemasons comprehend in their principles and in the practices which they advocate so much of genuine Christianity.

In glancing over the utterances of the Grand Master, one would almost say that practical Christianity, in its essence, at least, was by him epitomised.

After touching upon various social questions, the Grand Master further observes: "We must combat the implacable enemy of Italy—clericalism—the Vatican, which from its dark and gloomy depths, sends forth over Europe, and Italy especially, its pestiferous miasma of reactionary influences. It is absolutely necessary to abolish the Papal guarantees, in order that the enemy may be prevented from conspiring with impunity against the country." Little wonder that the Freemasons are held in such abhorrence by the Vatican when they dare to speak out thus. Some of the grandest principles of the Gospel are being advocated and worked out, even by those who reject their author, or at least refuse to acknowledge him. When will the Italians learn to discriminate between a true and false Christianity? When will they cease to confound the false coin with the pure gold?

K. F. D.

THE WORK OF REFORM IN SPAIN.

By the Rev. ALEXANDER ROBERTSON, of Venice.

FOR years it has been the desire of the Archbishop of Dublin, and other members of the Spanish & Portuguese Church Aid Society, to bring prominently before the public the existence and work of the Reformed Spanish Church. Now, at last, their desire has been gratified as it never was before. In God's providence, help came to them from an unexpected quarter. The Ultramontane party in Spain became their auxiliary, and has rendered them most efficient aid. This it has done by opposing the opening of the new church in Madrid, which, with synod hall, college, and bishop's house, the Archbishop of Dublin has been instrumental in erecting for the Reformers. The opposition has been successful in delaying the opening of the church for two months—that is, from Sunday, Dec. 4, to Sunday, Feb. 5. But it has been successful in accomplishing much more than that. It has unmasked the Ultramontanes as the foes of Spain, for their opposition has been shown to be unconstitutional and disloyal. It has shown them to be the advocates of

measures of intolerance and persecution, worthy of the times of the Inquisition. It has called into existence a new daily newspaper—*El Reformista*—started by men who are neither Ultramontanes nor Reformers, but who feel that the time has come to defend their civil and religious liberties against papal aggression. It has caused Spaniards to inquire what this Reformed Spanish Church is, and when they have found it to be their own national primitive Church revived, to be their early Spanish Catholic Church freed from later papal accretions, it has caused them to give it their sympathy. It has caused Spaniards to draw more deeply a distinction that it would be well if all would draw, between Popery and Catholicism, the Roman Curia and the Catholic Church; and it has helped them to repudiate the first as the enemy of liberty, and education, and spiritual life, and every principle that underlies human progress, whilst clinging to the latter as in harmony with all these things.

And the Ultramontane opposition has

raised up for these Spanish Reformers in England new friends, so that Lord Plunket finds his hands strengthened in his labours on their behalf. As one who was not only present on that memorable Sunday in Madrid, December 4, when the Reformers were debarred from taking possession of their own property, but who had the privilege of visiting with Lord Plunket not a few of the congregations of the Reformed Spanish Church throughout the Peninsula, perhaps a short account of some things that I saw may not be uninteresting.

One of these congregations, and the first we visited, is at Valladolid. Valladolid is situated in the centre of Old Castile, at a height of 2,000 feet above the sea, on that great plateau, the largest in Europe, that occupies nearly one-half of Spain. It was the capital of the kingdom from 1440 till 1560, when Philip II. transferred his court to Madrid. It has a population of 100,000. It has many noble buildings and splendid streets, although "Ichabod" is written on it all. Priestly tyranny has despoiled it. From the moment Philip II. set up the Inquisition and the stake, its doom was settled. Nothing is more sure than this that wherever Popery is established there decay in every department of life and being sets in. The truth that man lives by the Word of God covers more than his spiritual life. Withdraw it, and physically, materially, and intellectually, as well as morally and spiritually, you have degeneration and death. The condition of Valladolid, as of Spain generally, is an illustration of this.

Naturally places associated with the Auto-da-fés, were specially interesting to us. In the Church of San Salvador we saw where the Inquisitors formed their victims into line, and, setting fool's caps on their heads and affixing their accusations on their breasts, marched with them to the Plaza Mayor, a mock trial was gone through, Royalty and Monsignores enjoying the fun of it from the balconies of the houses around. Little did Philip II. then dream that he was planting thorns in his dying pillow; that the time would come, when, as he lay literally in the corruption of the tomb for days and weeks before his death in the Escorial Palace, the thought of his doings at Valladolid racked his soul with remorse. From the Plaza Mayor we went to a spot called Quemadero, outside the city, where the martyrs were burned. Generally in such places if an excavation is made a distinct strata of ashes is seen.

Here it is different—for close by runs the river Esqueva, and into this the ashes of the martyrs were thrown. The Esqueva falls, at the distance of 1,000 yards, into the Pisuerga, which joins the Douro a few miles from the sea. Thus the ashes of these Christians, like the truth for which they died, have been carried far and wide.

Whether the smoke of the martyrs who perished in the flames of Quemadero, like that of Patrick Hamilton at St. Andrew's, "infected as many as it blew upon," we do not know; but to-day these martyrs live anew in the persons of men who stand where those did in Christ, and banded together in a church called "L'Iglesia de los Martiros," proclaim the same gospel for which they suffered. It was a relief, after seeing places associated with bigotry and persecution, and churches filled with saints and madonnas, to enter the chapel of this congregation, and to see above the pulpit this text, "God is Love"; and around on the walls such texts as these: "Jesus, the Lamb of God, Who taketh away the sin of the world," and "Believe on the Lord Jesus Christ and thou shalt be saved." It was, too, a pleasure, after meeting dozens of priests (for there is one to every twenty families in the town) who, to use Ruskin's words, had "faces part of iron and part of clay, the immobility of the one and the foulness of the other," to see a pastor with his wife and children whose whole appearance betokened wholesome living, mental vigour, and personal cleanliness. This pastor was the Rev. Eusebio Martinez, whose conversion was a fruit of the Revolution of 1869, when so many Spaniards heard the Gospel for the first time. He became a colporteur and studied theology, acted as evangelist at Monistrol, where he was ordained by the Archbishop of Dublin in 1886, and finally he was settled as minister of this church at Valladolid.

On the evening of our arrival there was a special service, at which, in the presence of over a hundred and twenty people, thirteen persons made public profession of their faith, and were confirmed by the Archbishop. I was struck with the intelligence, earnestness, and devoutness of those present. The liturgy adopted is exceedingly beautiful and interesting, as it embodies a large part of the old Mozarabic ritual in use amongst the early Christians of Spain, and which goes back almost to apostolic times. As Lord Plunket reminded his listeners, the Reformed

Spanish Church is not a new one; it represents the original apostolic one, whilst the Church of Rome represents an alien and a modern one. This congregation is not only making an effort to be self-supporting, but, as I saw by the balance-sheet affixed to the church door, it had sent help to the poor of Camonas, who had suffered by the inundations. In a room adjoining the church a day-school is held, with from twenty-five to thirty scholars. Though, as yet, small, there is every prospect of the extension of this useful part of the work. The future of Church and country lies ever with the children, and those we saw here gave promise of being a powerful auxiliary to the work at Valladolid. No Church is doing its full duty unless it is also a missionary agency, and in this the Church of Los Martiros does not fall short; it is a mother-church, with off-shoots in many villages in the neighbourhood. I left Valladolid impressed with the reality and importance of the work there carried on. It has much to contend with. The Ultramontane Party is strong, and it shows its hostility in many ways. The Reformers are shut out from all the charities of the town in aid of old age and sickness. The ward for them in the hospital is that for the convicts. But whilst the priests are the bitter foes of the Reformers the people are favourably disposed towards them—so much so, that when a parish priest was railing against them from his pulpit his Bishop ordered him to cease, saying he was but sounding a trumpet in their favour.

Another Reformed Catholic Church that we visited was that at Villaescusa, a small village about twenty miles from Salamanca, the home of about 400 families. A few years ago this village was in the condition most Spanish villages still are—it was plunged in ignorance and superstition. There was no school in which useful instruction was given. There were no books and no newspapers, but, if there had been, no use could have been made of them, for but a small fraction of the people knew how to read. They worshipped a madonna set up on the high altar. But in the providence of God a Bible came into the hands of a young carpenter, named Malquiacles. With his sister he read it by the dim light of their little oil lamp in the long winter evenings. The story of the love of God in Christ, which they had never heard before, took hold of them and transformed

them. They told others of what they had found. These met at their house and studied with them the Bible; they, too, found peace and newness of life in believing; other Bibles were procured and the truth spread, bringing blessing into many hearts and homes. The entrance of God's Word giveth light in many ways. Education was sought after, classes were formed, books were obtained. The villagers came to understand something of the early Christianity of their land, and how their National Church was once, in doctrine and ritual, in harmony with the teaching of the Book they now possessed. They heard of the Reformed Spanish Church in which that early one was revived, and they resolved to join it. A pastor was sent them; a church was built, and in that church I saw a congregation of over 400 people, when eighty-six persons presented themselves for confirmation.

I visited several of these peasants in their homes, and was surprised at their intelligence, and to find that they knew something of what was going on in the religious world, both in England and in America. I heard of their missionary zeal, and of how they went to dark, isolated villages to carry to them the Lamp of Truth, and all this in the face of constant persecution. Papal excommunications were sent from Rome to crush them, and some were thrown into prison. But these trials have only strengthened and ennobled them and fitted them the better to hold fast what they had obtained, and to hand it on to others.

Space only permits me to mention very briefly one other of the churches I visited,—that of Monistrol, in Catalonia. It lies at the foot of the so-called holy mountain of Montserrat. At the top of this mountain, at the height of 4,000 feet, is a Benedictine monastery, an enormous pile of buildings, eight storeys high. In the chapel of this monastery I saw on the high altar an image adorned with gold and precious stones. It was very black and very old, and probably that of a negress and her child, introduced, as many others were, into Spain by the Moors. Yet this is the famous miraculous image of the Virgin supposed to have been made by St. Luke, and to have been brought here by St. Peter; and which St. Ignatius Loyola did so much to popularize, and which 200,000 pilgrims annually climb the mountain to visit. The people of Monistrol,

then, came naturally under the influence of this fetichism. But, as at Villaescusa, one man after another came to the knowledge of the Scriptures. They met together, they talked, and prayed, and planned. Schools were opened, and a congregation in connexion with the Reformed Catholic Church was formed. When the pilgrimage season comes round, and thousands are climbing the steep of Montserrat to adore the image on its summit, these Reformers

stand by the way and put into the hands of the poor deluded people that which is fitted to turn them from their folly, and to lead them to the knowledge of Him whom to worship is man's most reasonable service.

The work of the Reformed Spanish Church is, I feel, of a kind peculiarly adapted to meet the present needs of the people, and ought to command the sympathy and support of all lovers of religious liberty and gospel truth.

NEW GUINEA.

THE following is the substance of the interesting address given by Dr. McFarlane at the Annual Meeting of the Langholm Branch of the Alliance:—

The London Missionary Society had started at Tahiti and worked westward to New Guinea. If they had been in the port of London about a hundred years ago they might have seen a vessel leaving, from which arose the sound of singing. It was not the ordinary song of the sailors as they pulled and heaved at the ropes, for had they listened they would have heard the words—

"Jesus, at thy command,
We launch into the deep."

The singers were a company of ladies and gentlemen on the good ship Duff starting as missionaries for the Island of Tahiti. Seventeen years they sowed the seed and saw no fruit. But they were not troubled about that, and neither would his hearers if they had the Spirit of God in their hearts. One day while preaching in a cocoa-nut grove, the ideal place for a service, John iii. was read. They must understand this had occurred after the lapse of seventeen years. Amongst the crowd of savages surrounding him the missionary noticed one who was looking earnestly at him and evidently paying close attention. When the sixteenth verse of the chapter was read, those well-known words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the man cried out "Will you read it again?" The missionary read the words once more. "Does that mean Tahiti?" then asked the man. "It means *you*," replied the man of God, eager to bring home the truth to the individual soul. That man became the first convert in the South Sea

Islands. Some people who measured work by its results would have begun and counted up the cost in money and human lives of that one soul, but let them never try to calculate the result of spiritual work. They could never see it, for one end began here while the other reached into eternity. That man became an earnest Christian and an enthusiastic worker for Christ, paddling about the islands in his canoe, and when John Williams came he helped that missionary martyr to build his vessel, and doubtless sailed with him to Erromanga. Thus the work was carried from group to group until it reached New Guinea. It had taken seventeen years for the Europeans to make converts, but to his knowledge it had never taken the natives as many months, thus teaching them that the natives were the true pioneers. A missionary who went out from this country was not making the best of his time doing work which the natives could do; his work was to train and teach the native missionary, and to translate the Word of God. By supervising the sermons of the native agents and the lessons of the teachers in the Sabbath schools he knew what was being preached in the pulpits and classes all over his own district. Let them thoroughly qualify a man for such work and leave the preaching to the natives. In New Guinea they could not begin in this way. They had no native teachers, and they had to begin at the very beginning. In New Guinea the people regarded all strangers as enemies, and did not soon get quit of the idea, hardly believing that the missionaries had come only for their benefit. On one occasion, when visiting a part of the coast in their vessel where a people dwelt who greatly feared the cannibals, they had as usual a great many of the natives coming on board and prying into every place and examining

everything on which they could lay hands. Some of them opened the lid of the "harness" cask, for so is the salt beef barrel named, and their attention was at once arrested by its contents, these being at the time at a low ebb. They at once got greatly excited and called on one another to come and see the meat. Numbers gathered round the cask, until a crowd stood about it jabbering and talking in loud excited tones. Then all at once the crowd broke up and a complete stampede ensued towards the canoes. They tried to bring the natives back, but their efforts only made them more eager to get away, and soon the ship was deserted. They could not understand the cause of their fright, but afterwards had it all explained. The simple people had noticed the meat in the cask to be neither kangaroo or pig, the only two animals they knew, and they had at once decided that it must be human beef. Their inherited fear of the cannibals threw them into great alarm at this discovery, and they had at once fled, being sure that the white people had lured them on board their vessel to salt them down and fill up their empty meat cask. When they went to New Guinea the captain of the vessel would go no nearer than fifty miles from the land and they had to take to the boats. Sailing along the coast, with its unbroken forest, they looked for a grove of cocoa-nut trees, well knowing that there only would they find a village. Rounding a point which hid the village they saw the men rushing about gesticulating and threatening them with their bows and arrows, an indication that their appearance had been discovered by the village sentinels before they saw the place. When the alarm was given a change came over the peaceful life of the village. The men seized their weapons and the women and children were hurried off to the woods for safety. The boats were anchored some distance from the beach, which was lined with natives, and a period of waiting time ensued. Closer quarters than the mile and a half offing would mean a fight. They did not know the language, and had to communicate in some way with the people. After a while some of the people came off in a boat to see who they were, and it was amusing to watch their hesitancy, rowing out a little then scurrying back again in fear. They beckoned to the natives in the boat, holding up their hands as a token of peace, and at last they got them

sufficiently near to take a string of beads from a long pole, though very reluctant to come near enough to lift them. Then one of the men hung a bunch of bananas on the pole, and that was so far so good. By-and-bye they got a little more intimate, and at length got the canocists to come alongside their boat and see all about the strange visitors. As the men left they rowed in a little closer, and when they got ashore and had had time to give a good report of the new comers they were allowed to land and presents were exchanged. The great thing was to gain their confidence, and that sometimes took many weary hours of waiting. When they got amongst the people they had not to be very nice about what happened. Many a time he had sat for hours on the beach while the people took off his shoes and stockings to find if his feet were white, and opened his shirt to see if his skin was white underneath. And they had to be careful not to offend the natives, for they had a very unpleasant fashion of resenting an affront by lopping off the offender's head. Walking through the village he found many skulls, counting as many as fifty in one heap. The people were proud of these trophies, setting them as ornaments on the top of sticks fixed in the ground. No young man ever dreamed of marrying until he had a number of skulls in position before his house, and no girl would take him without them. The evidences of cannibalism were terribly apparent on every side, yet they could not leave the people in spite of the many terrors. They determined to save them, for they knew they had a gospel that could raise them from such degradation. In that same village he had described, just before he left, the Hon. John Douglas, Governor of New Guinea, visited them and asked to see their mission stations. They went on board their yacht, a handsome vessel of twenty tons, built by the natives under the superintendence of a young Scotchman, a boat-builder. They sailed up the Fly River, where missions were beginning, and where they had been for eight or ten years, then worked round to his village, contriving to reach it on Saturday night, going on shore next morning. The old village of the cannibal days had been burned down, and though for eight years the people would have nothing to do with them, at the time of which he was speaking they had twenty-three native teachers at work. As soon as their ship

was known to be off the village the people warned the whole country round about, and on Sunday the people poured in from every side. At half-past 5 on the Sunday morning they landed, all quiet, still, and beautiful around them, with the church glistening white among the green cocoa-nut trees, with the neatly laid out streets, white with shells and coral. Such a shaking of hands there was. Mr. Douglas entered the church with them and found it crowded. One of the young men conducted part of the service, and over a hundred sat down to the Lord's Supper. It was a most solemn time, and sufficient evidence of the reality of the conversion of these people. Mr. Douglas spoke to the people, and his words would be carried all round the country, no one knowing the good they would accomplish. At the close Mr. Douglas took him by the hand, tears rolling down his cheeks, and told him that he could not realise such changes in the hearts of the people in so short a time. The people at home could not realise it. If they did he affirmed they should have labourers and money in plenty, for there was plenty of both in the Church. If they believed their report then they would be unceasing in their labours on behalf of their brethren sitting in heathen darkness. They taught the natives to have an annual collection. In one place the first collection amounted to £45, the second to £64 10s., and it had since gone up to £108. They at home

could not understand the enthusiasm and devotedness of the people. He knew of one young man who was intending being present at the night dance. He said to him, "I don't think Jesus Christ would like to see you going there." "Would He not?" was the reply, "then I shall never go there again"; and the same with their speech and conduct. He could not speak too highly of their character. Though trained as warriors from their infancy their old passion for blood was entirely changed. He had the honour of training one hundred young men as native evangelists, and any one of them was ready to go forth as a warrior for Christ in face of disease, death, and cannibalism. These were not times for the Church of Christ to bandy words about the different forms of church government, but times to band together and stem the terrible flood of idolatry sweeping over the world. Faith was not all; they must learn that prayer and effort went together; the seed must be taken to the soil. What were they doing to advance the Kingdom of Christ? Some of them might be dreaming away their lives, thinking that things temporal were real. There was nothing real but spiritual things, they were the only things that lasted and that were worth living for, and the only thing for happiness in the future was to be doing something to build up the Kingdom that would last when all things had passed away.

THE LEPERS OF JAPAN.

MR. WELLESLEY C. BAILEY, 17 Glen-gyle Terrace, Edinburgh, sends us the following:—

The Committee of the Mission to Lepers has just had an application from two ladies of the Church Missionary Society, at Kumamoto, Island of Kiushiu, Japan, asking them to aid in establishing a hospital there for the lepers. The following are a few extracts from the letter of one of these ladies—

"I venture to entreat your aid for Japan. It is computed that there are over 200,000 known cases of leprosy. Among respectable people it is regarded as such a disgrace that the person affected is at once shut up in a little room, which they never leave until death."

"Leprosy is more prevalent in this Prefecture than in any other in Japan—

but the principal garrison doctor here (who has offered his services gratuitously as a consulting physician if we can establish a hospital or aid of any kind) says that from sixty to seventy per cent. could be relieved if they had good medical advice at first."

"About two and a-half miles from this city is a Buddhist temple, to which lepers from all parts of the country come when they have spent their all, and there they drag out their miserable lives, existing on promiscuous charity of the most meagre kind, having no shelter at night, and scarcely any food by day—no warmth. This island of Kiushiu is semi-tropical, but the winters are severe—a few mornings ago the thermometer registered 28° out of doors, and two days ago 26°. The sufferings of these heat-loving creatures

must be intense—for in summer we have from 90° to 98° of heat."

"Very little pity is bestowed upon them, because the Japanese say they (the lepers) cannot be human beings; that no human creature could have such a mysterious and incurable disease; it is not a human ailment, &c. The name for them is 'Hin'in,' which means outside of humanity."

"My friend and I wrote home to our Society—the Church Missionary Society—about something being done for the lepers, and offering ourselves as workers among them. Our letter has been very favourably considered, and meets with the heartiest approbation of our Bishop out here. Our idea is, if possible, to build a hospital by special subscription. It would take several hundreds to build and start,

special ground having to be found, &c. The few Japanese who know of our desire are full of approbation. One of our Christians said to me, 'It will do more for Christianity in Japan than anything that has been done; my people can argue as cleverly as your people about religion, but they know nothing of such love as this.' The garrison doctor of whom I spoke, said—'Only Christians would think of such a thing.' He showed us over one of the city hospitals, and asked the surgeon-general of the garrison to meet us—and we afterwards met others of the principal doctors. They all offer every encouragement."

"Do you think you can help us a little? I cannot tell you how sad and how serious the need is."

NOTES FROM AMERICA.

RELIGIOUS ASPECT OF THE CENSUS.—In an article by the Rev. John B. Devins in the *Independent*, there are some very interesting deductions from the census of 1890.

Variety.—According to his computation, in the States a man may belong to any one of 143 denominations, or all of them in succession; or, if none of these suit him, he may find 150 separate and independent congregations. Of the denominations there are enumerated 17 kinds of Methodists, 16 kinds of Lutherans, and 13 kinds of Baptists. Many of these denominations, however, are very small, 40 out of the 143 contain 96 per cent. of the aggregate membership.

Growth.—In the decade under consideration, the population of the States increased under 25 per cent., while the Lutherans increased 68 per cent., the Protestant Episcopalians 48 per cent., the Presbyterians 39 per cent., the Baptists 37 per cent., the Congregationalists 33 per cent., the Methodist Episcopalians 30 per cent., and the Roman Catholics 29 per cent. It is computed that nearly one person in every three of the population is connected with one or other of the 143 denominations.

SUNDAY CLOSING OF THE WORLD'S FAIR AT CHICAGO.—This subject continues to be keenly discussed, and a committee of the House of Representatives have been taking evidence *pro* and *con*. We quote the following passages from the speeches of Joseph Cook, of Boston, and

Colonel Shephard, representing the American Sabbath Union. Joseph Cook is reported to have said: "Every advance toward the secularisation of Sunday is an advance toward the enslavement of working men. Labour cannot afford to assist in bringing about a time in which it shall be paid only the wages of six days for the work of seven." Colonel Shephard: "We represent the Christian sentiment of the United States of America. The secretary of the World's Fair Commission has certified that there are on file petitions asking for this preservation of the Sabbath by keeping the World's Fair gates closed on Sunday, signed by more than 25,000,000 of our citizens. Was there ever an expression of public opinion through the method of petition equal to that before? No, Mr. Chairman, there was not." We commend these utterances to Englishmen who would open our museums and picture galleries on the Sunday.

THE BIBLE.—The following is from the *Christian Advocate*: "A man is safe who will never let go his hold on the fact that the Bible, as respects its fundamental doctrines, is of divine origin; that regeneration and daily communion with God are essential to salvation; and that faith without works is not faith but fancy. If on this foundation, never to be questioned or undermined, he can allow his mind free action in every realm to the exploration of which human faculties are adequate.

EVANGELIZING.—The marked way in which Christians in the United States

have laid themselves out to evangelise the multitudes of immigrants cast upon their shores every year should be an inspiration to our workers in the large towns of England. Perhaps such utterances as the following, which we quote from the *Congregationalist*, may throw some light upon the matter: "The church that picks itself up bodily

and moves up-town to a life of chilly, easy inactivity, away from densely populated down-town districts where there is work to be done, has lost the Holy Spirit, and is no longer a church but a religious club." Have we any churches like that on this side the Atlantic?

THE DIVINE ENTERPRISE OF MISSIONS.

THE visitor at Florence enters that grand apartment in the Museum of Natural History known as La Tribuna Galilei. The walls are inlaid with precious stones, and the ceiling is glorious with elaborate frescoes. Around are the master achievements of sculpture, each in its own little shrine. In the centre of a large and semi-circular window, at the extremity of this temple of science, stands the colossal statue of the man who first, with telescopic eye, penetrated to the arcana of the heavens. And around that central figure all else is clustered, and towards that all else in this costly Cabinet of the Medici seems to point. The surrounding busts of great men all face towards him who was greater than they all, and the very glories of that ceiling, which sets forth the leading events in the career of the famous Florentine, rains down on his head its lavish splendours.

All history is the Tribuna of Jesus of Nazareth. He is the central glory of the ages. The very universe was built to be His temple. The greatest of prophets, priests, and kings, the foremost of poets, philosophers, and statesmen, the leaders in science, art, and invention, turn towards Him, who is greater, wiser, and mightier than all. The ages move about Him, and the very heavens shine for Him. His supernal glory a stable could not dim, nor a manger hide. A hating world nailed Him to a cross of shame; but they were only lifting Him up to draw all men unto Him. His very crown of thorns became a diadem of royalty, and His death destroyed death, and turned the grave into the gateway of Paradise. The cross was not the symbol of defeat and shame, but of conquest and glory.

By the cross of that Nazarene, the Church is to conquer. Missions represent, not a human device, but a divine enterprise. Its thought was a divine idea, and its plan a divine scheme; the work is a co-labour with God; the field is a divine sphere; the spirit of missions is a divine

inspiration, and the fruit of missions a divine seal, an everlasting sign that shall not be cut off.

There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation. Facilities, a thousand-fold multiplied, match a thousandfold opportunities.

Christ is waiting for His final coronation. The Kremlin, that island in a sea of domes, is the sanctuary of Russia. But, in all this maze of temples, towers, ramparts, and palaces, nothing impresses one more than that singular Treasury, where are seen the many crowns worn by the rulers who swayed their sceptres over the kingdoms of Poland, the Crimea, and the Kasan, before they were absorbed in the ever-encroaching gulf of Russian conquest.

The structure of the future has its throne-room; there lie the crowns of empire, waiting for Him to whom by right they all belong. And, when He shall return to mount His throne, these crowns shall be all laid at His feet. He waits for the grateful suffrages of a redeemed people, brought out of every nation, before He assumes His rightful dominion. What can you and I do to hasten that consummation?

Let the last words be put in capitals, as their emphasis demands: GOD IS MOVING ON; HIS MARCH IS SWIFT, AND OUR TIME IS SHORT; NO SUCH AGE HAS EVER BEFORE SHONE ON THIS PLANET; NO SUCH DOORS EVER BEFORE OPENED TO HIS CHURCH. WHO WILL FALL INTO LINE WITH GOD, JOIN IN HIS MAJESTIC MARCH, AND, IN THE SURE ADVANCE OF HIS PLAN, REACH THE GOLDEN FRUITION OF THE AGES?

DR. A. T. PIERSON.

Missionary Notes.

THE *Madagascar News*, in an article on the present position and claims of Mission work in Madagascar, points out that in this single mission-field the London Missionary Society has three-fourths of all its adherents. In other words three times as many Malagasy as Hindus, Chinese, Polynesian and Africans all put together.

TRAINING NATIVE MALAGASY.—25 English Missionaries cannot teach 1,350 congregations. The college at Antananarivo is the chief agent in the formation of the intellectual and religious life of the people. 230 Malagasy have passed through this College, some 100 of these are still at work. The head of the Foreign Office and many Governors of provinces have passed through this College.

T'AI-CHAU DISTRICT.—As may be seen by the list of baptisms, the Lord has been given special blessing in the T'ai-chau district. This year 133 baptisms have been reported already. The number of inquirers and hearers all around show that the Lord is working there as never before. —*China's Millions*.

SAMOA.—The *Free Church of Scotland Monthly* has the following: "Mr. R. L. Stevenson, the novelist, in a letter addressed to Mr. G. A. Sala, has occasion to defend the South Sea Islands from some charges which had been brought against them; and in the course of his remarks he bears the following testimony to the Christian work from which they have so much benefited: 'Our Bible here in Samoa is not only a monument of excellent literature, but a desirable piece of typography. I would gladly pay for as good an edition of its English sister, if one existed; and the price is 6s. small, or 10s. large. All missions are not equally good, nor all missionaries equally wise or honest. But missions in the South Seas generally are far the most pleasing result of the presence of white men; and those in Samoa are the best I have ever seen.'"

NEW GUINEA.—The Rev. Harry Scott, late a missionary in this country, writes in the *Bible Society Monthly Reporter*: "Twenty years ago there was not even the tiniest scrap of the Bible for the Papuans—as the people of New Guinea are called—and now there are five translations of portions, varying from whole Gospels to

the entire New Testament—in the Motu, Keapara, Suau, Murray Island, and Saibai languages. Twenty years ago most of the inhabitants were naked cannibal savages, using stone axes, poisoned arrows and spears in their frequent wars, but now hundreds of them are good Christian people, many of them ministers preaching the Gospel among their fellows, while whole tribes have become more or less civilised. This is a marvellous change, and the grand old Bible Society which many of you love so well has had an honoured share in bringing it about."

THE *Church Missionary Intelligencer* recently contained a very interesting paper on some visits to the Hok-Chiang and Lieu-Kong districts. Fuh-Kieu, in which the writer dwells upon the fearful prevalence of bad language, and gives an instance which presents a certain form of opposition to Christianity in a striking light. He mentions an instance in which a whole family, with the exception of the father, embraced Christianity. He, when spoken to upon the subject, "frankly told the missionary that it would never do for no one in the family to be able to swear and use bad language; that the heathen would cheat them right and left unless some one in the family could swear," and as Christians could not do this vile business he must.

UGANDA.—At its last meeting the committee of the Bible Society had the opportunity of meeting one of the Christian natives of Uganda. Sema Timba began life as a slave lad, but subsequently became a retainer of the native Court. He delivered to the committee in his native Ganda the message, "Make friends with all black people, with all my people, not with me only." Sema Timba was accompanied by the Rev. R. H. Walker, of the Church Missionary Society. Mr. Walker said that there are about 500 baptised Protestant converts, all of whom can read. Not a few of the natives commit large portions of the Gospels to memory. The Old Testament story is known partially, but the New Testament is studied with exemplary care in the Swahili. The native temples are falling into decay, the priests are disappearing, and the general eagerness to

possess the New Testament is one of the best evidences of the approach of a new period. The MS. of the final portion of the Uganda New Testament has been received at the Bible-house, and the whole book will be issued as rapidly as possible.

RARATONGA.—I was very grateful for the kind words of advice and sympathy contained in both your letter and the instructions. I do hope I may, with God's help, be enabled to guide the little ones, and others who may come under my influence, into a purer, higher life than that which seemingly satisfies them now. It is so sad that what to us seems such a great, terrible sin against God and ourselves (immorality), should by these people be regarded almost as a thing to be proud of and boast about. And yet they are not ignorantly sinning. They have been well taught, and as far as outward things pertaining to religion go they are a pattern to Christians of other lands. They rise to hold a prayer-meeting every morning at daybreak, from which not one who can go is absent. They never seem to tire of going to church, and come in as large numbers on wet days as on fine. If I ask one of the boys: "Do you love Jesus?" he answers: "A" (Yes) in such a surprised way, much the same as he would if I asked: "Are you alive?" And yet it seems as if it were only with their lips they showed forth their love and praise, not in their lives. I have seventy-three boys and girls coming to be taught, and Mr. Lawrence has twenty-seven, so that we have just one hundred altogether. As yet I cannot do much, except to drill them into something like order, and teach them a few hymns and action songs in English; also the alphabet, figures, and easy words. I am longing to be able to talk to them, but I suppose I shall not be able to do that yet awhile. To have any real in-

fluence over the children one would need to have them altogether. They come now for a few hours in the early morning (from 6 to 9 a.m.), and then go away to sit or lie about all day doing nothing. I think the idleness of the natives is one great reason for their immorality. They have nothing to occupy their thoughts or their time, and so Satan finds work for them. I hope soon we shall be able to build a boarding-school, at which the children may be taught to use their hands as well as their minds, and also to obey Christ as well as to sing and read about Him. I like the people very much. No one could help doing so. They came in hundreds the day after I arrived to present their "aroa" (gift of love). I stood in the verandah to receive them, and they came shouting up the terraces, dragging large floor-mats between them, or carrying long poles, on which were hung native fruits, vegetables, and sometimes a small pig, or a couple of fowls. The women carried coffee berries, and eggs in cloths. All these things were laid at my feet, and then they each shook hands with me, and wished me a long life. A week or so after we came, the "akarere," or examination of children attending the native schools, was held at Ngatangia, a village about four miles from Avarua. Mr. Lawrence examined the children in reading (Maori), writing, and arithmetic, and gave prizes to all—bad and good. The people of Ngatangia had prepared a great feast for all who came. We and the native teachers were seated at tables which were loaded with eatables, and the rest of the visitors sat on the grass, and used banana leaves for dishes. All that was not eaten by each family was packed up and given them to be taken home, and there eaten.—Miss E. Ardill, in "*London Missionary Chronicle*."

BRIEF NOTICES OF BOOKS.

The Hidden Mystery; or, the Revelations of the Word. By ROBERT BROWN. Nisbet & Co. This is the second volume of a work, the first of which was published in 1877. The author describes it thus: "This work is intended as an illustration of the origin, character, progress and final issue of the life of God in the soul of man; as manifested in Jehovah-Jesus, pictured in the book of Creation, unfolded in the book of the Divine Word, and wrought out in the heart of the sinner saved by grace." In other and fewer words, it is an endeavour to trace the analogy between God's works in nature and in grace. The reader is necessarily led

over a large field of study and observation, but he will find himself amply repaid for his efforts and attention by the profitable instruction contained in these pages. The book abounds with interesting incidents and quotations, adduced in illustration of the various principles set forth, and which must enhance the pleasure as well as the profit of reading.

A Popular Account of the Newly-recovered Gospel of St. Peter. By J. RENDEL HARRIS. Hodder & Stoughton.

THE author has done great service in placing so clearly before "non-technical readers" the

results of this most important discovery in theological literature. The alleged "Gospel of St. Peter," though spurious so far as Peter's authorship is concerned, nevertheless contains valuable confirmatory evidence of the Canonical Gospels, which any careful reader of this work will be able readily to appreciate. In these days of doubt such new evidence is doubly welcome, and may probably be only the precursor of further important discoveries.

Brief Counsels concerning Business. Religious Tract Society.

THIS volume is one which we have held in hand for some time hoping to be able to give it a more comprehensive notice, but we will delay no longer. The book is written by an "old man of business," and seems to be an admirable compendium of the

qualification needed for success in business; it covers a wide range of subjects divided into easy chapters, commencing with an object in life, touching order and system in doing work, certain ways of money making, tact, adaptability, and a number of other most useful topics. There are many valuable hints and much wise counsel. The book is one which might with advantage be placed upon the desk in a large number of offices and mercantile houses.

Bunyan's Pilgrim's Progress. Samuel Bagster & Sons.

THIS is a Bijou edition, published in cloth at 1s., and is a most attractive little volume. We trust that Messrs. Bagster's enterprise in producing this form of the celebrated work of John Bunyan will be rewarded by a very large circulation.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, March 9, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Allen Edwards.

OBITUARY.

The Secretary reported the death of Mr. R. A. Macfie, one of the earliest friends of the Alliance, and a member of this Council from the beginning. Also reported, the death of the Rev. Dr. John Bennett, late of Worthing.

The Secretary was requested to convey to Mrs. Macfie and to Mrs. Bennett the expression of the warm sympathy of this Council with them in their bereavement.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Captain G. A. K. Wiseley, London.
E. A. Lankester, Esq., Leicester.
J. H. D'Warris, Esq., Bournemouth.
Rev. Alfred Hall, St. Leonard's-on-Sea.
Rev. Henry Batchelor, Weston-super-Mare.
Miss Barrett, Clevedon.
Miss S. Barrett, Clevedon.
Miss A. G. Hooper, Clevedon.
Miss Raymond, Clevedon.

DEPUTATION WORK.

Mr. Arnold reported on his recent visit to Ireland, in connexion with which he had attended drawing-room and other

meetings in Dublin, Kingstown and Belfast.

Mr. Colborne reported addressing meetings at Weston-super-Mare and at Clevedon. He had also attended in place of Mr. Arnold, who was ill at the time, a large gathering in the drawing-room of Mr. and Mrs. Fothergill, at Tunbridge Wells.

MAY CONVERSAZIONE.

In regard to the arrangements for the Annual Conversazione, to be held (D.V.), on Thursday, May 11, the Secretary reported that he had already obtained as one of the speakers, the Rev. Dr. Phillips, from India.

ANNUAL CONFERENCE.

Mr. Arnold then gave a report of his meeting with the Dublin Council of the Alliance, and the United Services Committee of that city, when the whole arrangements for the approaching Conference were discussed. The date fixed for the meeting was Sept. 25—28, and numerous suggestions had been made with reference to the speakers to be invited, and the subjects upon which they should give addresses.

The draft of a circular announcing that the Conference takes the place this year of the Dublin Christian Convention, was submitted to the Council, and approved after slight modifications.

PERSECUTION OF THE STUNDISTS.

The attention of the Council was then given to several matters connected with the persecution of the Stundists and other Christians in Russia. After due consideration it was agreed that a special meeting for prayer be held at the Alliance House, on Friday, March 24, to seek for God's blessing upon special efforts now being made on behalf of the Stundists.

The following resolution proposed by Mr. Paton and seconded by General Noble, was heartily adopted:—

"That our esteemed Secretary, Mr. Arnold, be requested to take leave of absence for a time, in the hope that he

may be benefited in health by change of air and rest."

Mr. Arnold warmly thanked the Council for their kind consideration, and stated that he had already felt compelled to provide substitutes for several meetings which had been arranged for him during the next week. He had still a large number of other meetings in prospect, which he had hoped to be well enough to take. Dr. Gritton kindly offered his services as a Deputation for some of the meetings.

CORRESPONDENCE.

Correspondence from Canada, Cape Town, Victoria, China, and Japan was submitted to the Council.

SECRETARIAL DEPUTATION WORK.

THE Rev. Ph. Colborne reported to the Council that on Jan. 17, W. S. Gard, Esq., and Miss Gard very kindly gave the Alliance a drawing-room meeting at their residence in Hampstead. The heaviest snow for the season prevented a large attendance, but the meeting was full of interest. Mr. Gard occupied the chair, introducing the Rev. Ph. Colborne with a few hearty words. The Deputation was able to sketch much of the work of the Alliance, dwelling especially upon the efforts put forth on behalf of persecuted Christians. The Rev. Prof. J. Radford Thomson followed with some very wise words, showing the necessity for union amongst all Christians, both for the extension and defence of a pure faith. M. H. Wilkin, Esq., drew attention to some very striking incidents in the Stundist persecution. The Rev. John Nunn also spoke, and some names were presented of those seeking membership, and a generous offering was given to the funds.

On March 1, the Rev. Henry Batchelor invited your Deputation to attend the usual monthly church meeting, and Mr. Colborne gave a statement of the work of the Alliance amongst persecuted Christians. Pastor, deacons, church members and friends were all in this way brought face to face with our work. The Pastor from the chair declared his intention of becoming a subscriber, and urged his people to make a good collection. If such a reception were everywhere given to a Deputation who might visit and address the inner councils of our churches, the success of our work would be ensured as it could be

in no other way. This would be a forward movement indeed for the Alliance.

On March 2, at Clevedon, through the kindness of the vicar, the Rev. Charles Marson, M.A., and the warm friendship of the Rev. G. L. Fenton, one of the oldest members of the Alliance, a meeting was held at the Town Hall. The Rev. J. Beard presided, and there were also present the Revs. H. Gammidge, Forbes Begby, and many other friends. Great interest was manifested in the statements of the Deputation, and at the close of the meeting some names were entered for fellowship and a collection was made for the funds.

On March 3, at Tunbridge Wells, in consequence of the enforced absence of Mr. Arnold through illness, Mr. Colborne attended a drawing-room meeting kindly gathered by T. R. Fothergill, Esq., at his residence, Calverly Park Gardens. The meeting was a large and influential one, nearly a hundred friends being assembled. The chair was occupied by Arthur Baker, Esq., who called upon the Rev. G. W. Cowper Smith to offer prayer. Mr. Fothergill gave his friends a kindly welcome, and after that the meeting listened with marked interest well-sustained to the close of a somewhat lengthy address. A liberal collection was taken.

Mr. Arnold reported to the Council that during his recent visit to Ireland—which was principally in connexion with the arrangements for the approaching conference in Dublin—he had attended several meetings arranged by the Rev. D. Mullan, Secretary of the Irish Branch, and had

also taken pulpit services in Dublin. Arriving in Dublin on Saturday, Feb. 18. Mr. Arnold again had the privilege of being received by Captain and Mrs. Kearney White, who gave him a most hearty welcome to their home, and did all in their power to make his visit pleasant as well as helpful to the cause.

On Sunday morning, Feb. 19, Mr. Arnold preached in the Centenary Methodist Church, the earlier part of the service being taken by the superintendent minister, the Rev. Mr. Fullerton. There was a good congregation, and Mr. Arnold had the opportunity of enforcing and illustrating the principles and aims of the Alliance. The congregation were specially interested in the references made to the value of united prayer.

In the evening of the same day, Mr. Arnold conducted the service in the Rutland Square Presbyterian Church where there was also a good congregation.

On Monday afternoon a drawing-room meeting was given by Mrs. Henshaw at her residence in Milltown. The Rev. J. E. Moffat, M.D., presided, and after a few words of introduction, called upon the Secretary to speak. Mr. Arnold's address awakened considerable interest, many of those present had not previously heard of the practical work of the Alliance. The Rev. D. Mullan followed with a brief reference to the particular work of the Irish Branch.

In the evening of the same day a public meeting was held in the Molesworth Hall, Dublin, under the presidency of his Grace Lord Plunket, Archbishop of Dublin. The object of the meeting was to protest against the persecution of Christians in Russia and other countries.

The meeting opened with devotional exercises, the Rev. Dr. M'Kee leading the meeting in prayer. The Moderator of the General Assembly wrote regretting his inability to be present.

The ARCHBISHOP said they were met that evening in the cause of religious liberty, and they were met under the auspices of a noble and time-honoured institution—the Evangelical Alliance—which had rendered great service to the cause of the Christian creed. Their special object was to receive information from the Secretary of that Alliance, one who was well qualified to deal with the question at issue—his object would be to enlist their sympathy on behalf of a religious community in Russia, who, if the reports that had reached them were true, and they had no reason to doubt their truth, were now suffering from persecutions of an incredibly barbarous kind. This religious community,

known as the Stundists, took their rise from the teaching of some members of a German colony, which settled in the South of Russia. This took place some forty years ago, and he believed they now numbered about 200,000 souls. As regards their religious opinions, it was not to be expected, perhaps, that all there present would entirely approve of them in questions affecting church government and church ordinances. He could not himself see his way to go altogether with them, but they were a people who were filled with burning love for their Lord and Saviour Jesus Christ, and for their common human kind. They were free from the superstition which prevailed in the land where they lived. When a Stundist was baptised he regarded himself as having died within himself, and as being bound thenceforth to devote his life to the good of humanity at large, to the cause of his Saviour Jesus Christ. They could not but feel their sympathies drawn to those whose religion was based upon such principles, and who were filled with such noble aspirations. But, even apart from their religious principles, the mere fact that in this stage in the history of Christianity they should be suffering such persecution, was quite enough to draw out their sympathies on their behalf. No matter what might be their form of religion, were they Jews, or Turks, or infidels, yet if they did themselves prize that liberty which they enjoyed, they were bound to hold out a helping hand to those who were deprived of it. Now, they would allow him for a moment to tell them what, as it was reported, was suffered by these their fellow-Christians. If any of them were found reading the Scriptures, or joining in a prayer meeting, they were in danger of being banished from their native land. If any of them were found teaching the religion which they professed they were in danger of being condemned to penal servitude in Siberian mines. Husbands from causes such as these had been separated from their wives, and children torn from their mothers and handed over to guardians of a more autocratic kind in order to preserve them from what was supposed to be a thing for which they ought to be punished. They were watched on every side by cruel spies. They were boycotted, and by means of these persistent persecutions, which had been undertaken with a view to crushing them out, they had been now reduced to such absolute destitution that they had been urged to emigrate, but with a noble spirit of devotion to their country and their cause they said that they preferred to remain where they were and to fight the battle out to the end. Now, under these circumstances, as he had already said, if these reports that had reached them were true, the circumstances under which these people found themselves appealed to all the instincts of their common humanity, of their common Christianity, of their common love of Christian liberty. It was with the resolve to do what they could to uphold that liberty that they were met together that evening, and with such motives they would go forward in the name of God, and he was certain that with His help their meeting would not be in vain.

Mr. Arnold followed with an address

describing some of the efforts of the Alliance on behalf of persecuted Christians in Turkey, Persia, and especially in Russia.

A hearty vote of thanks was passed to His Grace the Archbishop for presiding, and a collection was taken on behalf of the fund for the relief of the persecuted Stundists. His Grace said he hoped they would make the subscriptions from Ireland as large as those from their brethren across the Channel. He would give £10 towards the fund. The thanks of the meeting were

also conveyed to Mr. Arnold, and the meeting concluded with the Benediction.

On Tuesday afternoon, a drawing-room meeting was held at the residence of Mr. and Mrs. Johnston, at Kingstown, when Mr. Arnold again had the opportunity of speaking to an interested audience upon the recent work of the Alliance.

Immediately after this meeting, Mr. Arnold proceeded to Belfast, to meet and confer with the Committee of the Evangelical Alliance in that city.

THE WEEK OF UNIVERSAL PRAYER.

FURTHER REPORTS FROM DISTANT MISSION FIELDS.

JAPAN.—Our correspondent at Yokohama, writes: "I deem it important to let you know results of the observance of the Week of Prayer in Japan, so far as they have reached me. I enclose letters from native workers—one a pastor, giving accounts of blessings attending their observance of the week. I enclose printed slip of our observance here. In Tokyo there were Union Foreign Services for the first time in several years past. There is a growing tendency to trust in machinery, or in the uniform methods of church and missionary work and life. It is a great boon to have the New Year to start afresh in God's service. Personally I enjoyed this year's services more than for many years past. There was a blessed spirit of unity and prayer, and results are already following in the churches and among unbelievers. A better Sabbath observance, a better home life and family worship are looked forward to. It is a high and holy privilege to consult the Word of God and arrange a programme of prayer like this of the present year."

ALEXANDRA, VICTORIA.—"I am thankful to say that we had a very happy Week of Prayer which was under the joint management of the Rev. H. W. Lane, Church of England; the Rev. T. B. Swift, Presbyterian; and the Rev. W. Cannam, Wesleyan. It was impossible to hold the meetings at a regular hour in the evening, and so it was thought best to have them in the morning, which, of course, made the number meeting very small. However, we were conscious of the presence of the Holy Spirit and the favour of God, and our souls were strengthened and refreshed by the brotherly concord and union that existed. A determination was come to to make 1893 remarkable for missionary

progress by joint and several efforts. In conclusion we feel much gratitude to the Most High who moved us to join with His saints all over the world in the first week of the New Year. May He bless it to all of us."

GUELPH (ONTARIO, CANADA).—The Secretary of the Guelph Branch of the Alliance (Rev. Dr. Torrance) writes: "It gives me much pleasure to state, which I should have done at an earlier date, that the Week of Prayer, beginning with the first day of the present year, has been observed in Guelph with manifest interest, and it is hoped with no small measure of profit to those engaging in the services, not to refer to the answers which it is believed will be given by God both for the present and the future. For years it has been the practice of the ministers of this place to respond to the call of the Alliance to observe the Week of Prayer. As there was no branch of the Alliance organised in the district, the ministers, who had formed themselves into an Association embracing all Evangelical clergymen, and who meet monthly in one or other of the brethren's houses, made arrangements for observing it and conducting the services. Three years ago a branch of the Evangelical Alliance was formed, a constitution was prepared, and office-bearers were appointed. Since that was done the Ministerial Association have handed over the arrangements for the Week of Prayer to the Branch, who, through their Committee, fix the date of the public meeting, engage speakers, and afford an opportunity for those who wish to become members, by the payment of an annual fee of fifty cents—about 2s. sterling. Our last annual meeting was not so largely attended as previous ones,

but it is hoped that the interest is not flagging, although it is felt that efforts must be made by the office-bearers if it is to be maintained. During the Week of Prayer a meeting is held in one of the churches, changing every evening, two speakers—generally one a minister and the other a Christian brother—to deliver short addresses on the leading thoughts in the subject assigned for meditation and prayer, each address seldom exceeding ten minutes: and the remainder of the time is thrown open to the meeting, for those present who may wish to lead in prayer. The minister of the church in which the meeting is held presides and controls the services. At one period, and for fifteen years, the annual meeting of the Guelph Branch Bible Society was held on the Thursday evening of the Week of Prayer; this practice has been discontinued, so as to make no interruption in the programme of subjects sent out by your Alliance. In order to awaken more general interest, and diffuse information, pains are taken to publish in our local papers—we have two dailies—the programme in full; then, each day, the programme for the *following* evening, with the place of meeting and the names of those who are expected to address. All feel the season to be a precious one, and many look forward to it with pleasant anticipations."

ARGENTINA.—Our friend, Mr. W. Barnett, writes: "Last month I sent you a short account of the Week of Prayer, as remembered in the River Plate. The Pastor of the American Methodist Episcopal Mission at San Juan, an old city north of Mendoza, and at the base of the mighty Andes, has written a glowing account of the good times they had with the converts of the Mission. Sr. Venancio

Aguirre, whom I know personally as a true servant of the Master, has been greatly used by the Lord in that hard field. I quote and translate from his letter: 'The first week of the year we have had many and precious blessings from the Lord; we have celebrated the Week of Prayer that the Evangelical Alliance recommend, and our prayers have united in the vast programme of the Universal Church of Christ on the earth. Precious it has been for us to hear the testimonies of our brothers, what Christ has done for them and their prayers for their families. Some were so affected as to shed tears, calling upon us to pray for their unconverted families, which we did at once, hoping that the Lord will hear and answer.' Sr. Aguirre adds that he wept tears of joy during these nights of prayer in that week, not looking so much at the numbers as at the way in which souls were moved. Even those who did not give testimony, rose and asked us to pray for them. These have been precious meetings, and, without doubt, presided over by the Holy Spirit of God. When we were out here in December 1891, it was arranged that this servant of God should begin the mission, and on entering the field he prayed that the Lord would use him and guide him in the *Gentile city where no light was shining*. God has and is answering this prayer. I thought you would like the above account, and that coming from such a central point in this dark continent it will interest the Evangelical Alliance. The inclosed leaflet, a translation of the subjects for Week of Prayer, was sent me by the Rev. G. Howard, in charge of the native congregations in Monte Video. I receive *Evangelical Christendom* regularly, and appreciate it much."

UNITED STATES BRANCH.

THE New York Committee have adopted the following resolution:—

"The Evangelical Alliance for the United States records with deep sorrow the calamity which has befallen it, in the death of the Right Rev. Phillips Brooks, one of its Vice-Presidents, and an honoured and beloved associate.

"The Alliance mourns the loss of his wise counsels, of his inspiring words at our great public meetings, and of the help which his noble life of broad philanthropy and Christian love gave to all its plans for

the relief of the persecuted and oppressed everywhere, and for co-operation in Christian and charitable labours throughout this land.

"The Alliance gratefully acknowledges these services freely rendered by Bishop Brooks, reveres his memory, and cherishes his example as an impulse to faith and duty.

"The Alliance spreads this memorial upon its minutes, and directs that a copy be sent with its sincere condolence to the representatives of the family of the deceased."

SHANGHAI BRANCH.

THE Rev. Wm. Muirhead writes:—

"I have much pleasure in enclosing our usual contribution from this place—£2 10s.—to the funds of the Evangelical Alliance.

"The annual meetings are an occasion of great joy and satisfaction among the friends here. They were well attended this year by large numbers from the different Missions and others, and the various subjects of your programme were taken up, considered, and prayed over in an interesting and instructive manner.

"The wide range included in your list is most suggestive, and when applied to the circumstances of the time and place, the whole is made the means of great spiritual profit, and a stimulus to us in the work in which we are engaged.

"You have been informed of the excitement in the interior during the past year. Though apparently dormant for the present, there is still the bad feeling against foreigners, and missionaries in particular, ever ready to break out in violent measures. It will take time to cool down. The native government might succeed in suppressing it, if it really sought to do it, but the local authorities are, no doubt, imbued with the same spirit, and give way to what seems the prevailing sentiment at the time. We are satisfied that the province hitherto closed against us will, ere long, be opened, and in the meanwhile we have ample scope for our most extended labours.

"We hear of a great addition to our

numbers in the case of a Scandinavian Mission being raised mainly through the efforts of Dr. Simpson, of the Christian Alliance of New York. The purpose is to send out 200 or 300 missionaries from that quarter, and in parties of twenty at a time, each following one another from month to month, and intending to settle in the most north-westerly province of China-Kansah. We hail any well-chosen accession to our missionary staff, and only deprecate a larger addition at any one place at the rate proposed. Advices have been sent home to this effect so as to inform the authorities in question that there is danger in so doing. Though China may be spoken of as open to missionaries and others, yet it is necessary to exercise caution in locating a large number in the same place. The Chinese are so jealous of this, and so ready to cause trouble, as has been the case recently, like as in past times, that we need to be careful not to excite the prejudice and ill-will of the people.

"Your *Evangelical Christendom* is a most welcome arrival month after month. Its articles are so well written and so informing as to the different parts of the world in relation to Christianity, that it is perused with great eagerness, and I was glad to distribute a number of copies among the members at the close of our late meetings.

"With best wishes for the progress of the work—the prayer of our Lord, at home and abroad."

CAPE TOWN BRANCH.

THE secretary (Rev. James Turnbull) writes:—

"I have to report to you that the Week of Prayer in the city of Cape Town has been this year, on the whole, well observed. The Dutch Reformed Churches met every morning at 9 a.m. Each day a minister gave an address, and thanksgiving and prayers were offered by several of the brethren present. Six to eight ministers attended every morning. I believe that the Week of Prayer has been well observed in the country congregations. It is to be regretted that no reports are sent to the Secretary of this Branch. However, I know that Wellington

(Rev. A. Murray's congregation) sent for 200 programmes, and that Worcester (Rev. Wm. Murray's congregation) sent for the like number, and Durbanville (the Rev. Mr. Lückoff's) got also a supply. Several ministers have testified to me of the blessings received by them and their congregations during and after the Week of Prayer. The Week is well observed in the Dutch Reformed Church.

"The English churches in Cape Town that joined in its observance are the Presbyterians, the Wesleyans, the Baptists, and one congregation of the Independents. The meetings were all held in the Metropolitan Hall in the evening, and the fol-

lowing ministers presided: Rev. James Thompson (Wesleyan); Rev. A. Murray, of Wellington (Dutch Church); Rev. J. M. Russell (Presbyterian); Rev. James Turnbull (retired Dutch Church minister), in place of the Rev. Mr. Mettall (Baptist), who was ill; Rev. Mr. Harris (Independent), Cape Town; Mr. Spencer Walton, of Cape Mission.

"These meetings were well attended, but it is to be wished that the pastors of these churches had been more largely represented. Those named above, and the Rev. Mr. Searle (who has delivered to me the letter you kindly gave to him for me), gave a better example. I have reason also for saying that the Week of Prayer was well observed in the towns and villages by the English-speaking congregations. We trust that God has heard our prayers, and may we all look for an answer during the year we have entered on.

"These quiet and blissful days were ushered in upon us by some controversies which the Cape Branch felt bound to maintain, and which brought out the value of the Organization of the Alliance. The first regarded Sunday excursion trains to the Kimberly Exhibition; fortunately,

these trains were stopped. The next was the running of Sunday excursion trains on the City & Suburban Railway to Sea Point, in connexion with the employment of a regimental band to play sacred music in the grounds of an hotel at Sea Point; the trains are still running, but the General (Cameron), to whom a deputation was sent, refused to give his consent to the band playing on Sundays, seeing that it was against the wish of many, if not of a clear majority of the inhabitants.

"The Cape Town Evangelical Alliance also issued a letter in answer to sermons preached by one of the Cowley Fathers (Osborne), in St. George's Cathedral, and which were published in the newspapers, in which he maintained the seven Romish Sacraments, and denied the validity of all other "Orders" than those of the Church of England, and taught that our churches were but human institutions.

"We trust that the parent Society may be blessed of God, and that she may be the means of holding up the faith in its simplicity in England. We feel that the maintenance of the nine principles of the Alliance is of unspeakable value in these days."

THE PERSECUTION OF THE STUNDISTS.

[From our own Correspondent.]

THE Czar's Government, after long threatenings, have at last decided to put into force the measures against Stundism elaborated at the recent Convocations of clergy at Moscow, Kief, and other ecclesiastical centres.

The most drastic of these measures, and the most repulsive to the improved humanities of our age, are the following:—

The children of Stundists will be taken from the care of their parents and placed under the guardianship of relatives who are members of the Orthodox Church, and, in the event of their being without relatives, under the charge of the clergy of the locality. Stundists, the parents of children who have not been baptised by a clergyman, will be compelled to have their children baptised in Orthodox churches, and if they prove obstinate they will be sent to jail for a period not exceeding sixteen months. Further, Stundists will be forbidden to erect schools of any description in connexion with their Meeting-houses, and no further licenses for Meeting-houses are to be granted.

But perhaps the cruellest enactment against these harmless Protestant peasants is that which directs the police and clergy to mark with a special stigma the passports of those who are known to be sectaries. This stigma will enable owners of factories and other employers of labour to recognise the Stundists, and to keep their Orthodox workmen free from their contaminating influence. Any employer who is known to have a Stundist among his employees will be fined heavily. Should a Stundist be in a position to employ labour he will be forbidden to employ Orthodox servants, but the penalty in his case for non-observance of this enactment is transportation to the Caucasus for a period not exceeding five years. There is refined cruelty in the last paragraph of these laws—that portion of the graveyard in which Stundists are to be buried must not adjoin the portion occupied by the Orthodox dead, and must be unconsecrated ground. Nor will any burial-service be allowed over the remains of a Stundist.

These enactments, it is stated, are to come into force on May 1 next.—*Extracted from the "Record."*

RELIGIOUS PERSECUTION IN ARMENIA.

WE learn from Madame Thoumaian, who is now in this country, that she has just received news from Marsovan of the imprisonment of her husband and other Armenian Christians. There has for some time past been an increasing spirit of repression manifested by the Turkish officials, and, recently, some seditious placards having been issued; the occasion was seized for making violent attacks upon the persons and property of Protestant Christians at Marsovan, Cæsarea, and other towns. Some who well understand the *modus operandi* of the Turkish officials have a shrewd suspicion that these seditious placards had their origin with the Turks themselves, rather than with any of the disaffected subjects of the Porte. Certain it is that the Christians had no part in the matter, though they are made to suffer for it.

We are glad to see that the subject has

been brought forward in the House of Commons by questions put to the Under-Secretary of State for Foreign Affairs. Sir E. Grey, in his reply, stated that no confirmation had been received at the Foreign Office of the telegram stating that three Armenian churches had been "gutted"—but it was known that in consequence of the seditious placards, a number of persons had been imprisoned. The Grand Vizier had informed her Majesty's ambassador that the Governor-General of Angora would proceed at once to Cæsarea to report on the state of affairs.

Members and friends of the Evangelical Alliance will sympathise with Madame Thoumaian in her anxiety, and also plead earnestly with God that the steps being taken on behalf of our suffering fellow-Christians in Armenia may lead to a speedy cessation of the persecutions.

RELIGIOUS INTOLERANCE IN AUSTRIA.

THE Rev. A. W. Clark, of Prague, sends us the following communication:—

"It is my duty to report this morning (March 10) another Austrian specialty. I doubt whether a similar fact could be reported from many other parts of the world. In the same county in which Mr. Wolf was recently imprisoned for having at Bible services a few friends (not members of the Congregational Church), a Mr. Hodek was also active in explaining, in his own hired rooms, the simple Gospel. Without any word of warning as to limiting the meetings to actual members, he was pounced upon by the highest official of the county with a fine of £1 5s.; he declined to pay any such unrighteous fine, and after waiting awhile the Government actually seized part of his furniture—the best chair and the sewing machine. They were duly sealed and left for some time in Mr. Hodek's dwelling. This week the authorities have actually sold at public auction the chair and sewing machine to meet the fine imposed for having a few friends (not members)

at a simple Bible service in private rooms. If any other country can match this outrageous fact let it be reported. Ah! but this is the same county in which, after the battle of the White Mountain in 1620, the estates of Protestants were confiscated and passed over to 'Ultramontane strangers.' God be praised the outrages mentioned are limited to one county, where a man of the middle ages presides.

"The Emperor of Austria is opposed to such intolerance. We cannot reach him, but the London dailies can. Will they not call his attention to facts that his Majesty will deeply regret?"

Such frequent cases of petty persecution are unfortunately not confined to the Austrian Empire, but it is a lamentable fact that local officials are permitted to take action which is known to be opposed to the wishes of the liberal-minded and kind-hearted Emperor of Austria. It may yet become necessary again to appeal directly to his Majesty upon the subject.

RELIGIOUS LIBERTY IN PERSIA.

Our correspondent at Oroomiah writes on Feb. 18:—

"I have to report in regard to our brother in bonds that his condition continues the same. The jailor made larger and larger demands, until it became impossible to meet the demands. When the funds were cut off, Mirza A. was put in chains and sent to the dungeon. After a few days, however, the jailor returned him to his more comfortable quarters again. He has maintained his Christian character and given constant testimony to Christ, and really won the hearts of the jailor and prisoners. He is supplied, of course, with necessary food and raiment, but the black-mail fees have been cut off. It has been a time of persecution and very bitter feeling against our Protestant work in Tabrecz. The very strong outbreak of the ecclesiastics in the country in the months past probably renders the case hazardous, even for the Shah to make any

public sign of liberality or toleration. We continue in prayer and know that above the clouds there is light. God rules.

"We have a very good report of the Week of Prayer in our congregations and service. There was a blessing in the observance in many places, and much earnest prayer was offered. There have, in a few places, been deep religious awakenings, and many souls brought to Christ. Following the Week of Prayer is the season of greatest religious activity.

"I hope you will continue to send *Evangelical Christendom*. I have read the monthly number for over thirty years quite regularly, and greatly prize it.

"We are in great need of the prayers of God's people here in Persia, and it brings into very tender relations to many dear children of our common Father to know that they are praying for this land and for those in need."

CONTRIBUTIONS RECEIVED FROM FEB. 17 TO MARCH 16, 1893.

	£	s.	d.		£	s.	d.		£	s.	d.
A. C. P. Coote, Esq.	0	10	6	Rev. R. B. Watson	0	10	6	Eastbourne Subscriptions (accl.),			
R. Crewdson, Esq.	1	1	0	Rev. Dr. Dykes	1	1	0	per Dr. Robinson	1	0	0
Major Fawkes (don.)	2	0	0	Lady Archibald	1	1	0	Liverpool Subscriptions, per S.			
Miss Bevan	1	1	0	Mrs. Marshall	1	0	0	Hawkes, Esq.	7	4	0
Mrs. Campbell (Colgrain)	1	1	0	Alfred Sutton, Esq.	1	1	0	Waldensian Valleys' Subscrip-			
Rev. W. Pomeroy	0	10	6	S. H. How, Esq.	1	1	0	tions (part), per Rev. S.			
H. J. Legge, Esq., and Miss				J. Bruton, Esq.	1	1	0	Bonnet	0		
Legge	1	1	0	A. Henry Smith, Esq.	1	1	0	Oxford Subscriptions, per C.			
Mrs. Parker	0	10	6	D. McCowan, Esq. (2 years)	4	4	0	Eadeock, Esq.	1	5	0
V. P. Sells, Esq.	0	10	6	Rev. F. H. Roberts (2 years)	1	1	0	Bath Branch, per Rev. G.			
Major-General G. Hutchinson	1	1	0	Mrs. Dobson	1	1	0	E. Thomas	25	0	0
Rev. J. Jones (of Mare)	0	10	6	Colonel "asevi"	1	1	0	Shanghai Branch, per Rev.			
Miss Eyre (wib. and don.)	1	2	6	Mrs. K. Y. Bassett	1	0	0	W. Muirhead	2	10	0
Rev. Dr. Jenkins	1	1	0	J. C. White, Esq. (2 years)	2	2	0	Greenwich Branch, per Jno.			
Rev. H. J. R. Marston	0	10	0	Mrs. and the Misses Edridge	0	10	0	De Garis, Esq.	10	0	0
Captain Helby, a.s.	0	10	0	Mrs. Culling Hanbury	5	5	0	Sums under 10s.	7	17	6
Mrs. MacGregor	0	10	0	J. E. Vanner, Esq.	1	1	0				
Dr. D. E. Anderson	1	1	0	Mrs. Kallely	1	1	0				
B. Cawston, Esq.	1	1	0	Mrs. Shann	0	10	0				
Rev. F. W. Macdonald (2 years)	1	1	0	Miss Douglas	0	10	0				
Rev. A. McKenzie	0	10	6	H. Carr, Esq.	1	1	0				
Rev. Dr. Gratton Guinness	1	1	0	Messrs Morgan & Scott	2	2	0	Jno. De Garis, Esq.	0	10	0
Mrs. Curling	0	10	6	A. Page, Esq. and Mrs. Page	1	1	0	Miss Lowe	1	0	0
Miss A. Fraser	0	10	0	J. Taylor, Esq.	1	1	0	Dr. F. Robinson	1	0	0
M. J. Sutton, Esq.	1	1	0	W. F. Salmon, Esq. (2 years)	0	10	0	Miss Habershon	5	0	0
Mrs. Henderson	0	10	0	F. Pratt, Esq.	1	1	0	Mrs. Seton-Karr	2	0	0
J. H. D'Warris, Esq.	0	10	0	Rev. Alex. Robertson	0	10	6	Miss M. de Jersey	50	0	0
Miss Conolly	1	0	0	W. Bickford Smith, Esq.	1	1	0	Rev. Hubert Brooke	2	0	0
Miss Logan	1	1	0	Rev. J. E. and Mrs. Briggs	0	13	0	General and Mrs. Brownlow	1	0	0
Rev. J. Tait	0	10	6	Miss Harris	1	0	0	Mrs. Wilcox	1	0	0
W. Neill, Esq.	0	10	6	Mrs. Clara Snell	0	10	6	The Dowager Lady Aber-			
The Misses Morison	1	5	0	Rev. C. L. Snell	0	10	0	cromby	2	2	0
Rev. John Mannes	0	10	6	B. A. Wilcox, Esq.	1	1	0	"Readers of the Christian," per			
Rev. R. Thursfield	1	1	0	H. Oyens, Esq., and Mrs. Oyens	1	10	0	Messrs Morgan & Scott	1	0	0
Mrs. Weld	1	4	0	Captain A. W. Cobham, J. R.	1	1	0	S. G. Prout, Esq.	2	2	0
Mrs. Shaw	5	0	0	J. J. Tushin, Esq.	1	1	0	Collection (less expenses) after			
J. Wallace, Esq. (2 years)	2	2	0	Colonel G. Jacob	1	1	0	Dr. Baedeker's meeting at			
Rev. H. Brooks	0	10	6	Rev. Marshall Hartley	0	10	6	Chateaux Road Church,			
Mrs. Brooks, sen.	0	10	6	G. B. Hunter, Esq.	1	1	0	West Norwood, per W. M.			
Rev. K. A. Kempton	0	10	6	H. P. Wood, Esq.	0	10	0	Cross, Esq.	7	12	6
Mrs. Jeanes	1	1	0	Rev. Sholto Douglas (2 years)	2	0	0	Mrs. Carey	5	0	0
Miss Willis	0	10	0	Collection at Drawing-room				Part Collection at Drawing-			
Miss Lowe	1	1	0	Bedford, per Col. Johnston	3	6	0	Room Meeting at Bedford,			
Rev. Dr. Angus	0	10	6					per Colonel Johnston	1	2	0
								Sums under 10s.	0	16	0

Alliance House, 7 Adam Street, Strand, London, W.C.

** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

May 1, 1893.]

Evangelical Christendom.

MAY 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	129	MISSIONARY NOTES	159
THE CATHOLIC SPIRIT OF TRUE RELIGION	134	EVANGELICAL ALLIANCE :—	
A MESSAGE FOR EVERY HOME	136	May Conversations	154
FOREIGN INTELLIGENCE :—		Proceedings of Council	154
France	137	Secretarial Deputation Work	155
Germany	140	South London Branch	157
Italy	142	Richmond (Surrey) Branch	157
Spanish Evangelisation	144	Irish Branch	158
Austria	145	Religious Liberty in Asia Minor	159
Persia	148	Contributions	160
India	149		

MONTHLY NOTES.

WE would remind our readers that Thursday, May 11, has been fixed for the Annual Conversazione, which, by the kind permission of Principal Angus, will be held in the same place, where so many happy and profitable gatherings have in times past been held—the Baptist College, Regent's Park. The time of meeting is, as usual, four o'clock. It has been usual to invite, specially as speakers on these occasions, foreign brethren who can testify to the Lord's work in their respective countries, and missionaries and others who are employed in any special work at home and abroad. Such opportunities of meeting God's honoured servants, and hearing from their lips of the work in which they are engaged, have been highly prized by those who have attended former similar gatherings. We trust that, though not yet able to announce the names of all the speakers, the forthcoming Conversazione may be no less interesting than those that have gone before.

Our readers may remember the case of Mirza Ibrahim, the Persian convert who was thrown into prison in Tabriz for confessing Christ and openly renouncing Islam, of which we spoke in the January number (p. 81). The following are extracts from a letter from him, by which we rejoice to see that, though still in prison, his sufferings there have been somewhat alleviated, and that he is upheld and strengthened from above to maintain his testimony for Christ: "These days, from the prayers of the Church, and with the help of a brother in the faith, I have been taken from the dungeon and put into a quiet room. I am engaged in prayer and thanksgiving for all the saints. All this honour and grace and these gifts to this unworthy servant are from

God's Word. Can I ever forget all the kindness of the gentlemen and ladies in Tabriz? I am in wonder and amazement. All is from the blessing of Jesus Christ, and He gives grace to all who believe in Him. It is not necessary for me to write about my trials and afflictions in the times that are past, and for those yet to come I trust in God. I need the prayers of the Church."

We trust this touching appeal for prayer from a "brother in tribulation for the testimony of Jesus Christ" will be largely responded to. The spirit of Christian patience under suffering which he exhibits is a lesson for us all, as well as his courageous acceptance of the Cross of Christ as of necessity involving suffering. We add a few more words from the same letter: "Our Lord Jesus has not promised us glory in this world. He has said that we shall have tribulation. I am not offended with any one. Be sure of this. As the Apostle writes in 1 Cor. xii., 'We are the members of one body. If one is afflicted all suffer. You have never caused me any trouble, you have shown only perfect goodwill.' Read Heb. xii. and Psalm cxxxvi., 'Pray for all the brethren and for every creature that God will give liberty. Amen.' —MIRZA IBRAHIM."

Our readers will find in another part of the present issue information regarding the present state of affairs at Marsovan, in Asia Minor, where Mr. Thoumaian and some other native Christians have been thrown into prison on the false charge of sedition, but in reality on account of an ebullition of Mohammedan fanaticism against the Christians, which has lately shown itself in an attempt to burn down the American College at Marsovan, and by other attacks made upon Christian Churches. The letter conveys much interesting information concerning this outburst of Mohammedan persecution, and we can only urge that much prayer may be made on behalf of the suffering Christians, and especially that the approaching trial of the prisoners may end in their acquittal from the charges so unfairly and untruly brought against them.

There appeared in our last issue an excellent paper on "The Christian Ministry" by the Rev. Dr. Culross, in which unfortunately there was one passage, overlooked at the time, which we fear may possibly have given offence to some of our Church of England readers. In speaking of the objection of the Puritans to the surplice, the writer says, "It was a challenge on the part of the wearer to be regarded as a priest in an exclusive sense—a sense in which ordinary Christians are not. The man who claims such a priesthood, disinherits his brethren, invades the prerogative of the Lord Jesus Christ, and is guilty of presumption like that of Korah, Dathan and Abiram." Now whatever may have been the case in the Seventeenth Century, it is manifestly unfair in the present day to make the wearing of a surplice indicative of priestly claims, seeing that at our Universities all who attend College Chapels wear it, and at Cathedrals and many Churches all the men and boys who form the choir do the same. So little, moreover, do the Ritualists regard the surplice as indicating priestly claims that they have introduced special sacerdotal vestments to be used in what they consider the discharge of priestly functions.

The fact, too, ought not in fairness to be overlooked, that the word "priest" in the Prayer-book is, through its Saxon original and French

equivalent (*prêtre*), connected with the word *presbyter*, and does not of itself convey the thought of sacrificial functions, as do the Greek *hiereus* and the Latin *sacerdos*. The poverty of our language in this respect has caused great confusion, for our translators had no other word to hand, like the French *sacrificateur*, used by Ostervald to render the word descriptive of the Jewish priesthood in the Old Testament. Hence the word is equivocal, and is used in two different senses by High Churchmen and Evangelicals. But even Hooker, High Churchman as he was, says: "Whether we call it a priesthood, a presbytership, or a ministry, it skilleth not, although in truth the word *Presbyter* doth seem more fit, and in propriety of speech more agreeable, than *Priest* with the drift of the whole Gospel of Jesus Christ." It would, perhaps, have been well for the Church of England had the reasonable objections to the use of this word urged by the Puritans at the Hampton Court and Savoy Conferences been attended to. But so long as the Evangelical members of the Church of England repudiate, as they do, its sacerdotal meaning, they cannot be, with any fairness, charged with "presumption like that of Korah, Dathan, and Abiram."

The Bishop of Salisbury having said in a speech in the House of Lords that there were as many sects as days in the year, Lord Radstock wrote an excellent letter to *The Times* to show how false an impression is conveyed by such a statement, which, he says, "is, I suppose, based on the list in *Whitaker's Almanack*, and is often used to show the divisions of Protestantism as making united action almost impossible, and that there is no essential unity among them. But even a very superficial examination of the list shows that, with a few exceptions, those names by no means indicate any differences on the fundamental doctrines of Christianity, or that the persons who bear them are incapable of combined action in Christian work. In some cases people have entered their names as engaged in some special Christian work—as Young Men's Christian Association, temperance workers, workers in various missions. In other cases they describe the form of public worship which they usually attend—as Church of England, Methodist, Presbyterian, &c."

Lord Radstock goes on to say: "Others describe the summary of Christian doctrine which they profess—as Believers in Christ, Disciples of Jesus Christ, Worshipers of God, Christians owning no name but Jesus. In other cases they describe the aspect of the Lord's Supper, which seems to them to be the most important. Others describe the particular mode of Church government under which they place themselves, as Anglicans, Reformed Church of England, Congregationalists, &c., &c." But (he adds) "A very large proportion of these hold substantially the same doctrine, and are able to work harmoniously, if not unitedly, for the advancement of the cause of Christ. . . . The last thirty years large numbers have begun to see that unity does not necessitate uniformity, and that uniformity by no means insures unity; and so a magnificent and most varied development of 'the unsearchable riches of Christ' has taken place in every department of Christian life and service. The 'One Spirit' has constrained thousands to go abroad and ten of thousands to labour at home in harmonious action in the 'One Name.'"

"Of old, the Twelve Tribes had each their own name and their own banner under which they marched, but they camped round the Tabernacle

and worshipped there, though they looked at it from opposite sides. They ate one manna and were guided by one Real Presence in the Cloud, and so with how many 'different denominational organisations who are yet worshipping the one Lord in the one faith. There is also an increasing number who, seeing their privileges in Christ as transcendently more important than their own imperfect appreciation of them as expressed by denominational names, consider it their highest honour and bounden duty to be enrolled under no other name than that into which they were baptized, and be called only Christians. Surely, therefore, it only needs a little more grace and patience for the finding a common basis on which Christians should at any rate harmoniously co-operate in the great common cause."

We have inserted nearly the whole of this admirable letter, as it not only exhibits the truth of the Unity of the Church, which the Evangelical Alliance strives to maintain, but, as it so well shows, that the real unity of the Church of God admits of diversity of operations, and that these diversities present no contradiction to its unity. The Bishop of Salisbury, however, takes the list in *Whitaker's Almanack*, too seriously. Remembering that everyone who fills up a Census paper is required to make some answer to the query touching his religion, and, remembering the licence which free Britons allow themselves on such occasions, the marvel is that there are no more names of religions inserted "than there are days in the year"; one might have expected thousands for hundreds: but such a return does not give any trustworthy list of separate religious bodies, or denominational churches, or even of sects. The real number of religious bodies, worthy of the name, could be almost counted up on one's fingers. The grotesque list, which *Whitaker* furnishes from the Census report, is altogether misleading.

We have received from the United States of America a printed paper entitled "A Plea for Peace and Work," signed by upwards of 230 Presbyterian Ministers, lamenting "the prevalence of theological controversy and strife over doctrines which are not essential." They say, "we deprecate any and every attempt to impose new tests of orthodoxy, or to restrict the liberty hitherto enjoyed by those who sincerely subscribe to the essential and necessary articles of the Presbyterian Church. Especially would we deplore any hasty addition by informal resolution, or by judicial decision, to the confessional statement of the doctrine of Holy Scripture. We hold firmly to the teaching of the first chapter of 'The Confession of Faith' and to the Holy Scriptures as the Word of God, the only infallible rule of faith and practice. . . . We do not express any individual opinion in regard to the theory of the inerrancy of the original autographs of Scripture in matters which are not essential to religion; but differing as we may in regard to the abstract truth of that theory, we protest unitedly and firmly against making assent to it a test of Christian faith or of good standing in the Presbyterian Ministry."

This, there can be no doubt, refers to the controversy that has been excited by the case of Professor Briggs, to which we have in previous numbers alluded; and we suppose that it is more or less tantamount to a protest against any further proceedings in that case before the General Assembly. If there was any intention to add new tests to those already existing, or to

impose additional definitions of doctrine, we could feel much sympathy with the signatories of this document. But surely there is a difference between imposing new tests and maintaining the allegiance due to those already existing. No one could desire clearer statements as to the "inerrancy" of Scripture than those contained in the first chapter of the Westminster Confession; but if the teaching of Professor Briggs is supposed by many to run counter to this, there can be nothing unreasonable in its being examined by the General Assembly to see if such a charge is justified.

At a banquet at the Mansion House, to which Cardinal Vaughan, and many leading Roman Catholics, both clergy and laity, were invited, the Lord Mayor gave the toast of "the Holy Father and the Queen," putting the Pope's name before that of the Queen. When called to account for this at the Court of Common Council, he defended it on the ground that the ancient guilds of the City of London were accustomed to drink to "Church and Queen," and the principle of "Church and Queen" being the union of the Spiritual power with the temporal power, "as he and his guests at the Mansion House looked upon the Holy Father at Rome as the head of their Church, what more natural than that they, observing the invariable custom in their own faith, should place his name in conjunction with that of our beloved Queen, and should place it first." This defence is ingenious and plausible, and shows the evil of the High Church custom of putting the Church—by which they mean "the clergy"—before the Queen. Those who do so can hardly quarrel with the Roman Catholics for putting "the Pope" in place of "the Church." But, as the *Record* remarks, "The Roman position is put in a sentence in this toast; first, obedience to a foreign power, then loyalty to the throne—if loyalty it can be called."

It is curious to observe how little conscious Roman Catholics seem to be that in giving public expression to what they deem the essential articles of their faith they are exposing their utterly unscriptural character. If any truth stands out clearly in the New Testament it is that Christ is the Head of the Church, but the Lord Mayor says that Roman Catholics "looked upon the Holy Father at Rome as the Head of their Church." Clearly, therefore—as a church cannot have two heads—their church is not the one of the New Testament. Again Cardinal Vaughan spoke at the same banquet of the Pope being "the Vicegerent of the King of Kings and Lord of Lords"; but this title is given to Christ in connexion with His second coming on both occasions when it occurs in the New Testament (1 Tim. vi. 15; Rev. xix. 16), and then He certainly will have no Vicegerent, but will take unto Himself His great power, and reign. No less certainly till that day comes does He exercise His spiritual power now on earth through the Holy Spirit, and needs no other Vicegerent, and the very claim which the Pope makes to be such convicts him rather of being the Anti-Christ, which means a Vice-Christ as well as an opponent of Christ.

There could be no better illustration of the extreme difficulty, in the present state of political tension, of keeping apart religion and politics, than is afforded by the pathetic appeal, lately addressed by the Young Women's Christian Association of Ireland to their sisters in Great Britain, to use their influence to prevent the passing of the Home Rule Bill for Ireland. It may,

at first sight, seem as if this were a political question, outside the range of Christian ethics, and unsuited for being the ground of an appeal from one Christian Association to another. But it is hard to maintain this view in sight of the fact that those who appeal do so in the full expectation that they will suffer, should the Bill pass, the loss of property and religious liberty, and even (as they put it) possibly of life itself; whilst those appealed to are in the safe and secure enjoyment of these blessings. It is difficult to maintain that this is a mere political question, and does not involve the far more important one of Christian duty to Christian brethren and sisters in distress, who appeal for help to avert evils—the approach of which they contemplate with terror. They, at least as living in Ireland, are much more likely, than are the inhabitants of Great Britain, to be intimately acquainted with the real conditions of this momentous problem; and they may therefore claim for their appeal a courteous and sympathetic consideration on the part of their sisters in Great Britain.

THE CATHOLIC SPIRIT OF TRUE RELIGION.

WE propose giving, during the next two or three months, extracts from a remarkable volume on the subject of "Catholicity of Spirit," and which was published so long ago as 1845. This was almost simultaneously with the negotiations taking place between eminent Christians of various evangelical churches in Great Britain, the United States of America, and several continental countries, and which resulted in the formation of the Evangelical Alliance. In a brief preface the anonymous author of the volume states that the main argument of his work is "to prove that whatever the ecclesiastical order which may prevail in the Millennium, yet, in reference to the present epoch, not an outward uniformity over all (as the Church of Rome contends for), but an unity of spirit in variety of forms (as in the Churches of the Reformation) is a constitution of the Catholic Church answerable to the light of reason, of sacred history, and of Scripture; that, in keeping with this state of things, religious men of every evangelical denomination are called upon as disciples of Jesus Christ, and the Redeemed of the Lord, to entertain towards each other, and the communions they severally belong to, feelings of mutual recognition and esteem; and thus to seek to arrive at truth and ultimate unity over all, through the medium of mutual love in Christ Jesus."

The treatment of the subject includes such important principles and considerations as the supremacy of Revelation, reason and conscience, Christian liberty

and toleration, unity and uniformity. The author also deals with his subject in the light of sacred history, of Scripture principles and precepts, and of reason. In our present issue we are able only to give an introductory chapter.

CHRISTIAN EXCLUSIVENESS.

There are in our country, at the present moment, a great many devotedly religious persons who are very exclusive in their religious views, and their numbers are daily increasing. There are also a great many others who have no toleration for these exclusives. Thus, exclusiveness on the one hand is met by intolerance on the other. Coldness, or else mutual recrimination follows. And very many who are noted by the world for their religiousness, exhibit to the world, instead of the fruits of the Spirit, only unsocial feelings or angry passions; instead of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," they exhibit moroseness, contention, haste, anger—in a word, all the opposites of the Christian graces.

Our blessed Saviour said—"By this shall all men know that ye are my disciples, if ye have love one toward another." He gave to the world mutual love among His followers, as the criterion of true discipleship. But His words are disregarded. The many in the Church, just like the many in the world, love each other only when they happen to be of the same society or party. Wherever there are differences, then, in the Church, just as in

the world, there are contentions. Are we to wonder, then, if the world, not caring to inquire into the merits of religious questions, but always quick to observe faults among those who profess to be religious, should form hard judgments of religion itself, which appears to them to be the cause of such perversion of the social affections, and of such disturbance of society? Are we to wonder if the world should wish to attenuate, or even at once to extinguish, religion? No. The world has good ground to stand upon when it condemns those whose conduct and profession accords so ill. The children of this world are in their generation wiser than the children of light. They feel they are safe in resisting the religion which bears such bitter fruits. They know that it cannot be the true religion which actuates the contentious man; and hence their power. And hence the severity of those stripes by which the self-dividing and self-consuming Church is now chastised by the world, which has always been united against it, but never was so strong before.

"All the law," says St. Paul, "is fulfilled in one word, even in this—Thou shalt love thy neighbour as thyself." Such is the code of Christian morality. And this is all. How heavenly in itself; how congenial to the warm and grateful heart to keep it! But how went it with the keeping of this law, even in the Apostles' days? "If ye bite and devour one another (the Apostle adds), take heed lest ye be consumed of one another." And how goes it with the keeping of this law in the present day? Have not we as much need to take heed as the first Christians had? Have we not more? We have not, like them, supernatural endowments amongst us to keep us together, and to enable us to make head against the world, and to convince it. In our case everything depends on our Christianity. Inspired guidance has ceased; miracles have been withdrawn, and if charity fail, what will become of us? Plainly, in that case, we cease to be of the Church of Christ; for in the Church of Christ, charity never faileth. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; and when that which is perfect is come, then that which is in part shall be done away." But "charity never faileth."

Now, looking around us, is no one unwarrantably exclusive and another unwarrantably intolerant of the exclusiveness of the first (let me not say of his own exclusion)? Well, then, why this on either hand? Is it that we ought to "contend"—that we ought "to strive for the faith of the Gospel." Good—only let it be against the "adversaries" of the Gospel, and in the way which the apostle commands, when, in this one instance, he speaks favourably of striving—that is, let all of us, "standing fast in one spirit, with one mind, strive together." Or is it in general terms that we must maintain truth, oppose error, and preserve communion and religious intercourse pure, because this alone is true Christian wisdom, this alone the wisdom that is from above. Good again—"the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, and full of mercy and good fruits, without partiality, and without hypocrisy." It is first pure. But, trusting that this refers to doctrines, how, let me ask, is this purity to be sought and exemplified? The apostle informs us in the next clause. "The fruit of righteousness," says he, "is sown in peace." And would that all those who love righteousness and truth, instead of indulging in the irascible movements of self, mistaking them for holy zeal, only mark this characteristic of heavenly wisdom, and in the terms of it, begin to sow in peace henceforth. Oh, then, what a beautiful spring-time in the Church! What a blessed revival of primitive Christianity! How soon would many a field be white unto a rich harvest of the fruits of the Spirit!

Let us begin at once with the endeavour to sow in peace. Let us calmly ask, in the interest of those who are exclusive, whether this so-called exclusiveness really be a fault? and, granting it is found to be so, still, whether it ought to be charged at the outset, I need not say with intolerance (for that never can be right, when directed towards those who are sincerely convinced of the truth of what they believe), but with severity against those who have fallen into this state of religious feeling? Since persons acknowledged to be devotedly religious are exclusive, is there not evidence for concluding, either that such exclusiveness is actually a right thing in itself, or else that, if it be a wrong thing, still it is such a thing as can so transform itself into the semblance of a right thing, as to be

taken for such by good men? And, even supposing the latter alternative to be true, ought not respectful argument, rather than mere denunciation, to be the way in which the evil should be met?

Let us not begin, then, merely by denouncing exclusiveness, as many who are pious, and not otherwise blameworthy, often do. Let us inquire calmly and in a Christian spirit, whether this exclusive temper, which is apt to gain possession of many religious persons, and even to increase as they increase in religious devotedness, be actually a right thing, as they think, or only the semblance of it,—whether it be really an element in the spirit of holiness as they judge, or, on the contrary, only a shadow cast in the soul by a religious light, which is admitted only in one direction, and too much in the form of seclusive devotional feeling. Certain it is, that under partial lights, shadows must form. Nay, the more intense the light in such a case, just so much darker must be the shadow also. The fact, therefore, that very exclusive views and feelings are often found associated with very devotional feelings, nay, the consciousness in my own experience, that while I am becoming more devout, I am also growing more exclusive, is no sufficient evidence either from without or from within that exclusiveness is a right thing. On the contrary, it may be nothing better after all than *self* rising in the shadow, which a beam of religious light has cast in my soul, and, mistaking its own native feelings of pride or of self-righteousness for the spirit of holiness, because there is a religious halo around them.

But of this hereafter. Meantime, let us remark, that whatever the true character of this exclusiveness, it defines in a very

marked manner the conduct of those who are under its influence. Instead of breathing a truly Catholic spirit (which is it not one of the best evidences of the supremacy of true religion in the soul?), they feel as if called upon by conscience, and the spirit of holiness, to stand aloof from other Christians, and to limit the outgoings of their charities, and all Christian co-operation, to the circle of their own communion. That alone they regard as trustworthy, and on every scheme, however Christian in its aspect or profession, they look with suspicion, or positively denounce, if it but originate in another. They have a good conscience in resisting, and they plead "principle" for it. But in standing out upon a lesser principle, do we not often compromise a greater? This needs to be considered. And though they pray and haply sigh for the day when all religious differences shall merge in the unity of the Church, and when all who bear the name of Christ shall freely open their hearts to one another: yet, unhappily, they remove that day so far into the future, as to deem it not to be thought of now,—and meantime entertain such isolating and unsocial feelings in religion, and such stringent views of the constitution of the visible Church, that one would think, were he to form his opinion of Christianity from their views of it, that its watchword was "exclude," and the first line of the Church's rubric, "make fast the doors." Thus, conscientiously, no doubt, but just so much the more effectively, do thousands of devotedly religious persons spend their lives and energies chiefly in repelling others from Christ, and resisting every scheme, whether of Christian philanthropy, or of Christian communion, which proposes to be in any degree Catholic.

A MESSAGE FOR EVERY HOME.

IN our March issue we published a statement by the Rev. J. D. Kilburn, regarding a plan which had recently been adopted, in consultation with several friends in various countries, for bringing a Gospel message into every home; and the idea is that as there are tens of thousands of persons on the continent of Europe who have never had one clear Gospel message, some at least of these might be reached by inserting in newspapers a simple text of Scripture. We have received letters showing that the plan is meeting with

good success. Mr. Kilburn writes to the Secretary of the Alliance:—

"If this work extends, you will have had more to do with its growth than you imagine. That little circular would never have seen the light had it not been for the friendly letter when I asked your advice about it. The work seems to be of God, and I feel sure will have His blessing.

"This week we are sending an announcement to between forty and fifty papers in Italy, with a circulation of over 1,000,000. Who can estimate the results that may,

with God's blessing, come from that alone? Last week we had a brief message in the highest German papers for Protestants, which are seen by those in high places. In no other way can the people be reached whom we are reaching now. Of course the outlay is considerable, but I am going forward spending what I can spare and trusting for the rest.

"We aroused quite a stir among the Catholics in Berlin a fortnight ago. One of the editors who published our announcements in his paper, wrote to say he had had great unpleasantness with the priests, and that leading articles had been written about the matter in some other papers. Our aim is always twofold—(1) To bring the clear Gospel before the people; (2) To get them to search the Scriptures. It seems to me that the very opposition aroused will help in the second object.

"Here is a fact that will interest you: The editor of a newspaper in one of the most Catholic districts, not only put John iii. 16, with which we opened our campaign, in a much larger type than we had paid for, but himself inserted it afterwards on the first page without pay."

Mr. Kilburn closes his letter with an

earnest request that friends of the Gospel everywhere will pray for God's blessing on this effort.

An Italian correspondent writes: "I have read in *Evangelical Christendom* and in the *Christian* how warmly you are inclined to help in the undertaking to insert in worldly papers some verses of the Bible in order to disseminate God's Word in most places where no Gospel nor tract would ever have entered. By means generously offered to me by the Rev. J. D. Kilburn, we inserted the golden passage—John iii. 16—in about fifty different Italian papers twice for about £4 altogether. But, as we did not want to put any address to be referred to in the insertion, I had no means of hearing if any good fruit has proceeded from it. Will you think again of Italian papers if you succeed in collecting more money for that excellent purpose?"

Already some few pounds have been received from friends in the United States and Canada, as well as in our own country. Mr. A. J. Arnold, 7 Adam Street, Strand, London, will be glad to take charge of any further amounts which may be forwarded for this object.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, April 15, 1893.

It will interest most readers that Père Hyacinthe has placed his church under the jurisdiction of the Jansenist Archbishop of Utrecht, which will doubtless rally the remnant of the French Jansenists, among whom there are still yearning souls, who have never seen clearly the way out of Rome's entanglements, and yet stood firm to Jansenius and Saint Augustine, through excommunications and petty persecutions, to this day. Lately, Pastor Mettetal delivered a remarkable lecture in this church on "Jesus Christ and France"; it was exceedingly well received, and irrepressible applause burst forth several times. Father Hyacinthe expressed his satisfaction in having a full-robed Protestant pastor preach in his pulpit! The wish of these earnest men, and a few

others, is to form a league to bring France to Jesus Christ, irrespective of Church denomination. The Old Catholics of Germany and Switzerland have been united in alliance with the Dutch Jansenists for the last four years. Maybe it will infuse more light and widen the perceptions of the remnants of the Port Royalists, giving them the expansion that persecution and evil times deprived them of in days of yore. The bent of Père Hyacinthe is onward with his conferences, together with his Protestant brethren.

Churches were amazingly full during Lent, Holy Week, and Easter, in all denominations. Lent is also a fashionable time for fashionable ladies of all calibre to sit under the preaching of fashionable monks. "Oh derision of the Sermon on the Mount!" says the *Journal des Debats*. "The sacred homily becomes a sort of

lying parody, in which the Gospel is as absent from the language of the speaker as from the attention of the hearers: and where the *ensemble* of the spectacle—a rich and self-satisfied congregation, parading its vanity in seats inaccessible to the poor, listening to a beautiful tenor swelling his sacred notes—is an inconscient mockery of the essential spirit of the Gospel! Can it be supposed that a single worldly woman has ever been converted, in the true sense of the word, by a fashionable Lent lecture?"

A point of surprise—except to those well versed in the history of the Papacy—is the ease with which a few words of apparent liberal tendency from the Pope, who laughs in his sleeve at their success, are swallowed by many who should be wiser! Other words, addressed elsewhere by him to Roman Catholics in Italy and Hungary, lift the mask. No; Rome and liberty are severed, never to unite.

It is well said that the hopes based on the proclivity of the student world in France towards the spiritual, is but an intellectual move; the feet stick fast in the mire. The deep gangrene, gnawing the very vitals of our youth, is immorality—deadening the spiritual faculties, however much the brain may be exercised, and the mind approve what is pure, in his intellectual hours. Man by wisdom knows not God! When will the simple "folly of the Cross" be turned upon these learned ignoramuses concerning the power of the Gospel? Alas! so few who call themselves believers know and experience its real power sufficiently to wield it manfully!

Meetings of pastors in various places, called "Revival" meetings—"Missions" would be the true name—are stirring up Protestants to a greater degree of life, which most acknowledge to be very necessary. Lectures, sermons, prayer-meetings, room for inquiry and conversation, and the Lord's Supper at the close. Different denominations join. In Caen, every evening during the Holy Week, meetings for mutual prayer and edification were held at the houses of Church members in different parts of the town.

The Rev. R. W. MacAll, D.D., is in Paris, and his health seems improved. Pasteur Boegner, Director of the Mission House, is adopting the magic-lantern in his missionary lectures in various churches with marked success.

The sudden death of Jules Ferry, after

being chosen President of the Senate, has been much noticed; the rapid change from unpopularity to popularity was too much for him. When Minister of Public Instruction he presided in person over the opening of the curriculum of the Theological Protestant Faculty, and although it was not to be expected that he understood Protestantism, which he called "one of the forms of liberty," while at the same time he nominated professors without consulting the churches, yet he was favourable. The sweeping change in public schools making them free, lay, and obligatory, was of his doing, pressed on by many who had not sufficiently considered the question under its deeper and more serious aspects and consequences, besides those who knew it was a stepping-stone to eradicate all religion. No religious service attended his grand public funeral.

The English Sailors' Home in Marseilles seems to be doing vigorous work under the congenial manager, who is captain of the Church Army, its sole out-post in France, hitherto. The Foreign Sailors' Home is under the care of Mr. C. E. Faithfull.

The Queen Regent of Holland lately gave 200 francs, and 200 francs for her daughter, to Elie Vernier, the venerable Evangelist, to help on the Evangelisation of France.

Algeria, and consequently the Protestant emigrant colonies there, are suffering the agonies of hunger from dearth, consequent on the lack of rain. Subscriptions are being collected for them.

Several well-known and much-loved Christian men and women have been called away lately—among them M. Baux, of Marseilles, after a life full of good works; Pastor Chottin, a most original character, formerly a Romish priest; Dr. A. Morin, jun., greatly esteemed in Paris; and Leon Pilatte, the energetic editor of the *Eglise Libre*. Regarding the latter, the Protestant journals have filled their columns with laudatory articles. He himself wrote from his dying bed a pencil codicil to his will as follows: "For my burial—Without any show. Lowest decent class of funeral. No. printed invitations. On my tomb, no epitaph. Initials (only) between the dates of birth and death, and the text 'Call upon me in the day of trouble.' The Rev. Dr. Murray Mitchell, late missionary, is begged to preside alone at my interment, without saying a word about me; if not he, M. Draussin; otherwise, no one. To be buried

in silence. December 9, 1892:—LEON PILATTE." His wish was strictly respected.

THE LATE M. LEON PILATTE.

Our French correspondent favours us with the following brief obituary notice of the lately deceased Leon Pilatte:—

"A few facts of his early life, gathered from the jottings of our diary at the time, may be useful and new to many. He was born in Vendôme; began life as a copper-founder, was converted from Romanism before he was twenty, and, had his health permitted, would have found in the foreign mission-field a noble sphere for his ingenious activities. We knew him when fresh from the country—a round-faced, happy-looking youth, introduced by Napoléon Roussel,—beaming with love to the people and love to his Lord who had lately called him. A strong fellow-feeling with the working masses, and, withal, a Republican, he knew at once how to deal with them, while most people were (as he expressed it) engaged in 'stroking them the wrong way.' He seemed to be a man of the hour in 1848, when in public meetings, then called clubs, his voice and popular energy got for him any length of hearing and favour with the rough element. We witnessed him more than once bring silence in the midst of uproar and confusion, and secure quiet hearing for himself or others—even for an obnoxious priest, in order to maintain equity. It resulted in his having meetings for workmen in the Quartier Mouffetard, in the Faubourg Saint Mariel, attended by 500 men in blouses; his subjects were—'The Life of Jesus,' 'The Establishment of Christianity,' 'The History of the Papacy,' and 'The Socialist and Communist Question.' This went on from May to December, with crowded meetings, and more private ones for those who applied to him anxiously about their souls' salvation; while the rest of his time was devoted to visiting them at home. He was surprised to find the women as versed in Proudhon and Cabet's systems as the men. One said to him: 'Hitherto Proudhon has been my god, but henceforward I shall follow you, for your words have more truth in them than his.' He had eleven warnings not to taste food in the district, for priestly adversaries had resolved to poison him. His popularity went on increasing. In

January 1849, he had a thousand enthusiastic hearers; one evening, he being hoarse, a man stepped up, and, amid perfect silence, said he was interpreter for the whole concourse in beseeching him not to injure himself for their sakes, but spare himself until the morrow; the whole audience joined in this with tremendous applause. All day people were at his rooms; conversions took place, and sin was relinquished. But the meetings were denounced to the authorities, and assimilated to 'clubs,' to which at that time women were not allowed to go; he was fined 100 francs, and the place closed. The people went in a body to him to learn the amount of his fine. '100 francs,—is that all? Never mind; we will defray it for you!'

"Ranks of priests had attended his meetings as well as the opposition real 'club' of the Abbé Chautôme, where discussions were allowed; at one of these, the people interrupted the leading priest until he lost his temper, and the strange dialogue took place: 'You interrupt me every instant!'—'Yes; because you tell us nothing but falsehoods,' shouted the people.—'When Mr. Pilatte speaks you listen to him in silence!'—'Yes; because he tells us nothing but truth!' thundered the blouses.—'I will go elsewhere to hold my meetings, where I shall obtain silence!' said the priest furiously.—'Yes; because you will be left in the lurch!' shouted the whole assembly. At the close, the priests consulted together in the street, and were overheard, saying, 'we must put a stop to this man—Pilatte!' Each gave his view of the case—viz., to accuse him of calumny, to get him prosecuted, &c. It was the very next day that he had to appear before the correctional police. He applied to the Minister of Public Worship for full instructions, and received a document that would guide him in future assemblies; and so he continued on the same lines. One day, in May 1849, an invasion took place of men who were of a different stamp, and who had been disturbed in their own secret meeting and ejected by the police. L. Pilatte was confuting Proudhon's atheism, &c. The newcomers interrupted him, and he had to put forth great exertion to overcome the noise. They waited for him outside, and shouted 'Down with the Jesuit.' He was rushing in among them dauntless, saying he was no more a Jesuit than themselves.

when a posse of women—wives of his usual hearers—dragged him away, and escorted him to his own door, shouting that they would defend him or die! A stone was hurled at him, and he fell, fainting; but the next evening he was at his post confuting Cabet's system. Then came the cholera, when 25,000 deaths was the official report. When it first appeared he found himself timid, and therefore went to the hospitals and thoroughly accustomed himself to see the dying and dead, until all nervousness was gone. And as the disease increased, he was able to attend spiritually and medically to the sick from morning till night. Many found salvation during their last hours through him. During the time of political clubs in 1848-9, he calculated that he and his friends had been able to bring the Gospel, in Paris, before at least 100,000 people. The Colporteurs, during the time, were asked for 'Citoyen Pilatte's Bibles,' and sold a large number of Scriptures. In 1850, reactionary laws obliged meetings to be private, and restricted the number of hearers (under twenty). In May, 'hunted and annoyed by the police, crossed in every plan, and hindered in every project, he was sent to England, Scotland, and America to collect funds for the Evangelical Society.

"This sudden flight was a woeful disappointment to those few who knew the errors, needs, and aspirations of the working men of that period, and who saw in L. Pilatte apparently the one man fitted to plunge into the seething mass and bring out 'vessels fitted for the Master's use.' Had his life ended in the struggle it would have been gloriously worth while, and led others on in the same path! But a change passed over his life, his lines were altered, politics and controversies crept in; he attempted several evangelistic works, preached before many, and settled in journalism, into which he threw himself with his whole ardour to the end.

"And so it has been to others since! Just as we wrote the last sentence, our eye fell on one of our to-day's Protestant French papers and read the words: 'When shall we see arise the truly popular evangelist, who will attract the attention of the masses, move them and draw them to the foot of the Cross? when shall we have a French Taylor, a Whitfield, a Wesley?' . . . *When?* When you cease to extinguish them! When you cease to force them into pre-conceived moulds. When you cease to crush the very life out of them in your schools of criticism!"

GERMANY.

[From our own Correspondent.]

Berlin, April 15, 1893.

It is now decided that Professor Schlatter, of Griefswald, will be transferred to the Berlin University on October 1. By birth a Swiss, he has already been a long time in Germany, and is not only known by his theological books, but has also had great influence on the students. His choice is, therefore, decidedly a fortunate one; and it may be hoped that, as the only representative of believing theology at our University, he will draw many students to his lectures. This is very necessary in our eye, where Rietschel's modern rationalism has got such hold on the minds of many young divines. The waves caused by Professor Harnack's attack on the Apostles' Creed have not subsided yet. In the province of Hesse, the three General Superintendents—representing the Lutheran, the Reformed, and the United Churches of the former electorate—all residing at Cassel, have issued a joint pastoral letter to the clergy of their district, in which they ex-

press their adherence to the faith of the Bible, and show the great difference there exists between Christ, the Son of God, as He is taught to us by the Word of God, and a kind of man who became God, as modern theology makes Him. We trust that this warm testimony to the old truths will prove the more beneficial, as the document is at the same time a beautiful exhibition of the unity of the different evangelical denominations on the cardinal points of doctrine.

The law changing the Day of Repentance has now been signed by the Emperor and published for Prussia; in the other German countries the same thing has been or will be done. Already, this year, on November 22, the common Day of Repentance for the whole of Germany, which is always to take place on the Wednesday before the last Sunday after Trinity, will be kept, and here in Prussia, April 26, which used to be the day, will lose the character of a holiday.

The number of new churches built

during the last few years in our capital, have rendered it desirable to consider whether it is not possible to build cheap churches, and serious attention has been given to the question. Several architects have been requested to make plans, and it is hoped that we shall not only facilitate church-building, by doing it at less expense, but the new places also contain rooms for Sunday-school classes and other parochial purposes. This new idea is certainly an improvement.

The Ladies' Organisation, which was started at the wish of the Empress, to support the work of deaconesses in the different parishes of Berlin, has made great progress. At the last general meeting, when the Empress presided, about 3,200 ladies were present. A few short addresses were given by our leading ministers, in which attention was drawn to the fact that the deaconesses would not prove sufficient if the cholera should re-appear, and in which a hearty plea for personal assistance was brought home to the hearers.

An evangelistic campaign, made in Hamburg last winter by Pastor Röschmann, in connexion with Pastor Christlieb (son of the well-known late Professor) and Lieut.-Colonel von Knobelsdorff from here, has proved so far successful, that the urgent wish was felt to secure permanent evangelisation for Hamburg. The means were quickly brought together, and Pastor Röschmann, who hitherto only worked in the rural districts of Schleswig-Holstein, now takes up his residence in Hamburg. He is still a young man, but already greatly blessed with conversions.

The party of the Positive Union held a conference here last week to discuss its future policy. Since the last General Synod there was a great danger that the party would break up altogether, as one half, headed by Mr. Stöcker, wished to claim more decidedly the independence of the Church; while the other half, wishing to be more prudent, refused in consequence to elect Mr. Stöcker into the committee of the Synod. The rupture seems, however, to have been avoided—the more moderate element kept the upper hand, and a great united testimony against the attacks upon the Apostles' Creed showed that there are, after all, more important questions in the present day than a little more or less liberty for the Church.

At the same time, the eighth German Sunday-school Convention was held at Frankfort-on-the-Maine. There is much religious life in that city now, and this was beneficially felt in the Convention. Also, the morning conferences were attended by above 300 persons, mostly engaged in practical Sunday-school work. The neighbourhood (Cassel, Wiesbaden, and other places) had sent numerous attendants. From further off, only the well-known leaders of Sunday-school work were present; but as they came from Bremen and Mecklenburg, from Wurtemberg and Bavaria, from Berlin, Silesia, and the Rhine, this universal character of a German Convention was completely maintained. Pastor Müller, of Barmen, on the first day, gave practical hints to Sunday-school teachers. On the second day, the question of how to celebrate Christmas, Easter, the anniversary of the school, &c., was treated. In a more private conference, the further development of local unions and the liturgy were discussed. The Sunday-schools in the Rhine province have no liturgy—in most parts of Germany there is one, which gives our Sunday-schools the distinct character of a divine service for children; the question was urgent because a new book of liturgy is being prepared for the National Church of Prussia, and as this will probably contain also forms for Children's Services, it was thought advisable to bring about an understanding on the desires of Sunday-school men on this topic. Social and popular gatherings, with large attendance, filled up the evenings. A steady progress in Sunday-school work could be reported. As now a great many different people have taken up the work, it is natural that all partakers of such a Convention do not agree in all things. The opposed views did not, however, show themselves so decidedly as at the Bremen Convention seven years ago, where a strong High Church current was felt. This time, however, the larger Evangelical view and an ecclesiastical tendency were felt to dispute the ground with each other. But the differences were not so strong as to break up the brotherly unity—they were not hidden nor clearly spoken out; but it may be hoped that both sides learned from each other, and that new and helpful impulses will go out from this Convention.

ITALY.

WE quote the following from *A Voice from Italy*:—

"Beside the direct work of Italian Evangelisation in preaching and teaching, we must not forget how much quiet and lasting work is being done by other agencies of various kinds, which may be regarded as adjuncts and handmaids to the more direct work of Evangelisation.

"This reflection is suggested by the perusal of three Reports sent from Florence, and which describe Christian and beneficent work in that city. There lie before us the Reports for 1891-92 of the 'Evangelical Publication Society,' the 'Florence Medical Mission,' and Dr. Comandi's 'Boys' Protestant Industrial Home'—all full of interest and encouragement. Space forbids us to do more than note down a fact or two from each.

"(a.) The friends who manage the Claudian Press in Florence are evidently alive to the prodigious power in our day of the printed page for good or evil; and from their Annual Report we rejoice to mark the ever-increasing stream of sound and Scriptural literature which issues from Florence, and which, through nine depots, is sent abroad over the whole Peninsula. An idea of its progress may be gained by the following figures: In 1867, the Italian Evangelical Publication Society only issued 98,000 copies of sundry tracts; but in 1891 the same Society published 304,000 Scripture portions, 132,600 books and tracts, 35,000 almanacks, and 116,000 periodicals—all, of course, in Italian. The return from sales for last year (the highest figure yet reached) amounted to 2,878,568 lire—a large sum indeed; but help is needed from abroad, for the Society sells without profit—often under cost price—and makes free grants to many who are engaged in Mission work.

"(b.) Last year was the twelfth of the Florence Medical Mission—a most beneficent Christian work—under the superintendence of Miss Roberts. In connexion with it two Bible nurses are constantly at work, and Sunday-schools are taught. Over 2,000 patients have been treated during the year, and in every case endeavour is made to reach the spiritual need as well as to heal the body. Beside Dr. Paggi's work in connexion with this Medical Mission, Dr. J. Henderson began a similar work in the San Frediano district last year, and the result proves that there

is abundant work for both in this Christ-like work among poor and sick Florentines.

"(c.) Another blessed work of Christian beneficence in Florence is the well-known 'Protestant Industrial Home for Boys,' under the direction of Dr. Comandi. In this House of mercy are lodged, fed, and trained for the work of life, 100 boys, mostly destitute and orphans. From the relatives of a few a small monthly sum is received, but by far the larger number are kept and taught gratuitously. A special feature of the Home is indicated by its title 'Industrial;' for, as in our own Ragged Schools at home, school workshops stand alongside of the ordinary class-rooms. Best of all, the objects of Dr. Comandi's care are taught to remember their Creator and Saviour in the days of their youth. Nor in vain; for in this Report Dr. Comandi writes: 'Last winter in particular we felt that the blessed influence of the Holy Spirit was working among them: many came voluntarily to confess sins which had lain on their consciences for years. One of the fruits of this awakening was a real change of conduct among several; and some of the elder boys, after having given themselves to the Lord, made a public profession of their belief, and were received as members of one of our churches.'"

REVIVAL WORK IN THE VALLEYS.

The following passage from the *Bollettino* of the Waldensian Mission Churches will be read with interest:—

"In reading the Report of the different parishes, we cannot do otherwise than state, with deep gratitude to God, that a real religious revival has taken place, if not in all, at least in many of the Waldensian parishes. Large revival meetings were held, and in many places the halls were too small to hold all the people who came to hear preachers like the Rev. William Meille and others. Earnest appeals were addressed to the people of the Valleys, to consecrate themselves more completely to the service of God. Prayer and family worship were the principal subjects of these addresses. Something has been accomplished, for in many houses family worship has been established; in various parishes a more fervent spirit of prayer has manifested itself; and lay-brothers, in greater numbers than formerly, shaking

off that timidity and false shame which are so general, have come forward to pray in our meetings.

"The Young Men's Christian Associations have increased in number and vigour. In 1890 there were twelve, now there are twenty-four. In these last two years several Young Women's Christian Associations have been formed, having mutual edification for their principal object.

"In one of the parishes (Angrogna) there are four Young Men's Christian Associations, with 125 members. In another (Villar-Pellice) there are five, with 168 members. The pastor of this last parish is happy to be able to say that he can rely upon the co-operation of eighty persons, all lay-brothers of course, who speak and pray in the different meetings.

"The pastor of St. Germano has, besides the help of the elders and deacons of his church, that of a small army of thirty-eight male and female Bible-readers, who go from house to house sowing the good seed of the Word, exhorting the brethren, and comforting the sick."

The Rev. William Meille continues his evangelistic work with unabated zeal and gratifying success. May the Lord abundantly bless his efforts! A revival in the Parent Church cannot but result in greater activity in the Mission-field, by which many souls will be saved.

A discourse recently given by Signor Raffaele Mariano, in the great hall of the Royal University (Regia Università) in Naples, on "Art and Religion," contains some grand verities, and was listened to with that eager attention which his erudition and accomplished scholarship command. Speaking of symbolism, he said Roman Catholicism has pushed it to such a point that it has ended by concealing—and in truth burying out of sight—the thing *signified* under a mass of sensuous forms, not always beautiful or æsthetic, but only too often ridiculous and grotesque. The excess in this direction absorbs and distracts the senses, and holds them enthralled in the external, whilst the inner man becomes drowsy, and spiritual energy is suffocated. When the Reformation took place, asserting that justification in the sight of God does not depend on external actions and on magical and sensuous operations, but was by faith and by the internal change of the heart and the will, it was right. It was thus, although scarcely recognising the fact,

that it lured back the human conscience to the pure and unsullied Gospel of Christ.

Such testimony to the crown jewels of the latter dispensation, and to the sterling work of the Reformation, is of the utmost value, coming as it does from the professor of ecclesiastical history in the University of Naples. Doubtless the sceptic and narrow-minded little relished such sentiments, indeed the marks of disapprobation which now and then were heard in the hall showed that a part of the audience have need of further light. Nevertheless it is a sign of the times that such a man of renown—well aware that he was about to lecture before professors, students, and a distinguished company—should have elected to speak on the subject which he did; and to introduce a theme so little in favour with the clerical party, must indicate that there is among the laity and the rising generation a certain disposition to listen to the truth and consider and weigh its value.

In the *Piccolo Messagere* we read that the Committee of Evangelisation of the Chiesa Evangelica d'Italia (Free Church) have held two sittings. There are now 26 regularly constituted churches, 131 groups, stations, and places regularly visited, 20 ordained ministers, 7 evangelists, 1 retired evangelist, 1 student in theology, 11 colporteurs and Biblewomen, 1,666 communicants—233 admitted in 1892—446 catechumens, 4,667 adherents, 1,077 day scholars, 1,221 Sabbath scholars. The contributions received from the churches—11,921 lire, 35 c.

An interesting incident has occurred at Termoli. The circulation of the Bible has been going on for some time in this place, and, indeed, throughout the province of Campobasso, in which it is situated. Some of the inhabitants of Termoli, being anxious to have some evangelical teaching, invited a pastor to come and hold services. For a time things went on quietly, but the priests taking alarm, aroused opposition, and it was deemed desirable to discontinue the visits of the minister. However, some of the priests, later on, caused great scandal through proceedings which need not be particularised, and this so thoroughly roused the inhabitants that they determined to demand an evangelical pastor once more, saying—"After all, the Protestants have right on their side." According to the request forwarded, the pastor of the Episcopal Methodist Church at Foggia, accompanied by the colporteur Antonio

Cocca, went to Termoli a short time since. Arrived at the station, what was his surprise to find nearly 200 people waiting to welcome him. The hall or large apartment placed at the disposal of the pastor by Signor Campolieto was soon filled to

overflowing. This was the first service of the day. In the evening a Conferenza, or mission service, was held, at which the utmost interest was shown, people giving true evidence of being determined to have the Gospel for their gospel.—K. F. D.

SPANISH EVANGELISATION.

By the Rev. WM. MOORE, D.D., Principal of Training College, Puerto Stana Maria, Spain.

AMONG the several mission agencies at work in the Peninsula, the oldest, and for many years the chief one, is the Spanish Evangelisation Society of Edinburgh, of which Mrs. Maria D. Peddie was the foundress, to whose interests she has consecrated the best portion of her life, and over which, we are glad to say, she still lives to preside with her wonted zeal and ability.

This Society was formed several years before the Revolution of 1868, during which time its efforts were mainly confined to ministering to the refugees on the Rock of Gibraltar, and of secretly circulating copies of the Scriptures in the principal seaports, as opportunities occurred.

As soon as the country was opened its agents were among the first who entered the open door, and following in the wake of General Prim's victorious army, having received his permission, began to preach the Gospel to the thousands who "pressed upon them to hear the Word of God." Appeals were made for funds. At that time there was no difficulty in interesting British Christians in the evangelisation of Spain. The tide of sympathy and support set strongly in the direction of this interesting country, so long hermetically sealed, but now so marvellously opened to the reception of the blessed Gospel.

The Spanish Evangelisation Society established its head-quarters in Sevilla, the capital of Andalusia. In succession it occupied the important centres of Cadiz, Malaga, Granada, Cordoba, Constantina, Huelva, and other posts as minor missions. To provide evangelists and teachers for this wide field it established a training college in Sevilla, under the presidency of an able young minister of the Free Church, from which seminary, although continuing for only a few years, several efficient labourers were given to the Spanish work.

With the lapse of years, the first gush of enthusiasm for Spain on the part of the

home churches had spent itself, and this Society, in common with all others, was greatly hampered, not only in endeavouring to extend the work, but even to maintain what it had undertaken. Every year since its funds have been diminishing, chiefly from the removal by death of loyal and liberal contributors, whose places have rarely been supplied by others. It has been necessary, therefore, from time to time, and to avoid getting into debt, to retire from several of these important posts; but, with one or two exceptions, this has never been done until some society was found to step in and carry on the work.

The centres at present occupied by this Society are Sevilla, Cadiz, Huelva, and Granada. In connexion with all of them there are large day and Sabbath schools, in which the young are being trained in the knowledge of the Scriptures. There are also many "minor missions" or outposts, where the pastors hold stated evangelistic services, some of them largely attended. From Granada as a centre, the Rev. John L. Murray, the Society's missionary, extends his labours through the fertile and populous Vega, having preaching stations in several of the villages, and two day schools largely attended, notwithstanding the continuous and unscrupulous hostility of the local priests. These agencies, capable of accomplishing so much good, could be largely extended if means were forthcoming. In a land where "gross darkness has covered the people," is it not an incalculable blessing to have the pure light of Gospel truth shed forth by such agencies as these, and a precious privilege to take part in sustaining them? There is perhaps no other work of the same extent carried on with equal economy. On about £1,000 a year the Society supports its large staff of evangelists and teachers, pays their travelling expenses when itinerating, and the rent of mission halls and

schoolhouses. Yet the servant of the Lord who presides over its operations finds, year by year, the increasing strain of raising this modest sum. Just at present the funds are very low. If help does not come speedily it may be necessary to contemplate the sad necessity of a "retreat in presence of the enemy" from one of the important centres we have mentioned. We earnestly appeal to Christian friends to save us—to save the work of God—from such a disaster. We look to the Lord, "whose is the silver and the gold," that He may dispose the hearts of His people so

to exercise "the grace of liberality" towards this Society, that it may be enabled not only to maintain its present positions, but largely extend its evangelistic agencies, as the Lord may give an open door.

Contributions will be thankfully received by Mrs. Robert Peddie, 22 Hartington Place, Edinburgh, secretary and treasurer of the Spanish Evangelisation Society; also by Donald Matheson, Esq., 46 Harcourt Terrace, Redcliffe Square, London, S.W. — *Extracted from the "Presbyterian."*

AUSTRIA.

EVANGELICAL CHURCH IN SILESIA.

THE following address by the Rev. Dr. Pindor, of Teschen, was given at a meeting of the South London Branch of the Alliance, held at the residence of Wm. Payne, Esq., Kennington, on Friday, April 14, and we feel sure the readers of *Evangelical Christendom* will be greatly interested in the account given of the struggling Protestant Church in Silesia:—

I am a Polish pastor, and preach the Gospel in the Polish and German languages: in the Polish language, Sunday by Sunday, to an audience of four or five thousand souls, and sometimes more. Now, I am going to Chicago, being invited by the Chicago Evangelisation Society to preach the Gospel there in the Polish language. I should like to give you some account of the Evangelical Church of Austria, especially of the province of Silesia.

A few years ago, I happened to meet a Protestant lady, who told me the following story: When she was quite young she visited a Roman Catholic family in a distant town, who did not know that their guest was a Protestant. She was received very kindly; but some days afterwards, coming from a walk, she found all the members of the family in a great consternation—nobody would speak to her. Asking for the reason, she got no answer at all. At last, the landlord went up to her begging permission to touch her forehead. After having done so, he exclaimed, "Are you really a Protestant? You have no horns! We have been told by our priests that all Protestants have horns as being associated with Satan!" You can find, to-day, the same opinion spread among the Roman Catholic inhabitants of southern Austria.

Last summer a Protestant lady was, with her son, in a second-rate Austrian bathing place, some miles distant from my home. The son, who was suffering from consumption, suddenly died. The poor mother was not allowed to bury him in the same place because he was a Protestant; she was obliged to transport the body into a distant village, where a Protestant burial ground was to be found. Such and similar experiences you can have in Austria nearly every day. The Protestants are believed to be an inferior race.

From this you may imagine what our condition in Austria is. And yet it was not always so. Imagine to yourself a corn-field growing and ripening to the harvest; suddenly a dark cloud in the horizon appears, a dreadful hailstorm comes, and in an instant all the harvest is destroyed, except some single ears, which are beaten and wounded, but not entirely broken. This picture illustrates the fate of the Evangelical Church of Austria in the past and the present.

Our forefathers had received the Evangelical faith even before Luther, from the Bohemian, Huss, and through him from your great reformer, Wycliffe, because Huss was a scholar of Wycliffe. At the time of the Reformation the Gospel was preached nearly in the whole of the 17 languages, which are spoken within the empire of Austria. You may be astonished that I speak of 17 languages, but it is true. The Evangelical faith was found in the palace of the prince and in the cottage of the peasant. The Emperor Ferdinand I., who was a bitter enemy to the reformed doctrine, confessed himself that the

doctrine of the grace of God was a great consolation to his heart; and the Emperor Maximilian II., was secretly a Protestant.

In the year 1619, the storm began. The Emperor Ferdinand II., a pupil of Jesuits, came to the throne. He took a solemn oath to destroy the Evangelical Church throughout his whole empire. The war of twenty years began. In Germany, the Evangelical Church was saved by the Swedish King Gustav Adolf; in Hungary the Turks did not persecute the Protestants; but in Austria they were expelled. The persecutions lasted for 162 years, till the Emperor Joseph II. gave his renowned edict of toleration in the year 1781. It is not possible to enumerate all the cruelties which were done under the auspices of the Government; I can only intimate that the soil of all the provinces of Austria is saturated with the blood and tears of persecuted Protestants. Our town of Teschen, for instance, was all Protestant; twenty years afterwards it was entirely Roman Catholic. How was this effected?

First, Evangelical worship was strictly forbidden. The preachers and teachers were cast out or imprisoned; all Protestant churches taken away. When they had been cleansed and purified with holy water, they were consecrated for Roman Catholic worship. All the inhabitants were compelled to attend the mass. All the Protestant books were taken away or burnt; Jesuits were sent into the town, and soldiers placed at their disposal. The Jesuits ordered that nobody be allowed to fill any public office who was not known as a good Catholic. They ordered, too, that nobody be permitted to buy anything from or sell to a Protestant. The Protestants were excluded from all intercourse, like lepers. Whoever acted against this order was punished as Protestant. At last, only three Protestant persons were left in the town—two of them, women, died in consequence of ill-treatment; the third, who happened to be a physician, was ordered to leave the town while a plague was raging in it: but the Roman Catholic inhabitants begged the government not to deprive them of their only physician. The doctor was allowed to stay, but strictly forbidden to read any Evangelical books; and on Sunday a soldier was posted before his house to refuse entrance to every comer.

In the same way the Evangelical faith was rooted out in other towns and in the

plains; only in the mountains a small number were left, especially among the Polish inhabitants of Silesia. Our forefathers lost all their possessions and homes, and were hardly able to save their lives and their faith, in the forests and caverns of our sterile mountainous country. Among them you may find many descendants of noble families, who are now ploughing the land or toiling in the mines and factories.

Some years ago, a rich Roman Catholic count, having no descendants, made inquiry after relations to whom he could bequeath his large fortune. The father of my copastor in Teschen was able to prove that his forefathers had been in possession of the same estates, but having been expelled in the year 1620, and then having become peasants. The mentioned Count lost afterwards his wife, concluded a second marriage; a son was born to him, to whom he delivered his property.

In the year 1730, Count Firmian became archbishop of Salzburg. He was informed that a great number of his subjects were secretly Protestants. A list of these was written, and, in the severest winter of 1731, 30,000 Protestants were, within a fortnight, expelled by military from the country. Many of them died on the way, the others found refuge in Germany. But the ways of God are very wonderful. Some years ago, in the town of Salzburg, a Roman Catholic Countess Firmian died; when her last will was opened, people were surprised to hear that her fortune was bequeathed for the benefit of Protestant orphans in Salzburg, in order to atone for a great wrong one of her family, the same Archbishop Firmian, had done.

Forty English miles from my home is a little Moravian town, called Fulneck. Its Roman Catholic inhabitants hardly know that their town, two centuries ago, was inhabited by the Protestant denomination of Moravians, who are noted for their having sent the first Protestant missionaries into the heathen countries. After having been expelled from Austria, they found a kind reception at Count Zinzendorf's estates in Saxony.

After long persecutions the Emperor Joseph II. promulgated the Edict of Toleration in the year 1781, and the Government was surprised to find that among the Poles of Silesia, the most Protestants were found. How was it possible?

1. In the forests of our country are

many places of which could be written, "The place whereon thou standest is holy ground," consecrated by the mighty services, prayers and tears of our persecuted forefathers. There the Word of God was read and preached, and the Holy Supper was celebrated, while sentinels were watching, lest spies surprised the congregation.

2. Besides the Bible, the holy hymns of a devoted singer, Trzanowski, helped very much to preserve the Evangelical faith. The mothers taught their children from generation to generation, and so they became a holy tradition.

3. In the year 1707 the Swedish King, Charles XII., passed through Silesia ahead of his military, driving before him his adversary, August II. King of Poland and Elector of Saxony. A poor Protestant farmer determined to use the occasion for the good of his people. Going up to the Swedish king, he fell on his knees and begged him, with many tears, to intercede with the Emperor of Austria on behalf of the persecuted Protestants of Silesia. Charles immediately sent a courier to the Court of Vienna, and awaited the answer. Our forefathers were permitted to erect six churches in Silesia. The spacious church of Teschen is one of them; the other five are in the Prussian part of Silesia.

4. All these things wrought together to preserve the Evangelical faith: the great means, however, was the power of the Lord, who has promised, "Lo, I am with you alway, even unto the end."

The above-mentioned Edict of Joseph II. contained a good many restrictions. The Protestants were tolerated, but had not nearly the same rights with the Catholics. They were allowed to have places of worship, but no entrance from the street, only from the court. The Protestants were obliged to pay all contributions for the priests; and Roman Catholics, who wished to turn Protestants, were often ill-treated in the most cruel manner. They were always obliged to undergo a six weeks' teaching by the priest in order to be dissuaded from their purpose; and only when they got a certificate from the priest, the Protestants could receive them into their community. But cunning priests had a peculiar interpretation of the law. They said: Six weeks are forty-two days; so you are obliged to come to me forty-two times. To-day you have been the first time; after so and so many weeks

you may come again, and so on! In this way the space of six weeks was prolonged to several years, and often the priest spit into the face of the comer and thrust him downstairs. It was, as you can see, a great sacrifice to turn Protestant. But the persecutions led, no doubt, to good results. The church consisted only of true and tried Christians. This state of things lasted till the year 1849. It has only been changed by our present Emperor.

You ask, How is the Evangelical Church of Austria at present? I reply, There have been left some single ears not entirely broken, but beaten and wounded by the storm.

Externally our Protestants, especially the Poles, are very poor. We have no rich, no influential persons amongst us. It is by no means an honour in Austria to be Protestant. My parish, the largest in the province, consists of peasant farmers and workmen, who toil in the sweat of their brow to get their livelihood. The principal food is potatoes; meat is a rarity. In the house of my parents we used to get flesh only once a week—on Sunday in winter, and never in summer-time. We are obliged to pay all the contributions for public affairs, and then we have to keep our churches and schools in repair, and to pay our pastors and teachers ourselves.

If you wish to know our religious condition, follow me in spirit into our large church at Teschen. On Sunday morning, in spring and summer-time, at seven o'clock, the Polish "morning service" begins, then the Polish communion follows; at ten o'clock, the German service is held; after that the Polish mid-day service follows. Before seven o'clock you may see a great many of my parishioners coming to church from their distant villages. Some of them must start as early as four o'clock in the morning in order to come in time, and after they have attended some services, they return home again in the afternoon.

We have twenty cemeteries within the parish, where the Gospel is preached nearly at every funeral—sometimes in rain and snow. I myself visit yearly about 300 sick persons in their distant homes, and inspect twenty-five schools. The number of the communicants amounts in our church yearly to 26,000 and more, because the parishioners usually come four times a year to the Holy Supper. You see, it is a hard work I am doing. But when I stand in the pulpit before an audience of 5,000 souls and more, when the Spirit of God

helps me to touch the hearts and to lead them to Christ and His Cross; when I see the brightened eyes, the flowing tears, and hear the thankful expressions, I assure you I am fully rewarded.

The Protestant Poles are very fond of religious books. I have written and translated several—as for instance, Merle d'Aubigné's "History of the Reformation;" Thomas à Kempis' on the "Imitation of Christ;" Baxter's "Saints' Everlasting Rest," and so on. I was very anxious to know if these books were really read. Three years ago, a farmer's wife came to me and told me she had already read all the volumes of Merle d'Aubigné's History *five times* through; and I assure you this poor woman has much to do as well as to read books.

Within my parish, two hours distant from Teschen, a great iron factory has been built, where more than 800 Protestant workmen are employed. Some of them come to church on Sunday, after having spent all the night working in the factory. When they return home, they must resume their "night-shift" again. These workmen are in a very bad position, because, from the one side the Roman Catholics, and from the other side the Socialists, come to turn them away from their faith. Sometimes we hold services in this village, but not having a suitable place, we meet in the entry of the

public schoolhouse for worship. You may see there sometimes about 800 persons, crowded together, standing for hours on the stairs, in the passage, and so on, because there is no room for sitting. You may imagine what kind of atmosphere there is, especially in summer-time. Women are swooning and must be carried away, but the next time they come again.

The only wish of these poor people is to have a church of their own. For this purpose they set aside, at the end of every month, the whole of the money they receive for one day's work. In this way, being supported by their neighbours, they have already collected a fund of £1,000. But they need more. If I may apply to you with a request, I beg you, dear brethren, help them to build this church! I can assure you, our brave but poor workmen are worthy your sympathy and benevolence. Our Lord Jesus Christ will reward every kind support and bless your soul. Many a prayer has been offered to God for the blessed English Christians. May I assure my poor countrymen, that the English Christians sympathise with them, and will not forget them?

. The Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London, will be happy to receive contributions for the Church building fund.

PERSIA.

CONFERENCE OF MISSIONARY WORKERS.

One of the most delightful of the duties of a missionary is to gather the workers, and with them study the Word of the Master, and wait upon Him for power from on high. Such an occasion we missionaries greatly enjoyed last week. Fifty of our workers, mostly young men, were here at the college in a three days' conference. The general theme was "The Service of Christ." Many of the phases of this wide and blessed theme were presented. First in influence were the Bible readings, seven in number, on (1) the essentials of this service; (2) the traits of the Master we are to imitate; (3) the promises of the Master; (4) the warnings; (5) the incitements; (6) the methods of the Master; (7) how one servant worked. God speaks, and his words falling, verse after verse, into the heart, had a very deep effect. This effect was manifest in all the reading, and deepest of all at the

last, as the example of Paul came before us. The keynote of his service, "Whose I am, and whom I serve"; the way he began his work by asking for directions; how he followed on step by step, under divine guidance; his witnessing, preaching, touring, staying in city after city; his obedience to church rules and fellowship; his building up believers; his pluck and resource in trial and persecution and prison; his tears, sufferings, endurance, triumphant faith and last entreaties, seemed but a vivid picture of what we should be and what some are in this service of Christ. Such a view brought tears to many eyes and a fuller consecration to many hearts.

Four excellent sermons gave other views of the same Christlike service. Two of these sermons, by pastors of leading churches, were so full of pathos and power that we must thank God and take courage.

Seven other topics for short papers and discussions filled up the plan of instruction. Many prayers, and prayerful waiting for the promise of the Father, filled up the time of the three days, closing with a very full and tender consecration meeting and the communion of the Lord's Supper. The light of more love to Christ was on every face as the brethren passed out from these three days of sitting in heavenly places to their work.

Already the results are appearing. One of our pastors returned to his church, which has been sadly divided for months past. He preached on Sunday; but what a difference! It must be that the Spirit of Christ spoke through him, for at the close of the service the brethren who had been estranged rushed to his embrace, and, with tears and confessions, their bitterness and strife melted into a renewal of their old-time love.

In another case the brethren had been sadly remiss in paying up for church and pastor. Three of the young men went from the conference and undertook the job,

and from house to house found a delightful response, and cleared off the deficiency. Another case of conscience in the conference led the brother to confess his sin in breaking his temperance pledge, and to go home to pour out his wine. If the streets in a hundred villages flowed full of wine poured out, the greatest obstacle to the Gospel this winter would be removed. While we were in our conference the bishop of the Old Church was marrying his nephew to a little girl of ten years. A whole week of drums and fifes, heathenish revelry, and dancing, and drinking wine, till, as the phrase here is, "the very walls were drunk," was so scandalous that the Anglicans would not attend the wedding, though they encourage the use of wine. Evil and good are in close conflict.

Among the means to build up character and quicken the faith and zeal of real workers, I know of none better than such a conference. We expect to hear of greater fruits from it as months go by.—*The Rev. Dr. Shedd in the "New York Independent."*

INDIA.

MISSION WORK IN THE COUNTRY.

By the Rev. ALBERT CHUTE.

WITH my sister, her Bible-woman, four of my helpers, and five of the boys from the school, I set out on a tour to the west and south of our mission station.

While on the tour we baptised fifty-two believers, the majority of whom were from among the caste people. Three were from the Mohammedans. One of these three was formerly a religious teacher among the Mohammedans. He said that he had for a long time doubted the claims of the prophet and believed the Christian religion to be true. He is an earnest, zealous, and talented man. He can now preach Christ better than some of our trained helpers, and we have reason to believe that before many months pass, he will stand in the front ranks of our preachers. He has a large number of disciples, the majority of whom he believes will become Christians. Through his teaching they have already given up the worship of *Peerloo*, a brass image the shape of a man's hand which they worship in honour of their forefathers, and hold an annual feast for that purpose called *Mahorum*. I received a letter from him a few days ago, stating that there were

twelve believers in his village who were waiting for baptism. Mohammedans generally make more intelligent Christians after conversion than Hindus, as they profess to worship the one true God. Before conversion the only thing that is necessary for them to understand is the necessity of a Saviour.

I baptised also a priest of much influence among the caste people. He also has many disciples, and we hope that through him many will be brought to the knowledge of the truth. Many of our most earnest and zealous believers are among the caste Christians. One man, a *Komati* or merchant caste man, travels continually through the villages in his locality preaching Christ, and many have believed through his instrumentality. Another, a *reddy*, or farmer caste man, has travelled and preached extensively, and by his efforts many have been brought to a knowledge of the truth. Another, an *atecari* caste man, highest of the weaver caste, to whom formerly I had been giving a small salary, being far from the station, his salary ran four months behind. When I offered it to him he said—"I will not take

it; my wife was a corpse and the Lord raised her up. Hereafter I will work for the Lord as usual, but I will take no salary." A *kapoo*, or farmer caste man, believed and was offered ten thousand rupees if he would not receive baptism. He refused, saying—"I don't want money; but I want salvation." He came and was baptised. Another, a *patala*, or mayor of his village, believed and was baptised. It made our hearts go out with sympathy toward him to hear him tell what his friends and relatives did to him to force him to recant; but he stood firm as a rock and gave all up for Christ. Another *reddy* caste man, though wealthy, left house, land, relatives, wife, and five children, and was baptised. Do we need any greater or more severe testimony to their faith than such acts as these? We baptised the cook of the Gudwall king, who was also his near relative. Some of the caste people, after believing, are allowed to remain in their caste, but others are immediately cast out. We baptised the principal *madiga* or out-caste priest in all that district. He had much influence, not only with the out-caste people, but also among the caste people. He believed and accepted the Gospel as a little child. A number of his friends and relatives were also baptised with him.

Camping at a village one evening, we examined and baptised seven converts from the caste people, and another the next morning before setting out on our journey. The same day eight converts, five from the caste people and three from the Mohammedans, came for baptism from

a village twenty miles distant. But not finding us there, being tired from the walk of the previous day and night (there being three women among them who had brought with them their babies), they were unable to follow us farther and returned to their village. Two more days' journey brought us within eight miles of the Atmakur king's residence. Hearing that he was to pass that road the next morning, we arose early and made arrangements to pass his village before daylight, in order that he might not detain us. It was twilight when we passed his village. The king saw us and sent his *munshi* to meet and call us in. But as I was driving fast, we passed before he reached the wood. The cart with servants and helpers came on behind, and they met the king and his attendants. They first met his butler riding on a horse. He stopped and asked the reason why I did not stop. Afterwards they met the king in his palanquin. He also stopped and asked the reason why I did not stop to see him. After explanations, he said—"Very well; give him many salaams for me." After passing on a little farther, they met the king's brother-in-law riding an elephant; he also stopped and asked explanation. They were all much disappointed that we passed without camping at their village. The king is very friendly with us, always giving us everything we need free of charge while camping at his village; and whenever we cross the river Krishna from his dominions, he always commands the boatmen to take us over.—*Baptist Missionary Magazine*; Boston.

Missionary Notes.

THE *Spirit of Missions*, the organ of the Protestant Episcopal Church of the United States, in an article upon the forerunners of the present Missionary era, remarks: "The Rev. Dr. A. G. Gordon, of Boston, says that one of the deepest and most abiding springs of nineteenth century missions is to be found in the Indian missions of America of the seventeenth and eighteenth centuries. He considers John Eliot, David Brainerd, and Jonathan Edwards as the forerunners and prophets of the missionary era. The last-named was not only the pastor of the white colonists at

Northampton, but also a warm friend of and a zealous labourer among the Stockbridge Indians." From the same magazine we quote the following: "Information was at hand from the China Mission that the indemnity for the damage done by rioters at I-chang in September 1891, had been made by the Chinese Government, both to the Rev. Mr. Sowerby personally and to the Mission. The amount awarded to the Mission was not quite as much as Bishop Boone's estimate called for, but with the advice of the American minister and others the amount was accepted."

THE KARENS.—In the *Baptist Mission-*

ary Magazine (Boston, United States) we find the following: "The early triumphs of the mission among the Karens in Burma are recalled by the story of a visit of one of our Christian preachers to a remote Karen district on the borders of Siam. He found the people very well to do, some having as many as 120 elephants. They had built for themselves large Buddhist temples and monasteries. When the preacher asked them if they understood what they worshipped, they said they did not, and listened with great attention while he unfolded the doctrine of the true and living God. That night their Buddhist priest ran away, seeing that his occupation was gone, and the people asked the preacher to remain in his place, and agreed to give up the worship of idols and send their children to his school if he would stay. He remained for a time, and at last reports 200 were asking baptism."

UGANDA.—*The Times* has the following reference to the debates in the House of Commons on Uganda: "Sir John Kenna-way was entirely within his rights in protesting against Mr. Gladstone's animadversions upon the Church Missionary Society. The whole conditions of missionary work have been altered by the appearance of the Chartered Company upon the scene, and the Church Missionary Society consequently does not meddle with politics, but confines itself strictly to its own business when it protests against the withdrawal of a protection which it never sought."

CENTRAL ASIA.—*The Moravian Mission Periodical Accounts* has a very interesting article upon its Tibetan stations: "For a considerable part of the winter our missionaries in those lofty and remote valleys, 9,000, 10,000, and 11,000 feet above the sea, are as completely cut off from the outer world as our missionaries on the frozen shores of Greenland, Labrador, and Alaska. Sometimes for months together no letter carrier can traverse the snowed-up passes from 13,000 to 18,000 feet high, which separate one Himalayan Valley from another." How difficult missionary work in Tibet has become may be seen from the following: "On July 29th, the mob attacked Mr. and Mrs. Turner, tore off part of their clothes, beat them, and dragged them out of the city. Some suggested throwing them into the river, others stoning them, while others wanted to tie them up in the hot sun until the rain came. However, a military official

induced the crowd to take their prisoners to the magistrate. Here the mob clamoured and raged for hours, nor would they disperse until, at the magistrate's suggestion, the missionaries' two faithful Chinese servants, Wang and Chang, consented to be beaten instead of them."

The following well illustrates the resolution and endurance of the Moravian missionary: "In that region a devoted lady has penetrated into Tibet, and there she remains for the sake of the souls of its inhabitants, in spite of endeavours to drive her out, and to kill her by starvation or by poison. Once when she was reduced to her last biscuit, a message came asking her to go and see a man twenty miles off. He was ill, and had heard of her medical skill. In all the simplicity of her strong faith, she told her Heavenly Father that she was nearly starved and could not walk twenty miles on one biscuit, but that she would set out in dependence on His providence. She did so, and though she nibbled as slowly as possible at that single biscuit, it was soon gone. But as she walked on she perceived on the rough road a piece of popcorn. With a grateful heart she picked it up and ate it. Other small pieces were found as she proceeded, and presently she saw a man some distance ahead with a bag on his back, and doubtless her supplies had dropped through a hole in the bag. But he was too far distant to hear her call, so she could not make him aware of his trifling loss, which had been her great gain. That food enabled her to reach the sick man who had sent for her, and God blessed to his recovery the remedies she gave him. The grateful people fed her well while she was with them, and sent her home again with abundant provisions."

MADURA MISSION.—We extract the following from the *Missionary Herald*, the magazine of the American Board of Foreign Missions: "On Sunday, writes Mr. Jones of the Puseyulai Seminary, I enjoyed a rare pleasure—the baptism of a Brahman convert. For four and a-half years he had travelled all over the country as a 'sacred monk' and teaching pantheism by talks and lectures as he travelled from place to place. After a while he grew dissatisfied with his own teachings and came in contact with earnest Christian men at several places. A little more than a month ago he came here and called upon me, and we had a long talk together. The next day he returned, and on the third day he ex-

pressed his resolve to become a Christian and asked baptism at our hands. We kept him waiting thus far, but could not deny his earnest request any longer. He seems very earnest and sincere. He is an intelligent man (ignorant, however, of English) and is well versed in the Bible. He is desirous to stay here and prepare himself to become a servant of God. I am very favourably impressed with him and trust and pray that he may live up to the new name with which I, at his request, baptised him—*Christuthasan* (servant of Christ)."

THE American Board reports 40,233 Church members in its various Missions abroad, with 3,516 additions during the year. Ministering to these, and seeking to extend the work, are 200 native pastors, and 624 preachers and catechists.

MEXICO.—The same magazine provides us with this bright little picture from Mexico:—"We received a young man to membership last Sunday, whose experience is quite remarkable. Last September he came to our door asking if I wished to buy any lime. On being told that I did not, he said: 'I have come fifteen miles to ask you some questions about the Gospel. A few weeks ago a friend of mine gave me a tract that he said you gave him, and it has interested me so much that I want to know more.' I talked with him, and invited him to stay over Sunday so as to meet the brethren here. He stayed and was very much pleased. That was the beginning. He began to study the Bible and to read tracts and books, attending such services as he could here. He worked with his parents and with relatives and friends, until several believed, and this last week, when I visited the ranch, seven gave me their names as candidates to be received to the Church. All of them seem very much in earnest. More than that, the father of the young man has begun to work with his friends in Carretas, a fair-sized town on the road to Chihuahua, in which we have never been able to get any foothold. Already the atmosphere seems different there, and with God's blessing we may hope for some converts."

INDIA.—We are indebted to the pen of the Rev. W. H. Findlay, M.A., in the *Wesleyan Missionary Notices*, for the following: "Quality, in fact, is of infinitely more importance than numbers in the present position of Christianity in India. In confining its attention to the

rate of numerical increase, the Church at home is spending needless anxiety upon a secondary matter. There is no more occasion to be anxious about the numerical advance of Christianity in India than about the spreading of light when dawn has appeared in the east. That Christianity is the coming religion in India is obvious now, not only to the vision of faith, but to the eye of ordinary intelligence and foresight. What has been often seen before in the history of our religion will be seen again in India; it will run more risk from a too rapid than from a too slow-paced progress. When once *class movements* to Christianity set in—and signs of the coming of that day may even now be seen—then, while those who measure everything by figures rejoice over 'glorious accessions,' the wisest friends of our religion will tremble. The powers of evil that dwelt in the old paganisms of the Roman empire sought vengeance on the Christianity that conquered them by infecting it with their superstitions and errors; and so well did they succeed that three-fourths of Christendom is still sick of the disease. The seeds of infection in Hinduism are more active, virulent, and contagious than those that lingered in the dying paganism of Rome; the population of India is greater and more massed and welded than were the populations of that empire; and the transformation from Heathen to Christian will be effected in India in less than half the time that separated Christ from Constantine. When the rush and whelm of mass-accessions begins, what is to save the Indian Church that is to be from such grievous corruption as still pollutes the Greek and Roman communions?

PAPUA.—*The Chronicle of the London Missionary Society* has a report from the Rev. James Chalmers, F.R.G.S., of an adventurous journey in the Gulf of Papua, from which we make the following extracts:—

"I confess that once I thought mischief was brewing, and we might all be slaughtered; and I found Ipai had thought the same. We kept quiet, pretended we were quite careless about getting away, and we trusted them. Only since my last visit have they and Maipua been friendly. Formerly the Maipua killed many of them, ate them, and hung their heads as trophies in the dubus."

Perhaps no incident in all the journey was more remarkable than this: "During

prayers they were most respectful, and listened attentively to the interpreter discoursing on God's love. The one God of love staggers them, and that He has told us so in a book is more than they can comprehend. There was a great babel. Our singing had a wonderful charm, for we had complete silence, and requests to go on. The note in my diary is as follows: 'The house is now full, we have had prayers, and have been singing, and truly the savage breast, or lungs, or throat, is soothed, for they are very quiet.'

Previously the only place of worship these Papuans knew was a temple of skulls. "After breakfast I went in a canoe to the Erabo, or temple, where I was received by Kiriomia, and a large number of men sitting down each side of the aisle. The place is full of masks, fetishes, &c., and hanging on pegs, in each division of the temple, are many human skulls, altogether nearly 400, while lying on the floor, arranged in rows, are crocodiles, pigs, and cassowaries' skulls. At the far end where the temple tapers to only 7 ft. high, and shut off with a screen from the main portion, is the sacred place, where there were twenty of those hideous wicker-work kanibus—homes for the small bat, which inhabits them in hundreds."

The close of the journey was pathetic enough, so sorry were these New Guinea savages to part with the Missionary even for a season. "Hilarity had gone, and we were all sorry to part from one another. I left Ipai sitting on a log and crying bitterly. Farewells, as long as we could be heard, were shouted, and, in the distance beyond hearing, uplifted hands. I have promised to be with them in six months, and with steam I wonder if the latter is probable?"

CHINA.—From *China's Millions* we extract some more of the little sunbright sketches of personal Christian life in which this magazine abounds:—

Mr. Liu, an old man who has been baptised four years, and whose wife was baptised on this occasion.—"I was a bad opium-smoker, and suffered from asthma so that I was not able to work. I had been reduced to great poverty; I heard of the Opium Refuge, which I entered, and there heard the Gospel and believed in Jesus."

Mr. Wang, a young man, previously a

Roman Catholic, baptised six months ago.

—"I want to testify about the power of prayer. As I reached Wie-lu Hien, God laid it on my heart to pray much for the people there. As I came to an inn I searched for the text about 'The unknown God,' but could not find it at once. I knelt down and prayed that God would teach me whether to preach from that text or not. As I opened my Bible again, I found the text; and I had great blessing in speaking to the people. Later on my journey the rain began to fall, and I prayed that it might not rain, but it still kept on. I then thought I was not willing to walk through the mud and get wet to testify for God, so I started off, and had not gone far before the rain ceased. I have reached here in time in answer to prayer."

Mr. King, a young man, baptised three years ago.—"I was a business man and smoked opium for three years. I broke off the habit in the Refuge, and learned the Gospel there. Last year, at Fire-festival, Pastor Kay asked me to bear testimony to Jesus outside, and say a few words, but I was afraid. At another time Pastor Kay asked me to speak; I said I did not think God had given me the courage. The pastor then reprimanded me for blaming God, when the fault was in me. I was not able to sleep that night. I felt I was like Peter who was bold when boldness was not needed, but denied the Lord three times. I had already denied Him twice, but determined not to do so the third time. Now I am willing to testify for Him anywhere and at any time."

Li Pao-Yuen, a young farmer, baptised three years.—"Wang Ting-tung was the first in our village to break off opium. I was an opium-smoker, and when Wang returned I went to inquire of him whether it was easy or difficult to break off the habit. He persuaded me to go to the Refuge, and also said something about the goodness of the Doctrine taught there. I said I would go to be cured of my opium, but did not want to know anything about the Doctrine. I broke off opium and believed in Jesus. My mother persecuted me very much, especially because I walked twenty miles to worship every Sunday; but now she and my wife are Christians, and our two children will be Christians too."

Evangelical Alliance.

MAY CONVERSAZIONE.

It has already been announced in our columns that the Annual Conversazione of the Evangelical Alliance will again take place (D.V.) at Regent's Park College, by the kind permission of the Rev. Principal and Mrs. Angus, who have for so many years placed their rooms at the disposal of the Council for the purpose. The meeting will be held on Thursday, May 11, from 4 to 6 p.m. The first half hour—during which tea, coffee, and light refreshments will be served—will afford the opportunity for social intercourse, and at half-past 4 o'clock the friends will assemble in the library, when the chair will be taken by John Paton, Esq., late of New York, in the absence of the President, Lord Polwarth. The list of speakers is not yet complete, but it may be mentioned that—in addition to a very brief statement, by the Secretary, of the work of the Alliance since the Annual Conference last autumn—the following brethren from abroad have promised to give brief addresses: the Rev. Dr. J. L. Phillips, from India; Mr. John Haffenden, from Singapore; and Rev. Dr. Herrick, from Marsovan, Asia Minor. Others may also be expected.

It is hoped that many members and friends of the Alliance from various parts of the country and from other lands will, as usual, assemble at the Conversazione; and it is believed that the season of Christian fellowship thus afforded will again prove to be a time of blessing to those who attend. The Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London, will gladly send cards of invitation to any friends who communicate with him. Those residing in the country, and intending to be present, are specially requested to make the fact known to the Secretary, as admission to the College will be by cards of invitation.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, April 13, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. H. W. Southey, M.A., Woburn.
 Rev. G. C. R. Read, M.A., Bedford.
 G. K. Mackenzie, Esq., Bedford.
 H. Vachell, Esq., Bedford.
 Mrs. Ashwell, Bedford.
 Mrs. Heath Jones, Bedford.
 Mrs. Stansfold, Bedford.
 Rev. Ernest Rhodes, Helston.
 Mr. Joseph Berenger, Helston.
 Miss Brown, Falmouth.
 Miss Tulloch, Falmouth.
 Mr. Jonathan Rowe, Truro.
 Miss A. W. Young, Truro.
 Miss E. Mayor, Truro.
 Miss L. Napton, Truro.
 J. S. Smith, Esq., Truro.
 Miss Carbis, Truro.
 John Geldard, Esq., Plymouth.
 Mrs. Edlin, Plymouth.
 Miss C. Wilson, Plymouth.

Rev. Duncan Grant, Dewsbury.
 Rev. W. A. Essery, London.
 Rev. D. A. Maxwell, Birmingham.
 Thos. Webber, Esq., Twickenham.
 Captain and Mrs. Kearney White.
 J. Seymour Scott, Esq., London.
 Mrs. Donald Fraser, Brighton.
 Mrs. H. Carey, Guernsey.
 Rev. John Williams, Dolgelly.
 Mrs. Strong, Bournemouth.
 Rev. Sydney A. Selwyn, M.A., and Mrs. Selwyn, Bournemouth.
 Sidney Smith, Esq., and Mrs. Smith, Bournemouth.
 D. W. Preston, Esq., Bournemouth.
 Miss Cambridge, Bournemouth.
 W. L. Newcombe, Esq., Bournemouth.
 Mrs. Stennett, Bournemouth.
 Mrs. Bernard Barton, Bournemouth.
 Rev. N. L. Bluett and Mrs. Bluett, Bath.
 Miss M. E. Etches, Bath.
 Mrs. Leakey, Bath.
 Mrs. Murray, Bath.
 Miss Murray, Bath.

DEPUTATION WORK.

Mr. Arnold gave a brief report of deputation work by himself and the deputation secretaries.

MAY CONVERSAZIONE.

In regard to the arrangements for the

May Conversazione the Council decided that a brief statement should be made by the Secretary regarding the work of the past six months.

RELIGIOUS PERSECUTION IN ARMENIA.

The Secretary stated that shortly after the last meeting he had received a communication from Madame Thoumaian, whose husband—an Armenian, and a professor in the American College at Marsovan, Turkey—had been recently thrown into prison with a large number of other Christians. Madame Thoumaian, urgently requested the influence of the Council on behalf of her husband and the other imprisoned Christians. Her communication was followed by letters from friends in various parts of the country all pleading in the same direction.

Mr. Arnold stated that immediately on receipt of these communications he had written to the Constantinople Committee, and had also sought to bring the whole subject under the notice of the British Government. Letters were read from Constantinople upon the subject.

The Council approved of the steps taken by the Secretary, and decided that further efforts should be made to have the proceedings of the Turkish authorities

watched, especially in view of the fact that the Christians were to be tried on certain charges which were known to be false.

It was also thought desirable that some of the details obtained from Constantinople should be communicated to the press.

RELIGIOUS PERSECUTION IN PERSIA.

A letter was received from the Rev. Dr. Shedd, of Oroomiah, Persia, stating that the position of Mirza Ibrahim was much the same as when he last wrote. He enclosed a letter from the good brother himself writing from his prison. [Extracts from this will be found in another column.]

FOREIGN BRANCHES.

Interesting letters from the Shanghai, Cape Town, and Guelph Branches of the Alliance were communicated to the Council.

NORTH AFRICAN MISSION.

A communication was received from the North African Mission on the subject of the threatened expulsion of their missions by the French Government, and asking the prayers of the members and friends of the Alliance.

The meeting was closed with prayer by the Rev. Dr. MacEwan.

SECRETARIAL DEPUTATION WORK.

THE Rev. J. Consterdine reported to the Council that on Monday afternoon, March 13, by the kindness of Colonel and Mrs. Johnston, a number of friends met in their drawing-room at Bedford. Mr. Consterdine (acting for Mr. Arnold, who was prevented by ill-health from attending), gave an account of the work of the Alliance, and of the sufferings of the poor Stundists. The chair was taken by the Rev. A. C. Downer, Rector of St. Cuthbert's, Bedford. The collection was the largest on record, besides a sum subscribed for the Stundist relief fund. Seven friends also gave their names for membership.

On Thursday afternoon, March 16, Mr. Consterdine, who went to Cornwall in place of Mr. Arnold, attended a meeting at Helston. The Alliance had never been here before, and, owing to the unfortunate absence through ill-health of the kind friend who had made the arrangements, only very few were present. Two, however, gave their names for membership.

On Friday afternoon, March 17, General and Mrs. Aylmer, old supporters of the Alliance, welcomed a number of friends at their house in Falmouth. A collection was made for the funds of the Evangelical Alliance, besides a small sum being subscribed for the Stundist Fund, and two new members were added to the list.

On Saturday afternoon, March 18, the Rev. Owen Davies, superintendent of the Wesleyan Circuit, Truro, gathered together an interested audience in one of the committee rooms attached to his church. After Mr. Consterdine had spoken, six or seven new members joined the Alliance. Thus a new branch was virtually formed at Truro, where the Evangelical Alliance had hitherto done nothing.

On Sunday, March 19, by the kind invitation of the Vicar, the Rev. A. S. Sutton, Mr. Consterdine preached in Penwerris Church, near Falmouth, on unity amongst Christians. The text was John xvii. 21.

On Monday, the 20th, the Deputation

proceeded to Plymouth, where he that afternoon addressed a number of friends gathered together by Mrs. Stott in her drawing-room. A collection was made for the Alliance, and some new members enrolled.

On Tuesday, the 21st, Mr. Consterdine attended a meeting of the local committee in the Y.M.C.A. rooms. Amongst other matters, arrangements were made for a united prayer meeting three times a year in different centres, the first being fixed for May 17, in the premises of the Y.M.C.A., Plymouth.

In the afternoon, Mr. Consterdine spoke at a drawing-room meeting at Dr. Rolston's, Stoke, Devonport, a good number of friends of the Alliance being present.

In the evening the Deputation spoke, giving an account of the Alliance, especially its efforts on behalf of the persecuted, in the schoolroom at Charles, Plymouth, the Vicar presiding.

The Rev. P. Colborne reported that he had visited Dewsbury, Yorkshire, on March 18-21. The Rev. H. Sturt, of Dewsbury, received the Deputation at his house on Saturday, the 18th, and on Sunday, the 19th, the Rev. P. Colborne preached at Ebenezer Congregational Church in the morning, and, in the evening, at the Centenary Wesleyan Chapel, to large and attentive congregations, laying before both of them the principles and work of the Alliance.

On the Monday the ministers and friends of the Free Evangelical Churches (the Episcopalian clergy had been invited, but declined to unite), held a meeting in the Baptist Church. The Rev. W. A. Brown, a member of the Alliance of over thirty years' standing, occupied the chair, and made some interesting allusions to the work of the Alliance in the early part of its history. He introduced the Deputation, who put the claims of the Society before the friends assembled, dwelling upon the large amount of good realised in Conferences, and constant persevering efforts on behalf of persecuted Christians in various parts of the world, and now especially for the Stundists in Russia. The meeting was then thrown open for conference, and several of the ministers present took part. A collection was made at the close of the meeting in aid of the funds of the Alliance.

Mr. Arnold reported to the Council that,

during his recent illness, Mr. Consterdine had attended meetings which had been arranged for Cornwall and in Plymouth. The Rev. Dr. Gritton had also kindly rendered valuable help by taking Mr. Arnold's place at meetings in Bath. The first of these was the weekly prayer-meeting at the Memorial Hall, and the other the monthly prayer-meeting of the Bath Branch, and which was held on March 22 at Hay Hill Chapel. At both meetings Dr. Gritton spoke upon the work of the Alliance, and especially of its efforts with regard to persecuted Christians. Much interest was awakened by these addresses, and Dr. Gritton's visit was very much appreciated by the friends in Bath.

Mr. Arnold gave a report of meetings which he had attended at Bournemouth. On April 5, Mrs. Rotton gathered in her drawing-room at Boscombe a goodly number of Christian friends, who were invited to hear the Secretary's address. General the Hon. B. M. Ward presided, and after the meeting had been opened with prayer the Chairman spoke of his warm attachment to the Alliance, and emphasised the value of its principles in the present day. There was much need now for united testimony to the cardinal principles of the Gospel, and the Alliance took its stand upon the Word of God, seeking at the same time to unite the followers of the Lord Jesus Christ throughout the world in various practical works. He was glad to learn that a branch of the Alliance had now been established at Bournemouth, and he trusted the result of the present visit of the Secretary would be to widen interest in the Christ-like efforts of the Alliance on behalf of persecuted Christians in many lands. He urged all present to obtain and read *Evangelical Christendom*, the monthly organ of the Alliance, as it contained a vast amount of valuable information, and its articles were always so sound and spiritual. Mr. Arnold then addressed the meeting, and at the close the names of several ladies and gentlemen were received for enrolment as members, and a collection was taken for the funds of the Alliance.

In the evening of the same day a public meeting was held at St. George's Hall, when the chair was taken by the Rev. S. A. Selwyn, M.A., Vicar of St. John's. There was not so large an attendance as had been anticipated by some sanguine friends, but about seventy were present, including several ministers. After singing

and prayer, the Chairman spoke very briefly, desiring simply to introduce Mr. Arnold, that they might hear of the good work of the Alliance. The Secretary's address was listened to with marked attention, and at its close a vote of thanks to the Chairman and Deputation was moved by Colonel Strong, seconded by Mr. D'Warris, and carried unanimously. The Chairman, in responding, expressed the great interest which he himself had felt in the statement to which they had listened. He had previously had very little idea of the world-wide work of the Alliance. The Secretary's address had decided him at once to give his name for enrolment in the Alliance, and he trusted many of those present would follow his example. The meeting was closed with singing and prayer.

It should be added that this is the third meeting on behalf of the Alliance held at Bournemouth within the past few weeks,

and Colonel Strong, the indefatigable secretary, is very desirous of still further increasing the number of members of the Bournemouth Branch.

Proceeding to Bath, Mr. Arnold was again kindly received by Mr. and Mrs. G. E. Thomas at Oriel House, and, in the afternoon of April 6, a drawing-room meeting was held at the residence of Mrs. Murray in Pulteney Street. There was a good attendance, and the chair was occupied by the Rev. J. S. Neumann, M.A. After singing and prayer, the Secretary was called upon to give an account of the work of the Alliance during the past year, and, at the close of his address, the Chairman expressed the gratitude of all present to Mrs. Murray for her kindness in convening the meeting, and thus giving them the opportunity of hearing such an interesting statement regarding the work of the Alliance in various parts of the world.

SOUTH LONDON BRANCH.

THE monthly meeting was held at the house of W. Payne, Esq., Kennington Road, on Friday, April 14, 1893. Mr. Payne presided, and, after reading the Scriptures and prayer, he gave a hearty welcome, in Mrs. Payne's and his own name, to those assembled.

They were disappointed in regard to some whom they had hoped to see with them; and, amongst these, the Rev. Dr. Pierson, who was suffering from a slight indisposition. However, they were favoured with the presence of one who would give them deeply interesting information regarding Silesia, and Mr. Arnold, the general secretary, would be also able to tell them of the recent work of the Alliance, and which information was always acceptable at these meetings.

The Rev. Dr. Pindor gave an interesting sketch of the history of Protestantism in Austria, showing how severe and continuous persecution had been in that Empire. [This address will be found *in extenso* in another part of our present issue.]

Mr. Arnold gave, in a brief speech, some of the most recent information of the work of the Evangelical Alliance on behalf of persecuted Christians in Persia, Turkey, and Russia.

Mr. Arthur Payne narrated some of his experience in recent travels in the Holy Land, where he had observed an ominous disposition to persecute Christians.

The Rev. P. Turquand made a few remarks, and closed the meeting with the Benediction.

RICHMOND (SURREY) BRANCH.

THE first public meeting of the Richmond Auxiliary was held in the Castle Assembly Rooms at 8 p.m., on Monday, April 17, 1893. The chair was taken by Colonel Sparks, and the speakers were the Rev. James Consterdine, Incumbent of Little Heath, and Mr. A. J. Arnold, the General Secretary of the Alliance. The attendance was very good. Amongst others present were the Mayor and

Mayoress (Mr. Alderman and Mrs. Burt), the Revs. J. H. Loxley, H. E. Selwyn, J. Sheale, E. Matthews, A. McTier, and A. Ernest Foster (Hon. Sec.), Mr. Councillor and Mrs. Hilditch, Mr. Clarence Roberts, Mr. Arthur Snow, Mr. Dafforne, Mr. W. Garden (Treasurer), Mr. Nicholls, Mr. Webber. After the singing of a hymn, a portion of God's Word was read by Mr. Selwyn, and Mr. Matthews offered prayer.

The Chairman spoke on the need for union, and referred to the work of Messrs. Moody & Sankey as an illustration of the benefits of combined efforts.

An address was then given by Mr. Consterdine, who dwelt upon the effects of union of the Church of Christ on the world. He said the Alliance does not seek any outward or ecclesiastical unity, but a spiritual bond. The only acknowledged Head of the Great Church Universal was the Lord Jesus Christ. He called special attention to two points in the basis of faith—the Godhead of Christ and the Inspiration of the Bible.

A second address was delivered by Mr.

Arnold, who forcibly described some of his experiences in Spain, and the encouraging result following the work of the Alliance in that priest-ridden land. He strongly advised united prayer, and mentioned some of the happy consequences of the Week of Prayer in many parts. He concluded a most interesting speech by referring to the action of the Alliance, both in the past and present, in defence of persecuted Christians.

The singing of a hymn and the Benediction brought the meeting to a close. Several of those present joined the Alliance.

A. E. F.

IRISH BRANCH.

A MEETING of Council was held at the office, in Dublin, on March 21. The Rev. T. Preston Ball, A.M., presided. The meeting was opened with reading the Scriptures and prayer.

NEW MEMBERS.

Mrs. Johnston, Kingstown; Samuel Walkington, Esq., Kingstown; Deputy Surgeon-General Joynt, Dublin; Rev. Alexander Fullerton, Dublin; Samuel E. Pim, Esq., Wicklow; Rev. W. H. Marrison, Kilcullen.

VISIT OF THE GENERAL SECRETARY OF THE ALLIANCE.

Reported that the recent visit of Mr. Arnold, from London, the General Secretary of the Alliance, had been much appreciated. He had met the Council and the Committee of the Dublin United Services, and satisfactory arrangements had been made for the Annual Conference in the autumn. A joint committee had been formed to co-operate with the Council in London. During his visit, Mr. Arnold addressed two of the leading city congregations upon the work of the Alliance, and two drawing-room meetings which had been kindly arranged for him by friends interested in the work.

DAY OF PRAYER FOR IRELAND.

The anxious condition of affairs in the political world added a deeper interest to this Day of Prayer for Ireland. The interest was still further increased by a circular addressed by the two Protestant Archbishops to their clergy, recommending that services be held in their churches

throughout the country on that day. Then meetings were arranged by the Council in the Christian Union Buildings, and although numerous services were being held elsewhere the attendance at all the meetings was large, and a deeply solemn and earnest spirit of prayer prevailed throughout.

Among those who took part in the various meetings were the Rev. Canon Marrable, D.D., Rev. George Hanson, Rev. Wm. J. Clarke, D.D., Rector of St. Thomas', Rev. Wallace McMullin, D.D., Rev. Samuel Prenter, A.M., Rev. George R. Wedgwood, Dr. Duncan, Mr. R. P. Froste. The Archbishop of Dublin, who was to have presided at the afternoon meeting, was prevented by an engagement, but his place was taken by Mr. John R. Fowler.

PROPOSED LEGISLATION.

On the motion of the Rev. Dr. Nicholas it was decided to petition Parliament against proposed legislative changes which are felt to involve serious peril to the rights and liberties of both Protestants and Roman Catholics in Ireland.

NEW BRANCHES.

Applications were received from the local United Committee for carrying on Christian work in Naas and Wicklow, expressing their desire to be affiliated with the Alliance. These applications were unanimously and cordially accepted.

THE STUNDISTS.

Much interest having been awakened in the case of the persecuted Stundists in Russia, by the visit of Mr. Arnold, it had

been decided to issue an appeal for funds for their relief to be distributed through the agents of the London Council. The appeal had been issued and a considerable sum of money had been received for this most deserving object.

THE ANNUAL MEETING.

The annual meeting of the Irish Branch was held in the Christian Union Buildings on Monday evening, April 10. The proceedings commenced with a social reunion, followed by a public meeting. There was a large attendance. Mr. John R. Fowler, and later, Mr. Paul Askin, presided. The report and financial statement was read by

the secretary. Its adoption was moved in an able and eloquent address by the Rev. James Ervine, Congregational Minister, of Kingstown, seconded by the Rev. Dr. Moffatt, Rector of Milltown, and supported by the Rev. J. Courtenay Clarke, Presbyterian minister of Galway, who gave some most interesting details of the work in the west of Ireland. Addresses warmly commending the claims of the Alliance were delivered by Canon Latham, D.D., Rector of Wexford, Rev. Dr. Nicholas, and the Rev. Thomas Connellan. The Council and office-bearers for the ensuing year were proposed by Mr. Richard P. Froste and seconded by Charles R. Tranton, Esq.

RELIGIOUS LIBERTY IN ASIA MINOR.

THE following letter has recently appeared in some of the London newspapers:—

TO THE EDITOR.

Sir,—Reference has been already made in your columns to the recent imprisonment of a number of Armenian Christians at Marsovan and other towns in Asiatic Turkey. The matter has also received attention in the House of Commons, but there are many features of the case which have not yet reached the public eye, and which the Council of the Evangelical Alliance will be much obliged if you will allow us to set forth in your widely-read columns.

It appears that, in February last, an attempt was made to burn down the American College at Marsovan, and, simultaneously with this, an attack was made upon some of the Christian Churches by fanatical Mohammedans. These outrages were known to be instigated by certain local parties who occupy official positions. Almost at the same time, seditious placards appeared upon the walls in several towns of the district, and Protestant Christians were immediately charged with the offence of inciting to rebellion. This accusation is certainly false, and all who know anything of the circumstances under which Protestant Christians exist in Turkey, will be quite aware that they are of necessity perfectly quiet and free from all complicity with such schemes; in other words, they are constantly in fear of their lives, owing to the ease with which false charges may be, at any time, brought against them, and the still greater ease with which false witnesses may be obtained.

Mr. Thoumaian, and some of his fellow-prisoners at least, have been removed from Marsovan and sent (professedly to Angora) for trial. These men and the American missionaries with whom they are associated do not shrink from anything like a *fair* trial; but there are two or three stubborn facts which present themselves to those who are acquainted with the modes of Turkish officialdom, and which make us tremble for the fate of those who are thus brought before a Turkish Court. First, there are some 800 prisoners now being converged on Angora for trial. Is it likely these can all get a fair hearing? Secondly, a noted Pasha in Sivas province has during the last year or so been inciting the fanatical opposition of the Mohammedans against the Christians (and this because he has not received "blackmail" from the Protestants in the district). Thirdly, while some of the superior Turkish officials have, so far, prevented more serious outbreaks than have occurred yet, the situation is intensely critical, especially when it is known that the leading Pasha at Marsovan "is an ex-brigand, a Circassian who has been found guilty of murder by a Turkish Court, and pardoned from a sentence of imprisonment with hard labour for life," in order that he might be placed in authority in this district. These details, Mr. Editor, may appear startling, but we have them on the most trustworthy authority from persons on the spot, though, for obvious reasons, we are not at liberty to publish their names. Diplomacy will, doubtless, do its best,—for the Washington Government is making vigorous representations to the Sultan's Government, and

the British Foreign Office may also be expected to remind Turkey of its solemn Treaty obligations to the great Powers of Europe for the maintenance of religious liberty in the Ottoman Empire.

There are two ways in which your powerful advocacy would be invaluable. First, in impressing upon the British Foreign Office the absolute necessity of ordering a British representative to watch officially the proceedings of the so-called "trial" at Angora; and secondly, to arouse public opinion so that at least a

measure of justice may be secured to the Protestants of Turkey, whose Government has again and again pledged itself to protect its subjects in the exercise of religious liberty. — I am, Sir, your obedient servant,

A. J. ARNOLD,
General Secretary.

Evangelical Alliance,
7 Adam Street, Strand,
London, W.C.

April 22, 1893.

CONTRIBUTIONS RECEIVED FROM MARCH 17 TO APRIL 15, 1893.

£ s. d.		£ s. d.		£ s. d.	
D. H. Fry, Esq.	1 1 0	Mrs. Jas. Hamilton	1 1 0	Miss J. S. Smith	0 10 0
W. Waterfall, Esq. (2 years)	1 1 0	Colonel Cantlie	0 10 6	Mrs. H. C. Fox	1 0 0
T. Wigfield, Esq.	0 10 6	R. C. Morgan, Esq.	1 1 0	W. S. Gard, Esq.	1 0 0
J. W. Bishop, Esq.	0 10 6	Mrs. Forrester, sen.	1 8 0	Rev. H. Batchelor	0 10 6
Sir W. Collins (2 years)	2 2 0	John B. Fell, Esq.	2 2 0	Mrs. Rotton	0 10 0
W. E. Gillett, Esq.	1 1 0	Lieut. Brooks	1 1 0	S. Smith, Esq., and Mrs. Smith	1 1 0
Dr. J. J. M. Dunbar	1 1 0	Mrs. Gough	0 10 0	D. W. Preston, Esq.	1 1 0
Mrs. Tweedy	0 10 0	Miss Lynn	0 10 0	Leamington Subscriptions, per	
Mrs. A. Paul	0 10 6	Miss Marston	1 1 0	C. J. L. Fullerton, Esq.	4 13 0
Mrs. Carrae	1 1 0	J. Wilson, Esq.	1 1 0	Liverpool Subscriptions, per S.	
Major-General Poulton	1 1 0	Mrs. Walter, sen.	1 1 0	Hawkes, Esq.	6 0 0
Miss Evans	1 1 0	Rev. J. Towley	1 1 0	Manchester Subscriptions, per	
Mrs. Lyon	1 1 0	J. Cundy, Esq., J.P.	1 1 0	Rev. Prebendary Macdonald	2 7 0
Colonel Robinson	0 10 6	Miss Griffith	1 1 0	Balance of Collection (after ex-	
Major-General Graydon	1 1 0	J. Stevenson, Esq.	1 1 0	penses) at Drawing-room	
T. Underhill, Esq.	0 10 6	Miss Deudney	1 1 0	Meeting (Mrs. Murray's),	
Surgeon-General Partridge	1 1 0	Miss Wright	0 10 0	Bath, per Rev. G. E. Thomas	1 1 0
Rev. W. A. C. Fremantle	0 10 6	J. Townsend, Esq.	1 1 0	Collection at Drawing-room	
Rev. G. Hisset	0 10 6	Right Hon. Lord Kinnaird	1 1 0	Meeting at—	
Rev. E. L. Roxby	0 10 6	G. Charlton, Esq.	1 1 0	Falmouth, per General and	
Rev. Canon Bell, D.D.	1 1 0	D. Wotherspoon, Esq.	1 1 0	Mrs. Aylmer	2 12 6
W. J. Barron, Esq.	1 1 0	Mrs. Bernard Barton	1 1 0	Plymouth, per Mrs. Stoll	2 1 3
E. B. Underhill, Esq., LL.D.	1 1 0	Miss Macnicoll	0 10 6	Stoke, per Dr. Rolston	1 14 0
Jos. Peters, Esq.	2 2 0	F. Moser, Esq., and Miss		Hampstead, per Mr. and	
Messrs. Unwin Bros.	1 1 0	Moser	1 3 6	Miss Gard	1 12 6
Mrs. T. Fowell Buxton	1 1 0	Mrs. Gibson, sen.	1 1 0	Collection at Meeting at—	
D. Matheson, Esq.	1 1 0	The Misses Harris	1 1 0	Weston - super - Mare, per	
Rev. W. C. de Boynville	0 10 6	Mrs. Vismes de Ponthieu	1 1 0	Rev. H. Batchelor	2 12 2
Miss Cave-Browne	1 1 0	T. Bantock, Esq.	1 1 0	Clevedon, per Secretary	1 10 0
Dr. Rawlings	0 10 6	Mrs. W. R. Ellis	0 10 6	Dewsbury, per Secretary	2 16 10
Mrs. F. J. Hughes	1 1 0	Mrs. Douglas Dale	1 1 0	Collection at Drawing-room	
Mrs. James (2 years)	0 10 0	C. C. Smith, Esq.	0 10 6	Meeting at—	
Rev. G. L. Fenton	0 10 6	Rev. C. L. and Mrs. Burrows	1 5 0	Bournemouth (Mrs. Rot-	
F. K. Glover, Esq.	1 1 0	W. K. Sloan, Esq.	1 1 0	ton's), and Public Meet-	
Alex. Townsend, Esq.	1 1 0	Mrs. Parker	0 10 6	ing (less expenses), per	
Mrs. Court	1 1 0	Miss Harrison	0 10 6	Colonel Strong	1 1 0
Miss E. S. Elliott	0 10 6	Sir Douglas Fox, J.P.	1 1 0	Sums under 10s.	17 9 0
Rev. C. R. Howell	0 10 6	Mrs. Hunt	0 10 6		
Rev. Dr. Dalzell	0 10 6	Miss Papineau	1 1 0		
J. A. Whittard, Esq.	1 1 0	Sidney Smith, Esq.	1 1 0		
Rev. W. R. Coxwell-Rogers	1 1 0	Rev. A. A. Maxwell	0 10 6		
(2 years)		Rev. A. F. Buzaclet	1 1 0		
Mrs. Brey	0 10 6	T. C. Gibson, Esq., and Mrs.			
Miss Halcro	0 10 6	Gibson	0 13 6		
Sir J. Colquhoun, Bart., D.L.	2 0 0	Geo. Williams, Esq.	1 1 0		
Miss Betts	0 10 0	Miss A. M. Hogan	1 0 0		
Mrs. Tottenham	1 1 0	Rev. J. L. Stanley	0 10 6		
J. A. Haig, Esq.	0 10 6	G. F. Griffin, Esq.	0 10 6		
C. A. Roberts, Esq.	1 1 0	Rev. A. B. Watson	1 1 0		
H. B. Marshall, Esq.	1 1 0	C. R. Hodgson, Esq.	1 6 0		
C. W. Dixon, Esq.	0 10 6	A. S. Hewitt, Esq.	0 10 6		
Hon. Mrs. L. Hope	1 1 0	Miss Carbis	1 0 0		
				Sums under 10s.	0 2 6

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

June 1, 1893.]

Evangelical Christendom.

JUNE 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	161	BRIEF NOTICES OF BOOKS	181
THE CATHOLIC SPIRIT OF TRUE RELIGION	165		
THE GOLDEN CALF	168	EVANGELICAL ALLIANCE :—	
FOREIGN INTELLIGENCE :—		Annual Conversazione	183
France	170	Proceedings of Council	186
Germany	173	Deputation Work	187
Italy	174	Secretarial Visit to Switzerland	187
Canada	176	Swiss Branch	189
South America	177	Belfast Branch	190
Korea	178	Religious Persecution in Turkey.. .. .	191
MISSIONARY NOTES	180	Contributions.. .. .	192

MONTHLY NOTES.

THE Annual Conversazione of the Evangelical Alliance was held on the afternoon of May 11 in the Regent's Park College, where, for the last time before his retirement from the post of Principal, Dr. Angus welcomed his guests, as he has so often kindly done for many years past. Mr. John Paton (late of New York) took the chair in the absence of the President, Lord Polwarth, and made some excellent observations on the work of the Evangelical Alliance, giving it as his experience, from many years residence in the United States, that in spite of what may seem to the contrary, the heart of America is in true sympathy with England, and especially so as to all matters connected with Christian work. Dr. Phillips, formerly a medical missionary, and now engaged in Sunday-school organisation in India, gave some interesting details of mission work in that vast country, and emphasised the great importance of upholding before the heathen the great principle which the Evangelical Alliance seeks to promote—the union of all true Christians, however they may be divided denominationally.

He gave an interesting illustration of this in a fact which occurred to him many years ago when first sent to work as a medical missionary by the American Mission into an Indian village. He started a service on Sunday at one end of the village, there being already a missionary of the Church Missionary Society who had a similar service at the other end. But the Church Missionary Society's missionary said to him "This will never do, you working at one end of the village and I at another. Let us not seem to the natives to be in rivalry. Let us work together and take

together a place for our united services in the middle of the village. I can then in the morning read the English Liturgy, and you can preach; and in the evening you can pray, and I will preach." They did so, and the effect upon the natives was most marked, and the work in that village specially prospered, and long continued to be a work owned and blessed of God.

Mr. John Haffenden, an agent of the Bible Society from Singapore, spoke next of the practical unity produced in the Bible Society's work in Malaysia, by their ignoring denominational distinctions and always upholding the Bible as the alone standard of faith and practice. This they found sufficient to unite in Christian Mission work all true servants of Christ, while those who did not so value the Bible kept aloof, and Roman Catholics became their bitter opponents. He ended an interesting address by appealing for young men to go to Cochin China, where there were great openings for Christian work, but as the country belonged to France a knowledge of French would be indispensable.

Dr. Herrick, an American Missionary from Marsovan, Asia Minor, spoke of the difficulties which missionaries meet with in their dealings with the Turkish Government, but he did them the justice to say that in their late action, when appealed to by the Government of the United States to make restitution for the injury done to the American College, which had been destroyed by Mohammedan fanaticism, they had done all that could be hoped for, both in expressing regret and paying for the damage done. He had every reason too to hope that the approaching trial of Mr. Thounaian (to which attention is now being directed, as it formed the subject of questions in the House of Commons recently) will end favourably for him, as the charges brought against him of exciting disaffection against the Government are wholly without foundation.

The reports from the different spheres of Christian work, which have been presented at the May meetings are, on the whole, encouraging. The Bible Society's report is especially so, both as to increase of funds and increased circulation of the Scriptures—the former increase, as compared with last year, being £50,000, and the latter 60,000 volumes. This, as the President, Lord Harrowby, well remarked, is the more encouraging amidst the many tokens of commercial depression on the one hand and of diminished interest in the Scriptures on the other, arising from the destructive criticism of the present day, which tends to lower the regard and respect which have hitherto been accorded to the Holy Scriptures. But whilst the enemy is busy in seeking to depreciate the holy volume, the Word of God is having free course, and is being glorified in being the means of bringing light, joy, and peace to souls that sit in darkness and the shadow of death. The results of its circulation afford the best proof of its being "given by inspiration of God."

The Bishop of Ripon, in speaking at the meeting of the Bible Society, did good service in pointing out the great need, in the present day, of greater study of the Bible. In the midst of the deteriorating influences which exist around us, he found the antidote in "the treasures of the moral and spiritual aspects of religion which lie within the covers of the Bible. In

other words, if I want to bring my faith back to the purer faith, and the loftier sentiment, and the larger devotion, I will not read devotional manuals,—for I believe the best devotional manual is careful, wide, and wise study of the Bible. If there is ever to be a communion among the various denominations of Christians throughout the world, it can only come by the honest, patient, careful, reverent, determined, and unselfwilled study of the old Book of God."

The same subject was well enforced by the Rev. H. B. Macartney, of Melbourne, who urged especially upon the young the importance of rising early to read the Bible. "My father," he added, "had all his children to read with him for twenty minutes every morning, and he catechised us from Genesis to Revelation. This is part of the Divine command—'Teach it to thy children diligently.' If we are to be full of God, we must be full of His Word. 'If ye abide in me and my words abide in you;' 'let the Word of Christ dwell in you richly.' If you are found to be one whose character is built on the Word of God you will be a power in the world. It is a terrible thing to live in unbelief in the Holy Book." And yet, alas, it is towards this unbelief in the Holy Book that modern thought and so-called higher criticism are tending. It is the spirit of the age, and we need to be reminded of the only real antidote, which is the study of the Word itself, which lifts us above the age and brings us face to face with God's dealings in past ages, and opens up to us His purposes as revealed with regard to the ages yet to come.

It is encouraging to note some words spoken by the Archbishop of Canterbury, as chairman of the annual meeting of the Society for the Propagation of the Gospel. Speaking of the Reformation, his Grace said: "I seldom take up books or magazines, but I see . . . a silly carping at our Reformation. It has begun, and one sees it repeated. To my mind, the English Reformation—and I am as certain of the fact as I can be of anything—is the greatest event in Church History since the days of the Apostles. It does bring back the Church of God to the primitive model. Here, then, we are in possession of the one message from God Himself, and we have it restored to us in its primitive character; and claim for ourselves that, little as we deserve it, and great as our shortcomings are in the use of it, we have a gift for which we are accountable to God Himself and to all mankind. The fact of the Reformation immensely increases and deepens our obligation to teach that which we know of Christ our Lord."

A meeting has been held at Cannon Street Hotel for the fusion of two Protestant organizations, the Protestant Churchmen's Alliance and the Union of Clerical and Lay Associations, the Bishop of Sodor & Man (Dr. Norman Straton) presiding. It was the occasion of a remarkable Protestant demonstration, culminating in a very able speech from Archdeacon Farrar, in which he put most pointedly the utterly unscriptural use by the Ritualists of the word "priest" in the sense not of presbyter but of *hierous*—the Greek word for a sacrificer. "But," he said, "this word does not once occur in all the thirteen epistles of St. Paul. St. Paul wrote to Timothy and he wrote to Titus and he used ten different names as the names of members of the Christian Ministry, and the one name he never gave them is the word

'priest.' I turn to the Epistles of Peter and the word 'priest' does not occur in them. I turn to St. John and it does not once occur. I turn to St. James and it does not once occur. I turn to the Apocalypse and it does occur, but how? It occurs as a name given, not to any ministerial class, but to every member of the Christian brotherhood in our common Christ." He then said that the Ritualistic party "may writhe as they like round the spearpoint of the Word of God," but they cannot deny the fact that they "use as the very keynote of an entire system the one express name which from first to last the New Testament absolutely refutes and ignores."

The Lord Mayor has, to do him justice, accepted in a right spirit the rebuke which his brethren—the Court of Aldermen—have administered to him in a resolution, carried unanimously—"That this Court of Aldermen deeply regrets that, at a banquet given in the Mansion House on Wednesday, April 12, the Lord Mayor departed from immemorial and constitutional precedent by proposing the 'Holy Father and the Queen' as the first toast, although his brethren fully believe that his Lordship was not actuated by any disloyal motive." The Lord Mayor "having disavowed the inferences suggested by the petitions presented to the Court, and practically accepted the rebuke the resolution conveyed, the incident is closed." We agree with the *Record*, from which we quote, that "in common with all loyal Englishmen, we venture to hope that there will be no repetition of an offence which ought never to have been possible."

We much regret to hear of the death of the Rev. Dr. McAll, of Paris, whose name has so long been connected with the work of evangelization in France, which he was led in the providence of God to commence at the invitation of a Parisian working-man. The story is well known how, during a summer holiday in the year 1871, when visiting Belleville and giving tracts away, a working-man said to him: "You are at this moment in the very midst of a district inhabited by thousands of us working-men. To a man we have done with an imposed religion, a religion of superstition and oppression. But if anyone would come to teach us religion of another kind—a religion of freedom and earnestness—many of us are ready to listen." These words were to Dr. and Mrs. McAll like the words of the man of Macedonia, "Come over and help us," and led to the establishment of the McAll Mission, which has been so greatly blessed in making known the Gospel in France. We trust that the death of the honoured founder of the Mission may be a stimulus to many to help the work which of late has been much straitened for lack of funds. No better memorial could be thought of for him.

We are sorry to read that "the directors of the Chicago World's Fair have finally decided to open the Exhibition on Sundays. They abrogate the contract with Congress whereby they agreed to close the Exhibition on Sundays in return for a vote of two and a-half million of dollars, which sum will be returned." *The Times*, from which we copy the above, adds, "This action is exciting much adverse criticism throughout the country." We are glad to hear it. It would seem as if fear of losing money is the cause of this change of front, for it is added—"the average number of daily paying visitors is 17,000, a total which yields less than the daily working expenses." The directors seem not to have considered 2 Chron. xxv. 9.

THE CATHOLIC SPIRIT OF TRUE RELIGION.

II.—UNITY IN DIVERSITY.

It is not when we look to the Church of Rome merely (alas! nothing can be expected from her in this respect), but, whether we look to the Church of England or of Scotland, or to any of the dissenting bodies—whether we mark the Episcopalian, the Presbyterian, or the Independent—we equally discover the prevalence of this way of feeling among many of the most devoted of their respective memberships. Not but almost all are the advocates, in words at least, of a catholic spirit; not but almost all sincerely desire, and many in each society earnestly pray for the unity of the Church, and a catholic communion, in spirit at least. But still the views of almost all are such, that almost all refrain from making any actual movement that way; nay, even resist such a movement when it is made by others. Certain prepossessions—so deeply seated in the breast that they conceal themselves in the very chambers of conscience, and are thus mistaken in their outgoings for the dictates of that judge (to whom everyone feels that a rightful supremacy belongs)—so impede the movements of evangelical truth in their breasts, that though they be moved by religious feelings, yet, like the movements of a watch whose balance-wheel has been magnetised, their hearts do not beat freely with a widely embracing sweep, but only turn and re-turn in short and hurried vibrations round the congenial point of their own connexion or Church theory.

Meantime the dishonour that is put on the Redeemer, and the miseries which are falling upon the world and our countrymen, through want of a catholic spirit, and the Christian co-operation and unity which belong to it, are truly fearful. Thus, at a distance, how feebly is the grand duty of teaching the Gospel to every creature, our Saviour's last command, carried on, compared with what it ought to be, compared with what it might be, were all Christians but united in the blessed work! And yet, the little that is done, how painful to contemplate it! The Gospel—the religion of the God of Love—the religion that was heralded by an angelic voice of peace on earth and goodwill towards men; the religion which bears the name of Him, Who, on the last night of His agonies,

prayed and prayed again for His followers, that they all might be one, that the world might believe that the God of Love had sent Him; the Gospel spread abroad in the form of rival sects—how painful the thought! No doubt, those who have devoted themselves to the missionary enterprise, when they find themselves out in the world and in active conflict with Satan, as their calling requires them to be, are generally drawn nearer to God than they were when at home; and hence such new enlargement of heart, that when they meet each other, it is with warm feelings of brotherhood which they never knew before. Truly refreshing it is to see how fully it is in the hearts of missionaries to love each other unfeignedly; and to forget, as if left behind in the land they have left, the sectarian distinctions in which they were bred. Still, too often, each is required by the sect which sends him, to maintain its denomination; and were Asia to be impressed now with such religion as we are sending her, what have we to expect but that the various rival denominations now planted in the East would develop themselves into as many rival sects as exist already in the West, by whose polemics the infant Church would be torn to pieces, and the fruits of the Spirit be nipped in the bud. Let not these remarks, however, be viewed as an argument against missions, but solely as a motive to union among the friends of missions. The missionary cause is the noblest enterprise of the times, and no consideration ought to be allowed to impede it; but ought not the painful prospect just given urge its friends to co-operation and Christian unity?

But to see the evils of our present contentions and our present divided state, we need not look so far away. We need only look around us. For everywhere is infidelity lifting its cheerless head, invested with fearful moral energy by the fact that though, in precept, ours be a religion of humble-mindedness and mutual forbearance, yet, in practice, nowhere in the wide world—not between any classes of worldly men—are stronger antipathies and more unsparing judgments pronounced than those which reciprocate between religious men, if they but happen to belong to different religious parties or societies.

And this in the Churches of the Reformation, too.

And while, through these discords in the bosom of these churches—churches which claim to have emancipated themselves from the ignorance and errors into which the Church, along with every other social institution, had fallen during the darkness and barbarism of the Middle Ages, and to have availed themselves of all the lights which have arisen in Europe since the revival of learning—infidelity is invested with such powers to speak against religion as a whole, the priesthood of the Church of Rome is, from the same cause, enabled to speak with peculiar emphasis against the Reformation. And, in truth, though it be easy to show that there have been as many differences among the learned of the Romish communion as there ever have been among Protestants, and, indeed, that the unity of the Church of Rome (viewed in reference to the many at least) is an agreement in externals merely (one might almost say in ignorance merely), still, so long as the Romish priesthood are able to maintain any semblance of a general agreement at all, and to hold up our dissensions in contrast with their unity, they will not speak in vain. For even to a person who knows no more of Christianity than the general idea implied in the term Christian, as that term is used by the world (and who, consequently, knows that a Christian's characteristics ought to be meekness, forbearance, love), to the merest observer, almost anything that will bear the name of unity seems better and more Christian than discord and contention. And therefore every dispute between ministers of the Gospel gives advantage to the Romish priest, every schism among Protestants gives new strength to Popery.

The Word of God, and the economy of creation, equally and emphatically commend the mutual love of all the children of God, and the true unity of the Church. And here let us remark, once for all, that by the term Church we mean the same as is meant by the Greek term *ecclesia*, of which there are principally two significations in the Word of God. First and generally, the whole body of the redeemed—that glorious company “which Christ loves as His spouse, and for which He gave Himself”; “which He has built upon a rock, and against which the gates of hell shall never prevail”; “which is the general assembly of the first-born which are written in heaven”; “the whole

family in heaven and earth”; “the edifice built upon the apostles and prophets, Jesus Christ Himself being the chief corner stone.” And, in the second place, and in a more limited sense, “a particular congregation of faithful men,” in which application it is used by the apostles when they speak of “the Churches of Christ,” “the Churches of the Gentiles,” “the Church of God which is at Corinth,” “the Church of the Thessalonians,” “the Church that was in the house of Priscilla and Aquilla.”

Now, according to either sense of the term, everyone assents to the propriety, the moral beauty, the Christianity of catholicity of spirit, and the desirableness of Christian unity over all. But yet it so falls out that no good comes of this general assent—this generally-expressed desire; for almost everyone adds that, whilst the present variety of denominations continues to exist among Christians, harmony cannot reign; and that, until some great revolution takes place, we need not look for a true catholicity among Christians, nor a true unity in that society which is composed of them.

Such is the prevalent feeling on this subject, and possibly every reader may be more or less under the influence of it. But how far ought we to suffer ourselves to remain under that influence? Ought we really to be guided by it, so as to refrain from all efforts in favour of a catholic spirit and Christian unity, and either continue wholly inactive in this respect, or wrap ourselves up in exclusive regard for our own communion, or join in the general discord? While our blessed Saviour prayed and prayed again, the last night He ministered on this earth, that all His people might be one—while He says, “By this shall all men know that ye are my disciples if ye have love one towards another”—while the Word of God assures us “that all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself,” are we to make no effort towards unity? Are we to entertain no mutual love, but such as mere circumstances and accidental affections may naturally give birth to? . . .

What, then, is it that we ought to do? What is our duty as Christians in the present circumstances in which it has pleased God to call us into being, and to place us for probation? That there is a great variety among Christians cannot be disputed; and truly it is deeply to be

deplored that the redeemed should be distinguished by any other name than that of their Redeemer. It is a fact, however, that they are so distinguished. Denominational distinctions exist—they must, therefore, be considered; and since they cannot be immediately done away, this state of things must be recognised as a present fact, and taken into account when we are endeavouring to discover our present duty. But is there not also a true and a spiritual unity among all who truly believe the Gospel, and who are consequently all truly united to Christ the head of all? And ought we to conclude at once that the variety which is, must necessarily prevent the harmony which ought to be? In that science, from which the term harmony itself is borrowed, on the contrary, it is well known, that, in order to true harmony, there even must be variety as well as unity—variety to prevent monotony, as well as unity to prevent discord. May we not suppose then, at least until we have inquired somewhat into the matter, that the variety which now exists in the Church, instead of unavoidably preventing, might even be made to contribute to a grand and wide-spreading concert among all denominations, a blissful harmony, leading, in the shortest time and by the right way, to all the order and outward unity and symmetry of constitution, which it may be the design of God ultimately to establish among believers!

The Church of Rome has another idea. Uniformity over all is its watchword and its boast; and in the attempt to force uniformity over all it counts no cost too dear, no sacrifices too great. Nor has this idea been confined to the Church of Rome. The Churches of the Reformation have here, as in many other things, only repeated what was prevalent in the Church out of which they sprung; and each, with fewer pretensions than the parent (for none but the Church of Rome pretends to infallibility), has too often maintained its own model as that with which all others must be uniform before they be right, or even entitled to the name of Church. But from this view nothing better has resulted from first to last but persecution where it was possible, and schism where it was not; for no one church has as yet so commended itself all along, either on its own authority or excellence, or on Scripture grounds, as to prevent a conscientious conviction from arising, and that in men who feel as if God-sustained

and who can carry out their convictions into action, that reformation was needed. But nothing is less likely to be granted than reformation when the demand for it arises only from the few; for the very demand implies an accusation of the many, and is taken amiss at the very outset; and thus reformation being refused, and conviction of its necessity still urging on the few, a variation shoots out, a new church is formed. And when such men as St. Hilary and Luther take the lead in these movements, whether it be against Arianism in a Pope, as with the Bishop of Poitiers in the fourth century, or with corruption over all, as with the German reformer in the sixteenth, and while Christ declares that whoso is of the truth heareth His voice, who will say that such witnesses should not lift up their voice whatever the consequences? But, without canvassing this question, it is a fact that variations exist. It is also a fact, not disputed, that the love of Christ reigns in the hearts of the pious in one evangelical communion as well as in another. It is also a fact that all the evangelical communions alluded to are wholly at one in their faith, when the Bible is taken as the record and confession of that faith. Differences begin to show themselves only when opinions begin to show themselves; nor do these differences extend to things essential to salvation or godliness. But, granting all the extent to which it may be maintained that variations exist, is there not still an unity in all in spirit? And, were the evangelical churches only fitly framed together in mutual esteem and affection, would not the inner and spiritual unity which they would display in their variety of outward forms, be a constitution of the universal church, whence a glorious harmony might ascend, well-pleasing to God, and which, by the most rapid movements possible, might be expected to merge, when the appointed time comes, into perfect unison over all?

But may we entertain such a view in harmony with God's Word? What says that Word on the subject? What does it lead us to expect as to the form and constitution of the expanding Church? This is the grand inquiry, for the authority of the Word of God is always paramount. Now, without entering here on what will fall to be inquired into hereafter, we may merely remark that the expected form of the Church, in so far as that is revealed in Scripture, may be learned most briefly by

observing the form of the objects to which Scripture likens it; for it is admitted on all hands that there are no direct and explicit declarations on this subject, other than such as are very general and spiritual. Now, in the Word of God the Church is figured by the cherubim, which, while it was "full of wisdom and perfect in beauty," was composed of three varied forms, the heads of three living creatures, various yet not separated, but, on the contrary, all united into one of another form. It is elsewhere likened to a body with one head, yet consisting of many varied members; to a temple with one chief corner-stone, but built of a great variety of stones; to a city which is one, and surrounded by one wall, but which contains many bulwarks, palaces and towers; to a great sheet let down from heaven, in which were all kinds and forms of living creatures, from creeping to flying, not separated by many partitions, however, but knit only at the four corners; in a word to Noah's ark, which, notwithstanding that admirable unity which kept it together while it went to and fro on the waters, was yet, in point of variety, an epitome of the whole creation. And of the same general character are the other objects by which the Church is figured and represented in revelation. In short, with respect to the form of the Church, every object adduced in the Word of God to illustrate it, pictures to us not an absolute uniformity over all, as fancy is very apt to desire as deeming it most beautiful

and holy, and to view as alone compatible with true unity, but rather an unity of spirit in variety of form.

Nor are Scripture illustrations all that tend to this conclusion. The spiritual agency by which the life of the Church is sustained and its form developed, is also everywhere described in the divine records as a power whose characteristic, in like manner, is not uniformity, but unity in variety. The unity of the Spirit in the variety of His gifts and operations, is indeed one of the leading features of the Gospel dispensation. "There are diversities of gifts (says the apostle), but the same Spirit; and there are differences of administrations, but the same God, Who worketh all things in all. As the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And now are there many members, but yet one body. And the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you."

Thus it appears, from all these analogies, that not an universal uniformity over all, but rather an unity in variety, an unity of spirit and co-operation in variety of form and manner, is all that Scripture, treating of the Church at large, leads us to expect during the growth of the Kingdom of Grace. . . .

THE GOLDEN CALF.

THE Israelites, at the foot of Mount Sinai, having waited nearly six weeks for the return of Moses from the summit of the mount, came to the conclusion that they might as well fashion a religion for themselves. They were willing to deny themselves of their gold ornaments, and of the gold thus supplied they required Aaron to make them a calf. Then they had a great religious festival after their own heart, and quite in the style of the heathen festivals still observed. Festivity, excitement, joyousness; eating, drinking, singing, gambling, dancing; the general casting off of restraint; a carnival, a Saturnalia. Are we to understand by this that they had ceased to recognise Jehovah as God? or that they doubted that He had sent the plagues upon Egypt? or denied that

He had brought them victoriously out of Egypt? or questioned the awful manifestations of His power witnessed at Sinai? Nothing of the kind. They could not for a moment question these facts, any more than they could question the fact that they were now, instead of being in Egyptian bondage, at the foot of Mount Sinai. How, then, explain the fact that they now deliberately turned to idolatry and kept this festival in honour of the golden calf?

There are some even in these days who find evolution in religion as well as in nature, and who tell us that men, beginning with the minimum of light, give expression to the religious feeling within them by worshipping some material object: in process of time they get more

light, and eventually form the conception of an all-wise, almighty creator and upholder of all things. Polytheism is a long ladder by whose successive steps they gradually make their way to monotheism. We hear a great deal in these days about the heart-hunger of man for God, and the representation is that man is always seeking for the living God, and unhappy because he cannot find Him. The Scriptures teach us that the eternal power, wisdom and divinity of the Creator are revealed in the works of God; that men, when they knew God, glorified Him not as God; professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and beasts; they changed the truth of God into a lie, and worshipped and served the creature more than the Creator. (See Romans, i. 19—28.) "They did not like to retain God in their knowledge" (v. 28). Here is the simple and adequate statement of the fact. What is called the craving for God is the religious sentiment in man; the consciousness of failure as regards the service of his Maker leading him to do something to set himself right with God; but the very sense of sin that dictates his attempts at religion makes the consciousness of the eye of a holy God upon him insupportable, and leads him to seek some screen, some shield, the shadow of some rock where he can worship without torment.

Brought out of Egypt by the high hand and outstretched arm of Jehovah, at Sinai the Israelites began to apprehend more of the holiness, justice and truth of God; and His commandments declared in their hearing with such awful accompaniments, made them sensible that they must be very different in heart and life from what they were, to get along with the least comfort under the guidance of this immaculate and exalted Being. As day after day and week after week went by without the return of Moses from the summit of Sinai, there springs up in their hearts a desire to improve matters by having some visible symbol which they could worship as God without being made to feel the august presence of a holy God. They did not like to retain God in their knowledge, to have Him ever present to their minds when they worshipped; and the device of the golden calf, ostensibly His representative, though really a shield defending them from His burning gaze, and allowing them to get rid of a great deal

of restraint and live according to [the desires of their heart, appeared to them a happy device indeed. In the presence of this golden calf the Israelites were quite as joyous as when they stood on the borders of the Red Sea after having been brought safely through it; the restraints imposed by the thought of a holy God were more grievous to them than those imposed by their task-masters in Egypt. Men love darkness rather than light, because the light makes war upon the darkness enshrined within. This is just as true to-day, as it was in the day when the law was given from Sinai. It is true not only among the heathen, but among millions in Christian lands, whose great solicitude is to keep their consciences from the arrows of divine truth, and who seek by devotion to business, to politics, to pleasure or to fame, or by the winecup or sensuality or gambling, or by the worship of Mary or by sacramentarianism or ritual, to shield themselves from the thought of a holy and just God with whom they have to do.

Anyone who will acquaint himself with the Gospel that God has given, will become aware that God has fully taken into account the effect which the character of God has upon the conscience of man, and has made a wonderful provision by which to draw to Himself those whom otherwise the truth would have repelled.

Our object in this paper is to show how idolatry has come into the world and obtained such a world-wide sway. Many are writing very profoundly about the philosophy of religion, comparative religion, and all that; but the truth of the matter has been stated in black and white by the Apostle Paul in the Epistle to the Romans—"Men *desired not* to retain the knowledge of God."

Polytheism among the Hindoos is not a repudiation of monotheism. Ordinarily the Hindoos do not deny the existence of one supreme and absolute Ruler of the universe, one Lord of all. But they choose to regard polytheism as the system best suited to them. So even the Vedas bear testimony to monotheism, but they also teach the worship of a plurality of gods.

"These be thy gods, O Israel, which brought thee out of the land of Egypt." Thus they attribute the works of divine providence to the gods whom they have fashioned for themselves, as men are doing to-day all over the world.

G. B.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.

Paris, May 15, 1893.

"It is an easy thing to demolish a worm-eaten system, already lost in popular estimation, but who will build on the ruins? If Christ is not revealed to you by the Father, how will you build? and what? Suppose you gained the whole of France—nay, the whole world—to Christ, what would it profit you if you lost your own soul?" These words were said to a man who sincerely thought that if he and another joined to produce a daily paper to rid the people of all trust in Romanism, the Protestants in France would eagerly rush in, and bring the whole nation to Christ. Great was his disappointment, when he perceived his error, and the project slipped through his hands. The paper was commenced by others, but its style of controversy brought it to grief in a few days. He became editor of the weekly *Signal*, scarcely a shade different from other Protestant papers. After a dozen years, the attempt is about to recommence, and a society is formed called "Society of the Signal and of the Good Press." Its intention is to "present Protestantism as an army, whose various regiments, under different banners, have, at least in common, hatred of evil and love of good. It will be wide in spirit, in fraternity, and in that charity which, according to the word of the Saviour, is the sign whereby His disciples are to be known." Time will show. Some shake their heads ominously, and, as usual, criticism foresees difficulties insurmountable; but subscriptions come in, shares are taken, and this fourth experiment of a Protestant political paper is on the eve of commencing. The infinite shades of opinion—political, theological, and ecclesiastical—that exist among the Protestant public, present great difficulty. The need of a sensible, pure vehicle of daily intelligence, to supersede the poisonous, cheap newspapers, is evident. God bless the present effort!

A deputation of Touaregs had lately an audience with the Governor of Algeria. One of them gave his opinion on the wonders of our civilisation, which had left

him and his companions strangely indifferent and uninterested. "You have invented many things, said he, but one thing you have still to find out—viz., the death of death!" Another said, "God has given you everything except salvation!" How true! What a call for Christlike Christians to go and dwell among them as some of themselves, and show them salvation, and its author, Jesus, the conqueror of death.

The Protestant Mission among the Kabyles calls forth various calumnious statements in newspapers and reviews. Experience tells us that calumny is a foil that sets off good done. There is a woe to those of whom all men speak well.

The various societies have held their anniversaries, as usual, with rather long reports read, late hours, and not very crowded halls. The McAll Mission (whose venerated founder was precluded by health from being present, and has since died), the French Missionary Society, and the Temperance anniversary were among the happy exceptions.

The British & Foreign Bible Society meeting was presided over by Pasteur Theodore Monod. The Rev. Dr. Noyes, of D'Aguesseau Church, and the English delegates (the Revs. R. Perkins and E. H. Pearce) were present. M. Gustave Monod reported 210,936 copies of the Scriptures sold during the twelvemonth by the Society in France; but funds lacking, the number of colporteurs must needs be diminished! This seems incredible in face of the state of France, the blessed results of colportage, and the excellent progress reported. Of all the societies who scatter precious seed, Bible societies should never be feebly upheld. Lately, when a simple Gospel of St. Mark was given by us to a travelling artisan in a village, he exclaimed: "Ah! this is the prayer to be read to the saint when sheep go astray and he helps to find them!" But when he returned he said, "I have read that Book; it was not what I thought, but part of our old Bible that has been taken from us! I declare I would give all to the devil to be sure of happiness after this life!" Of course this led to

explicit conversation. There are yet uncultured populations, unnumbered, in France, simple and unsophisticated, who care not for politics, who know nothing of Protestantism, and to whom a simple talk about their souls' needs, and a God who can meet those needs, is a boon. To these the visit of a simple colporteur is blessed indeed. Vast numbers of the old generation are illiterate, but their children read, and they are not yet tainted with newspaper abominations. Could rich Protestants awake to the tremendous responsibility which falls on them in face of the utter need, and the grand opportunity of meeting it, how soon would the number of colporteurs be doubled, instead of restricted and diminished! God help and inspire them! The Protestant Bible Society has distributed 1,848 Bibles and 4,749 Testaments during the past year. The committee is about to consider the propriety of publishing extracts from the Bible for youth. One asks, "Where is the Huguenot spirit gone?" The Bible portions used in Sunday and other schools, instead of the grand perfect Word of God in its sublime whole, has done more to injure the Protestant faith than one can calculate. This Society (besides selling) presents freely whole Bibles to married couples, and New Testaments to catechumens on their first communion. It publishes various versions of the Scriptures.

The Young Men's Christian Association opened its splendid new premises in presence of 1,000 people, who pressed to see the result of the munificent gift of Mr. Stokes, an American gentleman, whose father was a friend of La Fayette. He gave 400,000 francs, on condition that the young men of the Paris association should collect a similar sum. The money was found. There are rich Protestants in France, and this plan of having a worthy centre of attraction for young men, commended itself to their judgment, and touched their hearts. In all it will have cost a million of francs! The venerable founder of Young Men's Christian Associations was there (Mr. G. Williams), who spoke in the name of the Associations of England. M. Alfred André presided at the meeting. Its hall, seating 800 persons, library, reading-room, gymnasium, conversation-room, restaurant, lecture rooms, baths, and swimming-bath, &c. &c., everything attractive and improving to mind, body, and soul are brought together in the

"Hotel" on the Rue de Trévise—a quiet elysium in the centre of Paris. Of course, there are inevitable critics, who say, "wherefore all this waste?" But so do not say hearty, patriotic, and sensible men, who know the needs of Parisian youth. They rest great hopes upon the 650 members of the Association to be "Ensigns upon a hill," around which earnest, spiritual men may rally and attract souls to Christ and preserve those who are already His, amid the awful temptations of the capital. God bless them! and fulfil their utmost hopes.

Truly, efforts are called for when Paris students are forming a "Democratic League of the Schools," whose members are to belong to no religious association, to protect the lay character of the State; to have no other rule but that of reason; to proscribe all mysticism and religiousness. This seems to be a sad and practical answer to those who were rejoicing too soon in an appearance among them of some return to the spiritual. It must always be remembered that, to Frenchmen, religion means Romanism; they are unable to separate the wheat from the husk, and to overturn superstition without trampling upon truth. The first lecture given to the new League was immensely applauded when audacious infidelity and blasphemy were held forth.

The Blue Cross Temperance Society had 300 persons at its meeting, which elicited facts of strange portent; nineteen million of litres (quarts) of alcohol are drunk yearly in Marseilles alone. The plague of inebriety reaches the rich and educated, even Eau-de-Cologne comes within the drinks which form inebriates! The Society has the blessing of God upon it, for sinners are saved, not from drink only, but from their sins, by coming true and trustfully to the Saviour.—The French Society for carrying the Gospel to Israel met in the Oratoire Vestry; it has only two stations, Paris and Oran (Algeria). Its spiritual work is encouraging, but its funds fall off. The very small degree of active interest in Israel taken by French Protestants has for years been a subject of surprise. It probably arises from the small attention given to prophecy, and, as a natural consequence, a falling-off in entire faith in the full inspiration of Scripture.

The Auxiliary Society, for furnishing Scripture readers or helpers to pastors, has also a diminution in its funds, and a deficit obliges it to draw in its activities.

The Central Society of Evangelization has now 125 stations and above 100 outposts in France; it supports a preparatory school for future pastors; and spent 300,000 francs during the twelvemonth. It needs funds. This Society furthers the interests of the Reformed Church.—The McAll Mission to the Working Classes had an interesting numerously attended meeting, in which the absence, through illness, of its venerated founder was the only drawback. Wherever pastors accept this Mission as a boon, and enter into the people's line, there is blessing in proportion on their church; for instance, in St. Quentin there are three halls numerously attended, and 200 children in the Thursday and Sunday schools, and every year the Pastor, M. Monnier (senior), has the joy of receiving from fifty to sixty persons into his church (Reformed); and, in this manner, in a few years, he has seen his parishioners increase from 500 or 600 to above 2,000.—The Canal Mission-boat continues its successful career, and in some places has been the means of opening mission halls. With police authorisation, the Director of the meetings in Marseilles tried open-air preaching in some back streets, beginning with children; parents came round, and now a regular meeting is opened. These things point to increase of faith and courage, and will be hailed with thankfulness. A deficit hampers the work.—The Sunday-school Society drew but few hearers; the reports were interesting, and the finances in equilibrium.—The Missionary Society drew a very fair audience. Eleven missionaries (five men and six women) were added to the Lessuto missionary field during 1892. Two young missionaries are on the Congo, where a new station offered to the French brethren by the Americans has been accepted by the Society—those of Talagooga and Lambarené. The Zambeze stations are kept firm hold of; Senegal, Tahiti, and Kabylia move on. Large and heavy expenses are ever increasing: 300,000 francs was the expenditure of 1892. Prayer is strenuously asked for, that spiritual life may increase with the ratio of expansion. The Society has a deficit of 87,500 francs. M. Jules de Seynes has succeeded the late Baron de Bussières in the presidency of the Society.—The Society for the Encouragement of Primary Schools met in Bordeaux. Its expenses during 1892 were 122,000 francs. It founded or helped 10 schools of catechumens, 171

Thursday schools, 130 primary day schools, and prepared 30 schoolmasters and schoolmistresses for the elementary brevet, and 15 for the superior brevet.—The pleasant meeting of the Deaconesses' Institution showed a prosperous situation, eighteen young persons are in training, which number is encouraging, for recruiting deaconesses is difficult, and the elder deaconesses begin to feel the "heat and burden of the day"; there are fifty-seven in Paris and the provinces. The desideratum is an additional building for a surgery, with a few rooms where operated patients may have the absolute quiet seclusion so conducive to convalescence. Four hundred and fifty patients have passed through the infirmary in the twelvemonth. The finances balance.

M. Réveillaud held a conference, together with Pasteur Carin, in the department of the Charente Inférieure, lately, discussing with thirty priests a subject themselves had chosen; he came off with flying colours; 3,000 persons are said to have been present.

All the Protestant papers give loud warning to parents concerning the fatal habit of sending their daughters to Romish boarding-schools, and give lists of Protestant schools in various places.

In France there are 887 pastors of the Reformed Church, 90 of the Augsburg Confession, 47 of the Free Churches, 39 Methodist, 33 Baptist pastors, agents, or evangelists. But what are these for France's millions? The organ of the Mission Intérieure—a society which for twenty-two years past has worked hard in grouping earnest Christians together to urge them on to aggressive effort—referring to its "basis," says in its last issue: "Fishers of souls should work in concert on the *immensité* of the ocean; they have everything to gain by uniting their efforts, and their grouping together impress favourably and bring souls to conversion. All ecclesiastical interests disappear from the basis of the Inner Mission. The religious interest overtops all. For before and above being Lutherans, Calvinists, Baptists, Salvationists, members of Free Churches, or of Reformed, we are Christian Protestants. What unites us—the same faith, the same Word of God, the same Saviour—is worth more than what separates us. Souls are being lost; the Inner Mission, passing over all church questions, flies to their help, having for solid and immutable foundation evan-

gical alliance. God bless the Inner Mission!"

Among valuable lives which have gone out among us, to shine as stars above, is that of Pastor Berthuel, formerly a gifted priest of Rome. He once told us he had been fifteen years before he could see his way clear to break from the trammels of Romanism; [the Bible opened his eyes, but there stared him in the face ex-

communication if he gave to any text a different meaning to that of Rome]. He was then pastor of the Protestant church of Auxerre. He married; lived a simple, exemplary life, seeking and successfully bringing souls to Christ out of the pit from whence he had escaped. He died at an advanced age, at Arbois, where he was pastor many years, loved and respected.

GERMANY.

[From our own Correspondent.]

Berlin, May 16, 1893.

THE great event of the day is the dissolution of the German Parliament. The debates were not of a pleasant character. The wild anti-semite, Ahlwardt, often obliged the House to listen to his reckless accusations, and it is, perhaps, good that a change takes place. Nevertheless no one can tell what men the new Parliament will bring to the front. It was a member of the Ultramontane party, Baron Huene, who proposed a mediation between the Government and the Opposition. The Imperial Chancellor said that he was prepared to accept the proposition, but it did not find a majority; Baron Huene only got seven men of his own party to vote with him. The Ultramontane party greatly feels the loss of Mr. Windthorst; since the death of their former leader the party does not hold together so well. On the whole, we may be glad of this. It certainly would be a blessing if the hitherto strong and compact party of the Roman Catholics in our parliaments would entirely crumble together. The individual members would then join the political parties to which they feel drawn. We are yet a long way from this solution, but the beginning of a downfall of the mighty party is already visible. The great danger of the Ultramontane party for our country lays in the fact that a party dependent upon Rome, and judging all things not after the interests of the country, but after those of the Papacy, would in many cases decide matters by throwing their votes in the balance the one way or the other. The elections will take place on June 15; the contest will be a very hot one, and we can only hope that the excitement which takes hold of the nation in such periods will not draw away people too much from the more quiet religious interests. Some of our

Protestants take offence at the exchange of politeness between the Emperor and the Pope on the occasion of the former's visit to Rome. Yet I believe too much importance is attached to that. That our Emperor did not seek the help of the Pope in our home affairs is clearly shown by the fact that the great bulk of the Ultramontanes did not vote for the Army Bill. The visit of our Emperor to Rome was made to take part at the silver wedding of the King and Queen of Italy. The relations of our Emperor and Empress to their Italian majesties are those of a close friendship, and the long visit to Italy was a renewed proof of this.

For nearly twenty years past the German Foreign Missionary Societies meet in conference every three years at Bremen. This so-called "Continental Conference" was visited by two representatives of Dutch societies and by Dean Vahl, from Denmark. The others were members of German societies. It is chiefly the working members of the societies who meet to discuss questions of political interest; the meetings are not public, but the opportunity is taken for one large public service, held on Ascension Day. Six men gave brief testimony of the Lord's work done in China, India, Africa; amongst them Mr. Merensky, who has just returned from a two years' expedition to the Lake Nyassa, where the Berlin Society is beginning to work. The other society founded in our city to work in East Africa has also sent out new missionaries recently. It was most interesting to hear these different accounts. Thank God the work is progressing everywhere; the same can be said of home mission work; everywhere new enterprises are announced—recently, it is an attempt to circulate good books in large numbers in opposition to the horrible immoral novels which are so much read by our people. This new Colportage

Society does not wish to sell or distribute tracts, but to give good sound reading to many who would reject religious literature, and so to prepare the way for a better influence.

The second new enterprise is an attempt to reach fallen women. The president of the Berlin police has offered a room for a clergyman, who wishes to take charge of these unfortunate creatures. Many of them have to come to the police officer, and if the right man is there he will have ample opportunity to speak to them and to try to save those who are yet accessible to religious influence—and surely these will not be few, as many loathe the chains of sin in which they are bound. One of the societies working here against immorality has accepted the offer of the president of police, and has appointed an old, worthy missionary, Mr. Onasck, who worked many years in India, and had to come back on account of his health. He undertakes the difficult task for the love of Christ.

The district Synods have occupied themselves this time with the increasing abuse of the oath. It is certainly of great importance that something should be done in this respect.

The "Johanneum"—the training-school for evangelists, founded by the late Professor Christlieb at Bonn—has now been actually removed to Barmen. The new house was opened on the 5th inst., and it will find many friends there.

The struggle mentioned in my last letter, which showed itself at the Sunday-school Convention at Frankfort, is now often felt here, between deeper and more earnest Christianity on the one side, and an easier, more ecclesiastical, one on the other. At the anniversary of the German Evangelical Book & Tract Society it was reported that a minister had told the agent that the time for tracts was over—that the people preferred sermons and Sunday papers, which did not so much urge conversion. Recently, a minister, Pastor Idel, published a pamphlet—"The greatest evil in the world." He designated as such the unconverted pastors. The pamphlet contains many a precious truth; but it was rather too sharp and not recognising enough that we have a number of faithful, believing, ministers, who work in the power of the Spirit. As the consistory asked him to retract, he resigned his office.

ITALY.

Among the almost innumerable forms of congratulation which have been sent to the Quirinal on the occasion of the silver wedding of King Umberto and Queen Margherita, the Roman branch of the Evangelical Alliance has not failed in its loyal duty to forward an address. From the gracious manner in which the King signified his welcome of the visit of the Alliance to Italy on the occasion of the great gathering held in Florence, it cannot be doubted that the address will be accepted in the spirit which animated its adoption by the members.

The Waldensian Church, so well known to all lovers of the evangelical cause in Italy, was a very conspicuous object in the Via Nazionale on the nights of the 21st and 22nd of April. Hung with coloured lamps, which defined the outline of the building—lamps indicating the national colours (red, white, and green)—it did not fail to attract the attention of the immense crowd of passers-by. The congregations, on the Sabbath (the 23rd), were very large indeed. Usually exceedingly good at this time of the year,

the attendance on this occasion was noteworthy, and in evening especially so, for the building was so thronged that it became necessary to close the doors. It is true there was some going and coming, as is so common in Roman Catholic countries; nevertheless, the audience was, upon the whole, decorous and attentive, and it may well be hoped that hundreds who were present may have gone away with the impression not only that the Waldensians were loyal subjects of the King of Kings and Lord of Lords, but that they also were ready to obey His mandate to "honour the king" and prove themselves his faithful subjects and loyal fellow citizens of those who have striven to build up a strong and united Italy. Doubtless, after listening to the sermons, morning and evening, the audience came to a different conclusion to the spokesman of a group outside, who was heard to volunteer the information whilst looking at the building (notwithstanding the cross on the top), "The people who go there are Mohammedans. That's a Mohammedan Church!" These

individuals were not the very poor, but respectably dressed persons of the middle class. There was a very marked difference in respect to the bearing of the crowd towards the German Emperor when he went to the Quirinal and when he visited the Vatican. The one was enthusiastic to the highest degree, the second respectful, but ominously undemonstrative, cold and reserved. The *Messaggero*, a Roman paper with a very large circulation, says, after having commented on the visit to the Pope: "It must have been the intrigues of the Ultramontanes which drove the Emperor, a Protestant prince, to seek an audience with the successor of those Popes who, in a *truly Christian spirit*, burnt so many of his compatriots at the stake. They would do the same now, if only those propitious times of holocaustic offerings would come round again. But these times will never return; and the Emperor William will go back to Berlin and be able to warn the German clericals that his own experience here has taught him that in Rome the whole atmosphere is changed, the air of the temporal power no longer pervades the land of the Italians."

The Waldensian Church in Rome increases. More than 150 communicants sat down to the Lord's Table on Easter Sunday; four new members were added to it on that occasion, and fourteen catechumens were under instruction with a view to admission to the Church.

In Venice the Roman Catholic Church has had to lament the indifference of the Venetians to its call to observe Lent. The churches have been very thinly attended, so much so that the preachers have urged again and again their hearers to bring their friends. But in vain. The question of religious instruction in the schools, and spiritualism, awoke some from their habitual apathy when they learnt, from the placards on the walls and advertisements in the papers, that these subjects were to be treated of from the pulpit. But what can be expected from a clergy, about whom it can scarcely be uncharitable to say that they have little or no faith. As with the priest so with the people. The Waldensian Church in this city makes steady progress. At Easter the diets of worship were very well attended and about eighty communicants were present at the Supper. Seven new members were admitted, five were persons belonging to the families of the Evangelicals, and two came out from Romanism.

Reference was made to the work of Italian evangelization in America in the April number of *Evangelical Christendom*. Since then some very interesting details have been published in the *Italia Evangelica* respecting the work in Newark, U.S.A. There is a very large Italian population here—17,000 at least—and, as may be imagined, the work of evangelization among such a mass is most arduous. Only one-tenth of these Italians, according to statistics, attend the Roman Catholic services. Therefore, a very large proportion are either indifferent or hostile. All the more need, therefore, of vigorous and persistent effort on the part of Evangelicals. The number generally assembling on the Sabbath morning is about 150, and in the evening, about 80. The Sabbath school numbers 120 scholars. In consequence of some meetings which were held in February last, ninety-six Italians came forward and asked to be admitted to the Church. Thirty-six were received at the time, after giving proof of their fitness, and the others will, it is hoped, be accepted later on.

The great importance of these Italian Missions in America will be acknowledged when it is stated that, in fourteen cities, Evangelical Italian churches, presided over by Italian pastors, are now in existence. This for the north; and in the south, the Waldensian colony of Uruguay, of course, holds aloft the banner of the Cross, as also does the Episcopal Methodist body (Italian). This latter is also doing good work in Argentina and Paraguay. Brazil has two evangelists in full work.

The municipality of Rome have officially made over the mortuary chapel constructed at its expense, in the Campo Verano, to the Roman Committee of the Evangelical Alliance.

K. F. D.

The Rev. A. Meille, writing in *A Voice from Italy*, says:—

"Under Pius ix. the Romans used to say that they had three Popes: the White Pope, that is to say Pius ix. himself, the Red Pope, or the powerful Cardinal Antonelli; and, lastly, the Black Pope, or the General of the Jesuits, who was in reality the master of the other two. I do not know if, under Leo XIII., there is such a person as a Red Pope, for no successor of Cardinal Antonelli has ever had the same paramount influence which he enjoyed; but a Black Pope there certainly is, for a new general of the most

powerful order of the Church of Rome has just been elected. The election this time did not take place in Rome, and this was probably decided upon with a view to make people believe that the Roman Catholics cannot act with perfect liberty in King Humbert's capital. The election has taken place in Spain, in the very convent which had been erected last century on the spot where Loyola was born; and the new Black Pope is a Spaniard, Father

Martius, an eloquent and learned priest, who is said to be only between forty and fifty years of age. The circumstances of this election surely tend to prove that the Jesuits intend to pursue their way without the slightest compromise with modern ideas, but rather to return to their original cradle, and their first principles; and as they are more numerous and more widely scattered than ever, the contest between light and darkness is not likely to cease so soon."

CANADA.

THE Secretary of the Quebec Branch of the Evangelical Alliance sends us the following communication, which has appeared in some of the Canadian newspapers:—

INSULTS TO GOD'S WORD.

Wholesale Burning of the Holy Scriptures in Quebec City.

The Committee of the Quebec Auxiliary Bible Society has requested us, the undersigned ministers of the Gospel, to prepare the following statement of facts for the press, believing that the time has come when the public should know how the Roman Catholic priesthood encourage the reading of the Holy Scriptures, and how, in almost every instance where the New Testament is found in a Roman Catholic family, it is condemned to the flames as a book which endangers their salvation. The version of the Holy Scriptures sold or loaned by the Quebec Bible Society is that of De Saci, first published in 1701 with the permission of his Eminence "Monseigneur Le Cardinal de Noailles, Archeveque de Paris." It has also sold the version made by the late Monseigneur Baillargeon, Archbishop of Quebec, but the edition is now exhausted and the book very rare. The following are instances of how the priesthood treat the De Saci version of the Holy Scriptures:—

Four students attending college here obtained a copy of the New Testament and began to study it with great interest, but it soon became known, and they were charged with reading a bad book. It was agreed that the book should be submitted to the judgment of one of the professors, who pronounced it good, but added that the Church had condemned it. He was then asked how it could be a good book in 1701 and a bad book later on. Shrugging his shoulders, he replied: "Ask me no

more questions; the Church says it is bad, and that is enough."

In Daulac Street, St. Roch's, a De Saci New Testament was sold to a family, the mother of which, according to instructions, took the book and showed it to the curé, who pronounced it a bad book, and condemned it to be burned, saying at the same time that he had heard of more than fifty other such books, of which he had burned many. The woman herself, when seen, acknowledged that she had found only what was good in the book, but the Church did not permit them to read it.

A New Testament was left on trial with a family in King Street, St. Roch's. Some days after the book was returned, with the explanation that it was not a fit book for them to have in their possession, as it had been shown to the curé, who pronounced it a bad book, and who had also told them to put it in the fire, and it would save them their wood, as it was not fit for anything else. The book being on loan, they resolved to return it to the owner.

In St. Sauveur a New Testament was sold to a family. It was shown to one of the vicars of the parish, who pronounced it a bad book, a Protestant Bible made by Chiniquy, and sold purposely to make Protestants or pagans. He asked the woman if she consented to his burning the book, which she did, and saw him place it in the stove, and it was consumed.

A New Testament was sold to a family in the little village of Stadacona. It was shown to the curé, who condemned the book to be burned, and in giving his judgment, said his only reason for doing so was that in a good Catholic book they never said "Marie," but always "Ste. Marie." It was then shown to this woman that the curé had erred in making such a statement, for in the New Testament of Archbishop Baillargeon, which

had the Pope's sanction, it read just the same as in the De Saci Testament. Places were marked, and the books left to compare. When last seen, she acknowledged them to be much the same, and declared them both to be good books, and guaranteed that, so far as she was concerned, the curé would burn no more books.

In the light of these facts it would be too much to say that the priesthood wilfully deceive the people about the Scriptures circulated by the Bible Society, but one thing is quite evident that "they do err not knowing the Scriptures." Is it any wonder that a Literary Review should be condemned, because of its independent thought when the Holy Scriptures is a proscribed book? In the mandement of Cardinal Taschereau, of August 16 last, a most extraordinary document, he says, "War to the bad books! They are colported everywhere, in the public squares, in railway depôts, on cars, in the prisons and hospitals, on the markets, and in the dwelling-houses. Error is disguised under all forms, and is concealing itself, in order to be better propagated, under the cover of falsified Bibles, small tracts full of lies, irreligious pamphlets and papers injurious to the faith and morals." It

would be a good thing for all concerned if some of our esteemed Roman Catholic fellow-countrymen would point out at once wherein the De Saci version of the Holy Scriptures violates the text of the Latin Vulgate, or wherein it differs from the accepted Greek text, as we are of opinion that it would be found, that, if any freedoms are taken with the text of either, it is in favour of Romanism rather than Protestantism, and that it is in no sense a Protestant book other than Protestants are desirous that Roman Catholics should have the Book of Books, believing that "the Scriptures make wise unto salvation through faith which is in Christ Jesus."

Let us earnestly pray to God for those who are so deluded, priest and people, that they may be divinely enlightened as to the true character of the Holy Scriptures, their use and supremacy.

If needful we are prepared to furnish name, street and number of parties mentioned in this statement, also names of the different curés who have burned, or ordered the Holy Scriptures to be burned.

(Signed) EDWARD J. STOBO, DONALD
TAIT, W. T. NOBLE, T.
Y. LEFEBVRE.

SOUTH AMERICA.

FROM an interesting article in *Regions Beyond* we cull the following particulars:—

Four thousand, seven hundred miles long, and over 3,000 miles wide—a stupendous continent, 7,000,000 square miles in area, nearly twice the size of Europe, containing one-eighth of the land surface of the globe, the most magnificent system of river drainage in the world, a coastline of 16,500 miles long, and two rocky mountain chains of extraordinary magnitude and sublimity, it lies away in the western seas, between the Pacific and the Atlantic—South America—well called, from a spiritual standpoint, "the neglected continent." Here is a population of 35,000,000 people, spread over the fourteen great countries of South America. The people include representatives of almost every variety of race and language—the "Red Men" constituting the main stock of the population.

Discovered, A.D. 1500, by the Portuguese Pedro Cabral, South America has for nearly 400 years been part of the Parish of the Pope. In contrast with it,

the North of the New World—Puritan, prosperous, powerful, progressive—presents, probably, the most remarkable evidence earth affords of the blessing of Protestantism, for the results of Roman Catholicism left to itself are writ in large letters of gloom across the priest-ridden, lax, superstitious South. Her cities, "among the gayest and grossest in the world," her ecclesiastics enormously wealthy and strenuously opposed to the progress of liberty, South America groans under the tyranny of a priesthood which in its highest forms is unilluminated by and incompetent to preach the Gospel of God's Free Gift, and in its lowest is proverbially and "habitually drunken, extortionate, and ignorant."

Only the fringe of this Continent—more than sixty times as large as the United Kingdom, more than thirty times larger than Spain and Portugal, more than seven times larger than all British India—has been touched by the message of free salvation.

In Venezuela, which is nine times as

large as England and Wales, and with a population of over 2,000,000, there is only one Protestant missionary. In Columbia, which is about the same size and has 4,000,000 people, there are only three missionary stations.

Peru with its 3,000,000 has but one Protestant Pastor. The American Bible Society, which, single-handed, has attempted the evangelisation of Peru, has had a hard struggle here with Rome. The priests secured the imprisonment of Signor Penzotti, and have used every means to hinder the preaching of the Word; but, as in other republics, the trend of the times is against them, the tide of civil and religious liberty is rising. After long and strenuous efforts, in which the Evangelical Alliance had a large share, Signor Penzotti was set free, and there is probably more opportunity for evangelisation to-day in Peru than there has ever been before. A group of itinerant native agents of the American Bible Society are helping to spread the Scriptures, and the little Protestant Churches at Lima and Callao are doing what they can; but, taken as a whole, the 3,000,000 of Peru are to-day still in darkness, waiting for the Light of Life.

Bolivia, with a population of 2,300,000, has no resident Protestant missionary. Chili, with nearly 2,500,000, has not more

than twenty or thirty missionary workers, including their wives. The Argentine and Patagonia have 4,000,000 people, and have but five stations and seven workers of the South American Missionary Society. Paraguay has five missionary workers for its 500,000 people. Uruguay has seven mission stations among its 700,000 people, and though this is the smallest of the South American States it is more than twice the size of Ireland.

Brazil, which alone is larger than the whole of the United States and has half the total area of South America, has 14,000,000 people. Six societies are working there, but still not more than one missionary on an average to every 175,000 souls. About a dozen of former students of Harley House, several of them self-supporting, and a few scattered workers—among them those connected with the late Dr. Kalley's Churches in Rio and Pernambuco, and Mr. Henry Maxwell Wright, whose devoted itinerant evangelistic efforts are well known—are doing what they can for Brazil.

What can 200 missionaries do among 34,000,000 people, one to 170,000! We know what the needs are at home, in our Protestant lands, with their crowded evangelistic agencies; what must they be in these desolate "regions beyond"?

KOREA.

DR. W. J. HALL gives, in a private letter to a friend, the following account of a tour in Korea, which we extract from the *Chinese Recorder* :—

On March 4, the Rev. Mr. Jones and I started on a 700 mile trip into the northern interior of Korea. Our pack ponies were loaded with books, medicines, and a small quantity of provisions. These were put into boxes about the size of a small trunk, and one box fastened on each side of the pony, which left a place in the centre for our blankets, upon which we rode when tired of walking. As our ponies could not travel faster than a walk, we were able to go on foot most of the journey. The principal modes of travelling in Korea are by pack pony, chair carried by men, rough ox cart, and on foot. How slow compared with our rapid railways in the home land! But we wished to meet the people, and this gave us every opportunity of stopping at the villages and

towns that lay in our pathway. The Koreans showed us great kindness and hospitality. They have great faith in the foreign doctor. They believe him capable of curing all diseases that are brought to him, if he will. Those who have been blind from infancy expect to receive their sight, the deaf to hear, and the dumb to speak.

Early one morning I was sent for in great haste. A young man about twenty years of age had been suffering from fever for several days and was now at the point of death. I went as fast as possible, but, as it was some distance away, it took considerable time to reach his home. The father met me at the door and informed me that his son had been dead nearly an hour, but urged me so strongly to come into the room that I consented. He was the only child, and I shall never forget the sorrow of the parents. They pleaded with me to bring their son back to life. They

said, "Doctor, you can make the dead man live if you wish, and if you do we will do anything you ask of us." I told them how sorry I was for their trouble, but to bring the dead back to life was beyond my power. I then pointed them to Jesus, and told them how to prepare for the life beyond the grave. We had prayed together, and I left them with Him who says, "My word shall not return unto me void."

In one of the villages I was called to see a young man suffering with pleuro pneumonia. Life appeared to be fast ebbing away, and I entertained little hopes of his recovery. As we were only to be in the village over night, I left him some medicine and directions how to treat him. Judging from a human standpoint it seemed a hopeless case, but God has often shown us in our work for Him that this is *His* work, and that all power is given unto Him in heaven and in earth; and where it is for God's glory we have a right to expect wonderful results. I pointed him to the Great Physician, and for the first time he and the family heard the glorious tidings of salvation. The father bought a copy of Matthew's Gospel and promised to read it. Several weeks afterwards, as we returned to this village, the first to greet me was this young man. He had fully recovered, and his expressions of gratitude were very great. He said he was trying to do all that I had told him. He had been reading the good book every day, and the whole village of 400 inhabitants knew what the doctor had done, and they met together every day to hear the good book read. The people flocked into our room and remained until nearly midnight, listening with the deepest interest to the story of salvation, and inquiring the way to God. They pleaded with me to remain with them, and I was very sorry that I could not. In our return visits we will be able to follow up the work and reap the results.

Although women are not expected to see any men except those of their own household, the medical missionary has no difficulty in gaining an entrance to the homes and hearts of the people. God is wonderfully opening up our way before us. We treated a large number of patients, sold a great many books, and preached the Gospel to all with whom we came in contact. Many expressed themselves anxious to embrace Christianity. The fields are already white unto harvest, but the labourers are few.

We were able to live nearly entirely upon native food. It consists of rice kimche, highly seasoned with cayenne pepper, fish (often spoiled), soup, beans, and sometimes pork and beef. If we did not see them preparing our meals, or know what we were getting, the food would be much more palatable. At one hotel we saw nine dog skins spread on the straw roof. We asked what they did with the dogs. The reply was, "We make soup of them." I had quite enjoyed the soup previous to this, but I left it untouched the rest of the journey. I also gave up the meat, as I did not know whether I was getting beef or dog. My bill of fare had now narrowed down to rice and kimche (made from a vegetable almost similar to our cabbage and raw turnip, prepared somewhat similar to Sauerkraut), three times a day, with occasionally fish, chicken, or eggs. The fire which cooked our food warmed the stone and mud floor upon which we slept. Sometimes it was far too hot, at other times too cold. A day's travel was from twenty-five to forty miles. On our return trip, on account of unexpected expenses, our money was running short. We were still several days' travel from where we could get any. We arose early one morning and prepared for a long day's travel. I told my men that as our money was nearly gone I would only take two meals that day. About nine o'clock rain came on and continued nearly all day. At other times we would have waited for fine weather, but it was very necessary for us to push on now as rapidly as possible. I had walked 120 $\frac{1}{2}$ (forty miles) that day, and late at night, foot-sore, wet, cold, hungry and weary, we came to an inn; we were given a small room with stone floor for a bed; no fire, clothes wet through, straw roof leaking. Here we spent the night. We were very tired, and slept, notwithstanding our uncomfortable abode. We spent all excepting twenty cash (twenty-eight cash equals one cent) for lodging and breakfast. We travelled twenty miles that forenoon, with less than a cent. of money, and several days' journey from home. We had a cheque on the bank of heaven, and asked to have it cashed. (Philippians iv. 19.) We were within a mile of where we wished to get our dinner and feed our ponies. Just at this juncture we met a Japanese doctor that we had formerly known, but had not learned that he was then in that part of the country.

If we had been ten minutes later we would have missed him, as he would have branched off to another road. We made known our situation. He said he would gladly let us have all the cash we wished. "They that put their trust in the Lord shall never be confounded."

Missionary Notes.

SPAIN.—The following is quoted from the Report, Figueras Evangelistic Mission: "At Olot, all that Pastor could do was to give away Gospels and tracts, which were accepted very readily, many supposing them to be advertisements regarding the electric light, which had just been introduced into a town near. A short time ago a man went to Olot, who being suspected only of being *opposed* to Rome, would have been seized, and killed by the populace, had not the hotel-keeper assured them that he had come on *business*, being simply a commercial traveller! Knowing all this, it was imperative that the Pastor should go to work with great caution, and he was most thankful to have had the privilege of scattering 600 Gospels, and 550 tracts."

The following will be read with interest: "Testimony of the Roman Catholics to the extending influence of the Figueras Mission:—We quote from the *Semanario*, a Carlist and Romanist organ published weekly in Figueras: 'Jan. 14, 1893. For many years past, not only in this town, but in all the province, the Protestants work by means of periodicals, preachers, gospels, and tracts, which that sect scatter over the whole province. In view of all this effort, we hoped that the Government would have aided us against them. But these hopes are illusions. Consequently, we must fall back upon our newspapers, our pulpits, correspondence, and propagation of tracts, and thus unite in the battle against those enemies of our faith and our nation. This must be done by the abnegation of all sincere Catholics in Figueras, who, however poor, can contribute donations to enable us to fight against the intrigues of the Protestants, and against the English gold received by them. Having learnt by past experience, we come to the conclusion that the best and most effectual way to combat the heretics is by a general crusade against them in every town and village in the province.'"

AMOY.—The Rev. James Sadler, in a

letter to *The Christian*, says: "Following on the Week of Prayer held here at the beginning of the year, one consultation and prayer meeting after another has been held by the five churches in Amoy proper, to seek the Holy Spirit, and to consider how the 'first love' of many Christians may be revived, and how multitudes may be gathered in from the multitudes perishing around. It is curious how the thoughts of the native Christians have turned back to happy experiences in the past. Pathetic references have been made to a sainted missionary who was such a representative of Christ that in the servant the Master might be known; references to early communion services, when, if there were no baptisms, this was considered a solemn call to self-humiliation and prayer; references to the earnest way the Sabbath was once kept, and to the plan at one time in force of native cottage prayer-meetings; references to the love and care early Christians here used to show to one another. Great searchings of heart have been gone through as to how best to face the facts and check the evils of the use of morphia, said by some to be a cure for opium-smoking. There is a frightful peril from the subtle tendency of the native mind to conceal the real state of heart and home. Then, the want of fully-developed moral stamina makes both pastors and people cautious in exercising discipline, and, where there is strict supervision, the spirit of love is sometimes lacking. Multitudes of workers have gone away to the surrounding countries, thus weakening the mother churches. The immoralities of foreigners exert a marked influence. It must not be supposed there has been no progress. In education and self-support there have been great strides. One brother stands up to urge the grounds there are for thankfulness. Still, these united revival services are a good sign of coming blessing. The latest special service held was remarkable for the numbers of Christians who assembled, the deep, fixed, earnest attention, the fervour

and prompt readiness of many to take part, the urgent pleading with one another for newness of life and for putting away the 'old leaven,' and the solemn determination to co-operate in all good work, according to a system agreed on. Those of our friends who daily seek the coming of God's Kingdom in China may be encouraged by the consideration of these facts."

BISHOP TUCKER IN UGANDA.—Christmas Day dawned, and verily it is a day never to be forgotten. The thrill that went through me when, two years ago, I addressed a congregation of 1,000 souls in the old church is still fresh in my memory. If I was thrilled then, I was simply overwhelmed yesterday when I stood up to speak in the name of our Master to a congregation numbering over 5,000 souls. I wonder whether in the whole mission-field such a sight has been witnessed since Apostolic days. The perfect stillness as I stood up to speak, and indeed throughout the service, was almost as awe-inspiring as the sight of the great multitude itself. Mr. Pilkington interpreted for me, and it was quite evident that he performed his task to perfection. In the afternoon a second service was held, and I suppose between three and four thousand people must have been present. At this service about thirty women were baptised. Mr. Baskerville preached in Luganda. Later

in the afternoon an English service was held. At this service a larger number of Europeans were present than have been gathered together before in Uganda. Christmas Day was a trying day, but an intensely joyful day—a day worth coming to the ends of the earth to enjoy. I have brought with me from the coast more than 8,000 portions of the Word of God. The delight of the people is indescribable. Daily my house is besieged by would-be purchasers. Last time when books arrived the eagerness to possess them was such that there was danger of the house being knocked down. It has, therefore, been decided to sell them at several centres at one and the same time. Those who come for books are therefore turned away until the arrangements are complete for the sale to go forward. Many more loads of books are coming up by the old road, and I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land. I look forward, as a matter of course, to a strong party leaving England in the spring as a reinforcement for this part of the field. I am sure we shall not be disappointed, and that a large band of men, strong in the Lord and in the power of His might, will be given us by the Church of God at home for the Church of God in Buganda.—*Church Missionary Intelligencer*.

BRIEF NOTICES OF BOOKS.

Nature: The Supernatural and the Religion of Israel. By JOSIAH GILBERT. Hodder & Stoughton.

THIS thoughtfully written book, by an author whose decease took place before he had completed the revision of his MS., adds another volume to the library of Christian Apologetics. The aim is to show that the ideas suggested by the spectacle of nature and the drama of human life necessitate and lead up to the supernatural, and find their true answer in the revelation which the Scriptures contain. The teachings of the so-called "Higher Criticism" are discussed at length and subjected to severe scrutiny. Referring to the suspicion which is cast by these critics on the book of Deuteronomy, the author says: "along with this suspicious origin this book (Deuteronomy) is admitted to be 'the expression of a profound ethical and religious spirit, which determines its character in every part.' With a moral grandeur so manifest, with an influence so remarkable, all the more difficult is it to accept the view of modern criticism as to its origin." . . . "The Higher Criticism, acute in detail, naturally does not concern itself with large and comprehensive considerations;

it makes no account of that moral congruity which is the surest guide through historical problems. . . . The coherence of the whole story from Moses to Christ is, in truth, destroyed." The book is chiefly occupied with a summary and review of the history of Israel, the symbolic significance of their worship, and the culmination of all in the person, life and work of Christ. A thoughtful perusal will be well repaid.

The Every-day of Life. By the Rev. J. R. MILLER, D.D. Hodder & Stoughton.

A CHARMINGLY written book on themes of common interest. The bulk of life is made up of what is termed "the commonplace," and, as most people know, is too apt to sink into the drudgery of a mere mechanical routine. The bright pages of this little volume afford no small help towards a right appreciation of the little duties and opportunities of life, while they are also fitted to inspire patience and courage in meeting its difficulties and trials. The binding is very tasteful and in harmony with the contents. We recommend each of our readers to get a copy.

Evangelical Alliance.

ANNUAL CONVERSAZIONE.

THURSDAY, MAY 11.

THE May Conversazione of the Evangelical Alliance is always anticipated with real pleasure by a large number of Christian friends who gather from many parts of the country and of the world. This last meeting proved to be not less interesting than its predecessors, although the attendance, owing to a variety of circumstances, was not so large as usual. Glorious weather favoured the assembling of friends at Regent's Park College. The noble building and its surroundings lend themselves to gatherings of a social character, and the Rev. Principal and Mrs. Angus had again placed the beautiful suite of rooms at the disposal of the Council. Many regrets were expressed at the coming retirement of Dr. Angus from the post which he has held for so long a period as Principal of the College. Even in the early history of the Alliance, Regent's Park College had been known as a centre for Evangelical Alliance meetings; and Dr. Angus, being a member of the Council of the Alliance, and for many years past an Hon. Secretary, it was most natural that the Alliance should hold its May Conversazione as it has done for the past fifteen years on this historic spot.

The first half hour was spent in the dining hall, where light refreshments were served, and here the opportunity was embraced for social and Christian intercourse. At half past four the ringing of the bell was the signal for the company to adjourn to the beautiful library, where in previous years refreshing Christian fellowship had been enjoyed. All denominations were represented, and there were present Christian brethren from many lands, including India, China, the Congo, Madagascar, beside those from countries nearer home, such as Sweden and Turkey.

In the absence of Lord Polwarth, the President of the Alliance, John Paton, Esq., late of New York, took the chair.

After the singing of a hymn, the Rev. Dr. L. B. White read a portion of Scripture, chosen from Eph. iv. The Rev. Dr. Angus then, responding to the call of the Chairman, led the audience in prayer, forcibly and frequently using the petition that the whole Christian community might be one, and that the common Fatherhood of God might mean on the part of men mutual love among themselves and to their common Lord.

The CHAIRMAN then addressed the meeting. He said:—Friends and members of the Evangelical Alliance,—Once more it is our privilege to meet in this most lovely spot, where we have met before, and if there is any cause of regret in regard to our present gathering it is this: that we cannot again meet under the auspices of the venerable and beloved President of this College, who, after a long life of noble usefulness, is about to retire. He carries with him our affection, the esteem and respect of the Council of the Alliance, of which he has ever been so warm and steadfast a friend.

In the absence of the President of the Alliance (Lord Polwarth), who is unavoidably prevented from being with us, I have been honoured by a request to take the chair. May I be permitted to say that I feel this is a high compliment to the United States Branch of the Alliance,

with which for many years I have been so intimately connected. If I have learned anything during a long residence on the other side of the Atlantic it is this: that notwithstanding all that you see in the papers, or perhaps what you hear, perchance, from the lips of excited politicians, the Christian heart of America beats warmly in sympathy with the Christian heart of England, and when we want sympathy and support it will come to us as quickly as the lightning. In returning to my native land I feel that I have come up to the great centre of Christian life and work, for London holds its supremacy in political affairs—its supremacy in finance and in commerce—and from this great city do go out those mighty influences which are so powerfully helping the cause of religious freedom throughout the world, securing liberty of worship, and in many ways advancing the Kingdom of our

Lord Jesus Christ. My whole heart is in the work of the Evangelical Alliance. I love the Alliance because of the earnest, devoted, consecrated spirit pervading its Council, and animating those magnificent conferences which are held from time to time, and which is manifest in meetings such as this. I love the Alliance because it holds out a helping hand to the oppressed of every land and clime; because it secures liberty of worship to multitudes; because it often opens the prison doors and rescues from captivity and even from death. I love the Alliance because it is the greatest manifestation of Christian unity that we have among us. Divided as we are upon non-essentials, we can be one in Christ Jesus, and people of every land and clime can acknowledge, and serve, and love one Head and one King. As chairman, it is my duty to give a good example of brevity; and as you have but a very limited time, I will not trespass upon your kindness and attention any longer, but at once call upon our beloved and esteemed Secretary.

Mr. ARNOLD, after mentioning that numerous letters of regret for absence had been received from many friends of the Alliance—and amongst them from the Rev. Prebendary Webb-Peploe, Rev. Dr. D. McEwan, and General Noble,—proceeded to give a brief epitome of the work of the Alliance.

He explained that at the last Annual Conference it had been decided to present the Report in future at the May Conversation, which thus becomes practically the "Annual" Meeting of the Society. On the present occasion the Report would only be for the six months since the Dundee Conference. He then briefly recapitulated the work of the Evangelical Alliance during this interval. Touching first upon the membership, he stated that new branches of the Alliance had been formed in several countries, including Jamaica and South Germany. It deserved remark also that in all parts of the world there was a growing desire for the branches of the Alliance to come into closer connexion with the Central and Parent Society in London. The additions to the enrolled British membership during the past six months had been over 200. The Week of Prayer had been even more widely observed this past January than in previous years, and the reports which have been received show that the interest in this Universal Week of Prayer is increasing throughout the world,

while great blessing has followed its observance. He added that the meetings at Constantinople were attended by a daily average of 325; while at Jerusalem the daily average was 150, and in Zululand the last report showed that at one of the meetings no less than 500 were present. At Alexandria, the Week of Prayer had been observed for the first time: while in Persia, India, China, the Fiji Islands, Tahiti, the South Sea Islands, and in a vast number of other places, the Week of Prayer had been observed by united meetings.

In regard to questions of religious liberty, the Secretary reported that again the Council had received appeals from missionaries and others in various countries asking for the influence of the Evangelical Alliance to be used in favour of persecuted Christians in Spain, Austria, Persia, Turkey, Armenia, and Russia. In many of these countries the action taken by the Alliance had been productive of much good; and it was a notable feature of the efforts of the Alliance during the past forty-six years that in almost every case where it had appealed on behalf of religious liberty success had attended it. Special reference was made to the terrible persecutions of the Stundists in Russia, and it was mentioned that a special fund had been raised by the Alliance for the relief of the physical sufferings of persecuted Christians. This fund, which had within the past few months reached a total of some £700, was in process of distribution through trustworthy agents. In regard to Turkey, special reference was also made to the constant efforts of the Alliance, and especially of the energetic Committee in Constantinople, on behalf of religious liberty. Many concessions had been obtained from the Turkish Government, but just now there was evidently a reactionary spirit on the part of the Turkish officials in many of the districts of the Empire, and notably in Armenia the persecution of the Christians had assumed a severe character. The Council of the Alliance had been in communication with the British and other Governments, urging that the Turkish Government should be compelled to fulfil its treaty obligations to the great Powers in this matter of religious liberty.

In conclusion, the Secretary briefly mentioned that the Annual Conference will be held this year in Dublin, on September 25—28, and that the United States Branch was arranging for a great

Conference, to be held at Chicago in the early part of October. The audited cash statement for the past year showed that the total subscriptions to the general funds of the Alliance had been £1,727 18s. 9d., while the receipts on special accounts had been £535 11s. 9d. This, with the balance brought over from the previous year, represented a total income of £2,801, while the expenditure had been £2,326. Outstanding indebtedness, however, reduced the net balance in favour of the Alliance to £131 14s. 8d.

REAPPOINTMENT OF THE COUNCIL.

The Rev. Dr. MURRAY MITCHELL then moved a resolution reappointing the Council for the ensuing year. He was glad to note that the Council consisted of more than a hundred gentlemen, and, as all would agree that they had done their work well in the past, they would not wish to introduce new names or omit the old ones. Mr. Arnold had indicated very lucidly how very active the exertions of the Council had been, and with what proved devotion they had worked—facts which it was well to have pressed upon their notice, for they were apt to forget.

The Rev. Dr. HILES HITCHENS seconded the resolution with pleasure—a pleasure which was the greater after hearing the Report just tendered by Mr. Arnold, which clearly indicated that the Council was not a mere name, but a body of gentlemen who discharged their duty in spreading the work of the Alliance in this and other countries. No doubt some present had seen a picture, at Brussels, of Christ weeping over the controversies of Christendom, on the left side of which was a crowd of people jostling together, while in the heart of the canvass was the figure of the Christ with outstretched arms, tears channelling His cheeks; and He seemed to say there what He said to the troubled waters—“Peace, be still; ye are all my disciples; learn to love one another.” It seemed to him that the artist who painted the picture tried to put on canvass the thought then in the mind of all present—namely, that the Lord Jesus Christ must look down on the sectarianism and strife of this world with great regret. William Penn and Oliver Cromwell (who were well known not to have got on very well together) once met for half-an-hour’s talk; and when Penn was leaving he said—“I say Oliver, don’t you think that you and I, if we were to spend half-an-hour every

day together, should know one another better?” In like manner, if such conversaciones as this of the Evangelical Alliance were more frequent, Christians of all grades might get to know one another better, and have more of Christian love one towards another.

The resolution was then put from the chair, and carried unanimously.

CHRISTIAN WORK IN INDIA.

The Rev. J. L. PHILLIPS, M.D. (from India), the first of the three chosen speakers of the day, then addressed the meeting. He recollected many years ago when he, as a medical missionary, was starting for India from New York, hearing of the Evangelical Alliance. The first introduction of the name of the Alliance to him was in connexion with the help then rendered to the imprisoned missionaries of Abyssinia. Since that time he had ever and anon heard references to the Evangelical Alliance, even in his most remote journeys. He prayed that its work might be increased. Might they not hope intelligently and ardently that the time was coming when the Evangelical Alliance of all Christendom would be able by God’s grace to suppress war all over the world? He believed that if the two great English-speaking nations of the world—the Christians of Great Britain and the United States—were to put their heads together, and their hearts and hands together in this matter, war might be eventually suppressed throughout the whole earth. Two other points he wished to refer to. He had heard the Evangelical Alliance referred to as a mere “organised sentiment”; but the Alliance had proved that it was not a mere sentiment, that it was not only vital, but vitalising. The word that commended the Alliance most forcibly to his mind was, “heartly Christian co-operation.” And the Alliance stood for that throughout the world. London must be secured for Jesus Christ. City life everywhere must be won for Christ, and London being the greatest city in the world, it, too, must be captured, and its influence used as an example to the rest of the world. He regretted that against this capture of the city life must be set the bungling (he could think of no other word that would adequately express his thoughts)—the bungling of the churches. But, thank God, the Week of Universal Prayer had helped largely to remedy this state of things.

In America the last line of work to which he was called before going back to India for the third time was in connexion with the Evangelical Alliance in Philadelphia. All the members would be aware of the new departure of the Alliance in America; and that in this direction a systematic effort had been made to evangelise the great cities of that continent. The other point he desired to call attention to was the fact that the efforts of the Evangelical Alliance were most urgently needed in Pagan and Papal lands. In this connexion he rejoiced to notice evidences of the work of the Alliance, as he recently travelled through Italy, and this was the result of the great conference held in Florence.

Speaking of his own work in India, Dr. Phillips said that in his earlier missionary career he was encamping near a certain village with a view to commence preaching the following day, a

Sunday. A missionary belonging to the Church Missionary Society hearing that he was in the neighbourhood sent to him and suggested that they should join together, and thus exhibit Christian unity before the natives. The spectacle of a German and an American, who had never met before, sinking their minor differences and working together on these truly Evangelical Alliance lines greatly impressed their hearers, and drew from the lips of a Brahmin who was present the admission that they were brought together by love to their common Lord.

The great need of India was to have one substantial college, which should be a centre for all Christian and missionary work. Why should they not have one central place for all the Christian work carried on in one language, instead of, as now, having six or seven? Students and missionaries needed to be taught *God's Word only*, and then to be sent out to teach and preach that Word. Every effort should be made among Christians that differences should not be exaggerated, that discrepancies should not be exalted, and that divisions should not be brought to the front. In the presence of an outlying heathenism all these smallnesses should be suppressed, and an united front shown. He hoped for increasing co-operation of this practical sort among Christians of all creeds, and especially in the Papal and Pagan centres of the world.

Mr. JOHN HAFENDEN (of Singapore) was the next selected speaker. As a representative of the British & Foreign Bible Society, and as a resident in Malaysia for about forty-two years, he said he considered the work of his Society and that of the Alliance largely identical. He had been trained to know God's Word, and to think of Christians as one Body in Christ, and he knew nothing else. Referring to the Week of Universal Prayer which the Alliance had promoted, he said it had been an immense benefit in the part of the world from which he came. In his district the Week of Prayer was observed every year, and it had yearly been becoming a greater benefit and more loved and cared for. The great object—the one object—of the Bible Society was distribution of the Book, and everywhere he had found that this distribution had been followed by the correction of the prevailing notions among the natives of India that Christians did not pray, and that they always drink. Referring to his experiences as an agent of the Bible Society the speaker said the universal evidence went to show that it was far better to sell Bibles than to give them away, for whereas those who had received presentation Bibles laid them aside without notice or reading, those who had purchased the Book took good care of it and read it; and in illustration of this principle the speaker had many stories of well-thumbed Bibles. In conclusion, he said that in his district there were 2,500 miles of territory, and about sixty millions of people; on which grounds he asked for the prayers of all Christians for the Bible Society's work in that vast region.

The Rev. Dr. HERRICK, Principal of the College at Marsovan, Asia Minor, was the last of the specially invited speakers. He had been ill, and now, while recovering, had been too much engaged to prepare a set speech, but his mind—contrary to the general rule—had been much engaged

of late with politics—not Home Rule, but politics of a wider sort. The experience to which he had been called, was that of trying to induce the Governments of Turkey, the United States, and Great Britain, to do those things that justice, and truth, and righteousness, and humanity required. The proposition he had to submit to the Christian ladies and gentlemen present, was that there could be no more Christian work engaged in, than endeavouring to press home upon so-called Christian Governments their duty in this matter.

Why did Governments exist? Not, primarily to make people happy, or to make the country rich, but to promote truth and righteousness on the earth. Through God's providence, the Government of Great Britain was now engaged in one of these good works, in respect to the great Fisheries' dispute, being considered at Paris. He would like to urge upon the attention of the Council of the Evangelical Alliance, whether there was not a fair field of work open to them in trying to induce the Government of Great Britain, and the Government of India, to promote a better Christian education. The Government of India had done good work since forty years ago, but a still vaster work lay before it. Then in respect of the individual, what would be the effect of this larger field of exertion? It was said to Wilberforce, when he was in the thick of his contest on behalf the black population, that his own soul's good must suffer while he was so much engaged with others; to which the great agitator replied that, as a fact, he had been so much engaged, thinking of the spiritual and bodily good of others, that he had forgotten he had a soul himself! This spirit of active work, and self-forgetfulness, was what he wanted to press home upon all Christians.

In conclusion, he remarked with pleasure that the efforts which had been made for the exoneration of Anatolia College from the charges brought against it had been somewhat successful. The Turkish Government, after strict investigation, had paid the indemnity demanded and given the redress required. He was also happy to say that although he could not speak so confidently of the release of the teachers who were still held in duress, this delay had given just the opportunity desired for bringing influence to bear on the Turkish Government, through the British and United States Governments, which influence he strongly hoped would result in the final release of these men, and so in the complete vindication not only of the College but of the whole work. Through all these changes, it must be remembered, that God reigns!

DONALD MATHESON, Esq., as chairman of the Council and treasurer of the Alliance, moved a special vote of thanks to the Rev. Dr. Angus for his hospitality and practical sympathy for so many years. The Alliance had been so cordially welcomed at Regent's Park College, that they could not allow the present opportunity to pass without expressing in a more formal way their gratitude to Dr. and Mrs. Angus, and their sincere regret that the Alliance could not meet there again under the Principal's auspices.

This motion being duly agreed to, the

Rev. Dr. ANGUS acknowledged the compliment in suitable terms, remarking that all the support he had extended to the Alliance had been given in the spirit of Christian sympathy, which in its very exercise brought its own reward. But even from a mere monetary point of view, his course of action had been acknowledged by a former treasurer of the Alliance, who had thought the Baptist College entitled to a legacy of £500. But quite irrespective

of this the Doctor held that he had been amply rewarded in the blessedness of the meetings themselves. To all provincial and other friends having the opportunity of showing helpfulness to the Alliance he would say "please copy," and so let the spirit of the Evangelical Alliance pervade all their hearts, and draw them closer towards their common Lord.

The Benediction (pronounced by the Rev. Dr. WHITE) closed the meeting.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of Council was held on Thursday, May 18, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Jas. Consterdine.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Allred, near Bolton.
Miss E. Walsh, near Bolton.
Mrs. Crankshaw, near Bolton.
Miss E. Hamer, near Bolton.
Miss I. Hamer, near Bolton.
Miss S. J. Hamer, near Bolton.
Miss L. Hart, near Bolton.
Colonel and Miss Seaton, Beckenham.
Mrs. Cornabé, Beckenham.
Rev. John Jones, near Reading.
Mrs. A. T. Fordham, Rochester.
E. H. Glenny, Esq., London.
Miss Maine, Bournemouth.
Mrs. Petter, Bournemouth.
Colonel Puckle, Tunbridge Wells.
Miss Spalding, Tunbridge Wells.
Miss Joy, Tunbridge Wells.
Mr. E. Tanton, Tunbridge Wells.
Mrs. W. T. Douglas, Tunbridge Wells.
Rev. T. Lawson, Tunbridge Wells.
Mr. H. Jones, Tunbridge Wells.
Mrs. Worthington, Tunbridge Wells.
Mrs. Fulwar Skipwith, Tunbridge Wells.
Mrs. Serfert, Richmond.
Mrs. Blote, Richmond.
Miss E. Oetzmann, Richmond.
Miss C. Milledge, Richmond.
Miss L. Nowell, Richmond.
W. Van O'Bruyn, jun., Esq., Richmond.
Mrs. Tuckey, Richmond.
Mrs. Gurney, Richmond.
Miss E. Veal, Richmond.
Mrs. Keys, Richmond.
Miss L. E. Kemp, Richmond.
Mrs. Andrew, Richmond.
Miss E. M. Andrew, Richmond.
Mrs. Andrew, Twickenham.
Miss E. Wedgwood, Kew.
Miss E. Boyne, Richmond.
Mrs. T. P. Clarke, Kew.

DEPUTATION WORK.

Mr. Consterdine reported upon his

deputation work, and Mr. Arnold gave an account of a drawing-room meeting at Beckenham. He also reported attending the annual meetings of the Swiss Branch of the Alliance at the invitation of the president, Mr. Vischer-Sarasin.

ANNUAL CONVERSAZIONE.

The Secretary briefly reported on the recent Conversazione, and stated that the Council had then been re-appointed for the ensuing year—the Rev. F. A. C. Lillingston and T. Morgan Harvey, Esq., accepting their appointments as members of Council.

General Noble moved, and Sir Theo. Ford seconded, a resolution that the officers and committees appointed on Oct. 13 be now re-appointed for the ensuing year. This was carried unanimously.

OBITUARY.

Reported the death of the Rev. Dr. McAll, of Paris. The Secretary was instructed to convey to Mrs. McAll the expression of the deep sympathy of the Council with her in her bereavement.

RELIGIOUS PERSECUTIONS IN ARMENIA.

With reference to the persecutions in Armenia, a letter was received from the Earl of Rosebery in reply to the communications of the Secretary and stating that recent events in Asia Minor had received his lordship's earnest attention, and that he will not fail to give due weight to the suggestions made by the Council.

Mr. Arnold reported that he had also prepared a letter upon the subject, and forwarded it to a large number of newspapers, in many of which it had appeared.

The Rev. Dr. Herrick, of Marsovan, then addressed the Council with reference to the whole subject of these persecutions, and much information was elicited regard-

ing recent events. The Council felt, however, that while it was desirable to keep the British Government reminded of the claim upon Turkey to fulfil its treaty obligations, the influence of the American Government should be much more powerful, seeing that the interests of the College at Marsovan, and its two teachers, who are now in prison, are so deeply involved.

RELIGIOUS INTOLERANCE IN SYRIA.

A communication was received from the Rev. Dr. Balph, of the American Mission at Latakia, Syria, stating that the fifteen schools amongst the Ansariyeh Christians had been closed by the Turkish authorities, and it is feared that the two remaining schools in Latakia itself will also be closed. The schools of this Mission have been open for periods varying from ten to twenty years, and some of them more. Some of the teachers have been imprisoned, and amongst these is one whose case was taken up by the Alliance twenty years ago, when he was carried off to the army. These brethren are remaining loyal to the truth all through their persecutions.

It was felt that this was another sign of the reactionary spirit now prevailing in Turkey, and it was agreed that the Secre-

tary should forward to Lord Rosebery a copy of the communication from Dr. Balph, and urge his Lordship to make representations to the Turkish Government.

RELIGIOUS INTOLERANCE IN DRESDEN.

Communications were received from the Baptist Union regarding cases of religious intolerance in Dresden, and asking the aid of the Evangelical Alliance in the matter.

DUBLIN CONFERENCE.

The Secretary reported that the arrangements for the Dublin Conference, to be held (D.V.) on September 25—28, were progressing satisfactorily.

CHICAGO CONFERENCE.

In regard to the approaching Conference of the United States Branch at Chicago, the Council expressed their gratification that Lord Kinnaird, one of the vice-presidents, had kindly consented to be present as delegate from this Council. Mr. Theo. Walker, of Leicester, had also intimated his intention to be present, and the Council desired him to act as one of the British representatives.

The meeting was closed with prayer by Bishop Taylor.

DEPUTATION WORK.

MR. ARNOLD reported to the Council that, on Thursday, April 27, Surgeon-General Partridge, of Beckenham, kindly convened a drawing-room meeting on behalf of the Alliance. The Secretary had the opportunity of speaking upon the work of the past year to an interested audience, many of whom were already members of the Alliance. Much sympathy was expressed in the account given of the sufferings of persecuted Christians at the present time in Turkey, Persia, Russia, and other countries. Dr. Partridge himself expressed his warm attachment to the Alliance, and spoke of its noble aims as well as its practical results. At the close of the meeting a

collection was taken in aid of the funds, and the names of several new members were received.

On Sunday, April 23, the Rev. J. Consterdine preached in the chapel of Smithill's Hall, near Bolton, Lancashire, by the kindness of the Rev. W. S. Standen. The morning sermon was on Christian unity (from John xvii. 21), and that in the evening on deliverance from persecution, the text being Rev. iii. 10. Mr. Consterdine also addressed a meeting in the afternoon. Several persons gave their names for membership, and £2 10s. 7d. was collected for the fund for persecuted Christians.

SECRETARIAL VISIT TO SWITZERLAND.

MR. ARNOLD reported to the Council that immediately after the last meeting he had received from Mr. A. Vischer Sarasin, president of the Swiss Branch, a cordial invitation to attend the annual meetings of

delegates of that Branch, which was this year to be held at Baden, near Zurich. Having, also, some other work to do in Switzerland in connexion with important matters now before the Council, he had

accepted the invitation to visit that country, though the date fixed was a little earlier than he had wished.

Early on Saturday, April 29, Mr. Arnold arrived at Basle, where he was the guest of Mr. and Mrs. Vischer Sarasin till Monday, May 1, and received a very hospitable welcome. On Sunday afternoon, April 30, he attended the evangelistic service held in the Vereinshaus, and over which Mr. Vischer Sarasin presided. Addresses were given by Herr Keiser and Mr. Arnold. Proceeding, on May 1, to Baden, near Zurich, Mr. Arnold was the guest of the Swiss Committee during the meetings at that place. There were gathered here delegates from the various sections of the Swiss Branch, including Geneva, Neuchatel, Berne, Jura-Bernois, Zurich, Basle, Lausanne, and Chaux-des-Fonds. In the afternoon the first meeting was held in the Evangelical Chapel, and the principal business was the receiving of reports from the representatives of the various sections. Reference was frequently made in these reports to the observance of the Week of Prayer, and various suggestions were made in regard to the subjects, the date, &c. Before the close of the meeting, Mr. Arnold was called upon to give a brief address, in the course of which he answered many questions that had been asked regarding the Week of Prayer. He brought, also, the affectionate salutations of the British Council of the Alliance, who greatly rejoiced at the extension of interest in the cause of Christian union, as evinced by the formation of a new branch at Zurich.

On Tuesday, May 2, the Conference was resumed at 8 o'clock a.m., when a prayer-meeting was held. The regular business of the session followed, when Pastor Schordan, of Basle, spoke of "The limits and possibilities of the Evangelical Alliance." Mr. Arnold was called upon to give the second address (Count St. George kindly acting as interpreter). He spoke of the extension of the Alliance throughout the world, and of the approaching jubilee (in 1896). He then referred to the objects and aims of the Alliance, pointing out some of the misconceptions commonly existing as to its being a union of churches. He referred to the fact that it was a union of individual Christians, and emphasised the value of the Basis which was adopted at the formation of the Alliance in 1846. He had heard some brethren refer to this as the "English Basis," but he would remind

them that at the great Conference, when the Alliance was organised, there were representatives from all parts of the world. It was here that the Basis was formulated, and it was subsequently adopted by the British and by all the other branches which have since been formed. He pointed out that the Evangelical Alliance, by God's continued blessing, would doubtless become more and more the rallying point for evangelical Christians throughout the world. Modern thought, as it is called, is largely permeating the Christian churches, and true believers will naturally draw towards those who also hold firmly to the fundamental truths of the Gospel. Illustrating the value of the Evangelical Alliance as the expression of Christian union, he drew from his experience of its world-wide work, touching upon various features of it. His reference to the observance of the Week of Prayer, and to the blessed results which had followed in many countries, was received with sympathetic interest. Even more so was this the case when he touched upon the efforts made on behalf of persecuted Christians in various lands, and spoke of the present state of the question of religious liberty in Turkey, Russia, Persia, &c. In this connexion the Swiss friends were specially moved to sympathy by reference to the imprisonment, in Asia Minor, of Mr. Thoumaian, who was married to the daughter of a Swiss pastor. The Secretary closed with an earnest appeal that the Alliance should be maintained in its distinct and unique character, as a bond of union between true believers in all evangelical churches and in all lands.

Immediately following this gathering of the delegates of the Swiss Branch, there was also held the Christian Convention, which takes place at Baden year by year. The meeting was presided over by Mr. Theodore Sarasin-Bischoff, and there was a gathering of about 250 pastors and other earnest Christian friends from all parts of Switzerland. Mr. Arnold was specially invited to remain for this meeting, and on Wednesday, May 3, was asked to give an address. This Baden Conference has been assembling for over thirty years, and it is practically an Evangelical Alliance Conference. The meetings were held in the large saloons of the Ship Hotel. The proceedings were conducted in German, and Mr. Arnold's address was interpreted by Inspector Rappard, of St. Crischna.

The Secretary, by special request, repeated part of what he had stated the previous day regarding the aims of the Alliance, and he then referred to the efforts of the Alliance in the promotion of brotherly love, united prayer, and of religious liberty, and upon which God's blessing had so distinctly rested. The address evoked sympathetic interest, and many

friends urged Mr. Arnold to visit other parts of Switzerland and give addresses on the principles and the work of the Alliance.

A happy season of Christian fellowship was enjoyed by all who attended this Conference, and such a gathering cannot fail to have a blessed influence upon Christian work throughout the country.

SWISS BRANCH.

THE following account of the recent Conference of delegates of the Swiss Branch is condensed from a very interesting article in the *Semaine Religieuse*, and signed by Eug. M.:—

The Evangelical Alliance has held its reunion of the delegates of the Swiss Branch at Baden, immediately preceding the annual Christian Convention held at that place. A similar occurrence happened in 1890 and 1891.

The first sitting, which took place on the 1st of May, was consecrated to the reading of the reports furnished by the Central Committee of the various sections. It was stated that Zurich had become a section. . . . The Alliance therefore reckons now eight sections in Switzerland—viz., Berne, Geneva, Vaud, Neuchâtel, Chaux-de-Fonds, Jura-Bernois, Bâle, and Zurich. The tenor of their reports was, in general, encouraging. The progress of the spirit of the Alliance is manifest almost everywhere. The meetings for united prayer in January were exceedingly well attended, and upwards of 600 communicants partook of the Holy Supper. The section of the Jura-Bernois has two local committees, whilst its centre is at Bienne. A friend of the Alliance, Pastor Steinberg, has remarked that, in Eastern Switzerland, the spirit of ecclesiasticism predominates so strongly that the Alliance finds it very difficult to get a footing.

Mr. A. J. Arnold, secretary of the British Evangelical Alliance, then spoke, presenting the salutations of the English Council; he laid before his audience the steps which had been taken with regard to M. Thoumaian (imprisoned in Turkey), and expressed the hope that the pressure brought to bear on the case by the Powers, as well as public opinion, would bring about the liberation of this victim of Turkish fanaticism in Asia Minor.

In the second sitting, held on Tuesday,

May 2, in the morning, the delegates of the Alliance listened to a well-prepared report by Mons. le Pasteur Schordan, from the Committee at Bâle. It was on the subject of "The limits of the scope of the Alliance." This paper will be printed in German, and will form a pendant to the historical notice regarding the Alliance which Professor Godet has recently published in the *Journal Religieux*, and which will be circulated in pamphlet form.

In the discussion which followed, Mr. Arnold gave a masterly statement regarding the aim and the principles of the Alliance, from striking examples drawn from his own experience during the thirty years in which he has been engaged in this work. He showed that it has always kept three ends in view: The union of Christians of different denominations, the union of the disciples of Christ by means of prayer, and union for the defence of the persecuted. He announced that an important moment was not far off for the Alliance, for in three years it would celebrate in London its jubilee.

The last subject discussed was the proposed formation of a Peace Society—a project laid before it last year, and sent to the various sections for consideration. All the sections expressed views in favour of the following resolution (with the exception of that of the Jura-Bernois, the delegate of which abstained from any expression of opinion): "That the Evangelical Alliance, which has for its object the bringing together of Christians individually, and effecting fraternal intercourse between Christians of various nationalities, regards with satisfaction all efforts animated by a Christian spirit which tend to conserve or advance peace among the peoples. On its part, it works to diminish national enmities and aggressions by cultivating the unity of the faith, and by making way for the coming of the Kingdom of the King of

Peace. On the other hand, the Alliance, as such, refuses very decidedly to take part in political questions, and in matters relating to differences arising out of material interests; feeling, as it does, that it is not fitted to act as arbitrator in matters of such a character; feeling, also, that were it to do so, it would put in peril its higher unity, and come short of its true aim." To this resolution, marking so clearly the determination of the Alliance not to go out of its legitimate sphere of operation, the sections of Neuchâtel, Lausanne, and Chaux-de-Fonds desired to show their sympathy in the cause of peace by adopting a resolution recommending to the sympathy and support of the members of the Evangelical Alliance, and to Christians of the various churches, the project brought up for consideration, as formulated by Mons. le Pasteur Gétaz, which scheme would group in one society all Christians of different denominations who should be well disposed to such an object as the propagation of peace on an evangelical basis. The delegates from Berne, Bâle, and Geneva did not give in their adhesion to this motion, believing themselves bound, by the positive instructions from their sections, not to go further than the embodiments of the first resolution.

The sitting was brought to a close by the re-election, for one year, of the Bâle Committee as the Central Committee, the thanks of the assembly being given for the firm and wise action of this Committee during the two previous meetings, as well

as for the very kind reception which it had given to the delegates and friends of the Alliance, on the Monday evening, who were then in Baden.

We must now say a few words about the Baden Conference, which gathers together, every May, a certain number of Christians, both lay and clerical, belonging to German Switzerland, and in which most of the delegates to the Alliance took part. After the usual visit to Belvédère, the reports were read on the religious condition of the twelve or fourteen cantons during the preceding year. The sum total of these details left a very encouraging impression; dogmatic and ecclesiastical questions have been much less to the fore, and Christians are working with more zeal and brotherly love in the various efforts at evangelisation and at advancing the coming of the Kingdom of God.

On Wednesday morning Mons. le Pasteur Rud. Austein, the venerable chaplain of the Hospital at Bâle, read an exhaustive and most able paper on the development and prevalence of evil on the one hand, and the Kingdom of God on the other.

The Christians of Bâle who organise every year these meetings, and carry them out with such thoroughness and Christian cordiality, deserve the gratitude of all those who have the privilege to be present, and who come together to be built up in the faith in company with the brethren who gather from all parts of Switzerland, small though it may be as a country.

BELFAST BRANCH.

THE Annual Meeting of this Branch of the Alliance was held on Monday, May 15, in the large hall of the Young Men's Christian Association, Wellington Place, Belfast—Mr. R. L. Hamilton, J.P., presiding. The meeting was opened with prayer by the Rev. Dr. Donald.

The Rev. W. L. Berkeley, hon. secretary, said it was their custom to give a verbal report, and he would give a short *resumé* of the year's work. The first event to be noticed was the visit of the Rev. Philip Colborne, Deputation from the Parent Society, who gave an interesting and helpful address "The Practical Value of the Evangelical Alliance." He was also present and addressed a drawing-room meeting held at Ballymenoch, where the

members of the Alliance had been invited and entertained through the kindness of the Lord Mayor (Sir D. Dixon) and Lady Dixon. At the opening of the new year meetings for prayer were held every day during the week. At the last of these meetings a proposal was brought forward to continue the meetings each Monday for a month, it being felt by many present that, as the country was passing through a crisis, the Alliance would but be fulfilling one of its duties by meeting from week to week and pleading before the Throne of Grace in prayer. These meetings had been continued up to the present, and had been well attended. The work of the Alliance was done in a quiet and unostentatious way, and was the means of bringing

together Christian people of all denominations. The Hon. Secretary concluded by moving the election of the office-bearers and committee for the ensuing year. The motion was seconded by Mr. J. S. Shaw and passed.

The Rev. Dr. Riddall proposed the following resolution: "That, believing it is in the interests of the Evangelical Alliance in Belfast that the Branch should be in direct communication with the head office in London, as formerly was the case, this Branch now reverts to its former practice, and will for the future carry on its work and correspondence with London directly." The motion was adopted.

The Rev. Dr. Donald moved a vote of thanks to the Secretary and Chairman, which was seconded by Archdeacon Seaver. Dr. Barnett supported the motion, and spoke of the object of the Alliance, which he said was to help to promote the union of fellow-Christians of all denominations. The Rev. James Hunter also referred to the work of the Alliance. The Rev. Dr. Riddall spoke in praise of the energy and attention shown by Mr. Berkeley in the interests of the Society. The motion was passed by acclamation, and the meeting concluded with the Benediction, pronounced by the Rev. John Lynd.

RELIGIOUS PERSECUTION IN TURKEY.

REFERENCE was made in our last issue to the state of things in Asia Minor: and to the fact that Messrs. Thoumaian and Kaiaian, teachers in the Marsovan College, who had been arrested on false charges were still in prison. We now learn that these brethren have been removed to Angora, where they are to await their trial with several hundreds of other prisoners; most of these are Armenians who are charged with sedition, and doubtless among so large a number taken from the population generally there are some who are not entirely innocent of the charge. Still the fact remains that Protestant Christians, who are known to be above suspicion, have been arrested and imprisoned. It is not difficult to procure false witnesses to support calumnious charges, and this was the more easy while Khosrev Pasha remained chief of the gendarmerie at Marsovan. It has been already stated that this official was an ex-brigand, and one who had been found guilty of murder by a Turkish court and was afterwards placed in authority in the Sivas Province. He charged the American College at Marsovan with the authorship of the seditious placards, and also with attempting to burn their own premises. The investigation made, however, by order of the Turkish Government, has resulted in the entire acquittal of the College authorities with any complicity in the matter, and further it was proved that the Pasha himself was the incendiary.

We rejoice to learn that, owing to the energetic representations of the United States Government, compensation has been paid for the burning of the college; but

we regret to say the two teachers named above are still in prison upon the charge of sedition. Recent letters from these brethren dated from the prison at Angora show that they are suffering very much at the hands of their enemies, being heavily chained as well as mixed up with criminals of all classes.

The Council of the Evangelical Alliance has made representations to her Majesty's Government urging that its influence be exerted to compel Turkey to fulfil its treaty obligations in the matter of religious liberty. It is gratifying to record that the Earl of Rosebery "has given his earnest attention to the whole matter, and that he will not fail to give due weight to the suggestions made by the Council." We are sure that members and friends of the Alliance everywhere will remember our persecuted brethren in prayer, and also plead that God would bless the efforts being made on their behalf.

In the meantime we have received communications regarding other cases of religious intolerance in the Turkish empire, thus showing that there is a reactionary spirit abroad amongst Turkish local officials. One of these cases is reported to us by the Rev. Dr. Balph, of the American Mission of the Reformed Presbyterian Church at Latakia, Syria. He writes as follows: "The work of this Mission has largely been the opening of schools among the Ansariyeh tribes in the mountains and plains adjacent to Latakia. The schools closed have been open for periods varying from ten to twenty years, and some of them more. The first closed were those

situated in the plains near Latakia; they were closed some three years ago. Last October, four teachers of Greek origin who were teaching among the Ansariyeh in the mountains were arrested and imprisoned some three weeks, and only released on condition that they would sign an agreement not to teach, nor even to go back to the villages in which they had been teaching. Other schools have been closed by intimidation. People in the villages have been threatened that if they sent their children to the schools they would be imprisoned, &c. About March 30, three persons, who had been teaching for us previously—only one of whom, however, was actually teaching at the time—were arrested and imprisoned at Latakia. The only questions asked them were: 'What are you?' The reply was, 'We are Christians.'—'What were you.' Reply: 'We were Ansariyeh.'

They were then remanded—to prison. Two of these three have been Christians for over twenty-five years. One of them is the Daoud who was carried off to the army and subjected to such great persecution about twenty years ago, but who remained loyal to the truth through it all. All this has been the work of Zea Bey, the present governor of Latakia, whose aim has been to stamp out every vestige of Christianity among these oppressed Ansariyeh, and compel them to accept the Moslem religion. Of about fifteen schools which were formerly open among these people, not one is left, the whole number having been closed either by threats, bribes, or actual force. Also the property of the American mission in Gerdaria, a village two hours from Latakia, was seized two years ago, and has not been restored. Threats have also been made in regard to the seizure of property in other villages."

CONTRIBUTIONS RECEIVED FROM APRIL 17 TO MAY 17, 1893.

£ s. d.		£ s. d.		£ s. d.	
Mrs. Part	2 0 0	Lady Caird	1 1 0	Sums under 10s.	5 10 6
Miss Burmester	1 1 0	Miss Hope	0 10 6	WEEK OF PRAYER FUND.	
Mrs. Cooper	0 10 6	R. Bannister, Esq.	1 1 0	Balance of Collection at United	
Lady Adam	1 0 0	Rev. Canon Newton	0 10 6	Prayer Meetings at Poona,	
C. de Neuville, Esq.	0 10 6	John Carver, Esq.	1 1 0	per A. H. Bryson, Esq.	0 15 0
Rev. Dr. Joy	1 1 0	Miss Tighe	1 0 0	SPECIAL FUND FOR PERSECUTED CHRISTIANS.	
Mrs. Johnson	0 10 6	Rev. R. Nobbs	1 1 0	Collection at Smithill's Chapel,	
Rev. A. S. Herring	1 1 0	H. M. Driffield, Esq.	2 2 0	per Rev. W. S. Stand-	
E. Carlyn, Esq.	1 1 0	Captain Adams	1 1 0	den	2 10 7
Lieut.-Colonel and Mrs. Free-		Thomas Walker, Esq.	0 10 6	Mrs. Cooper	0 10 6
man	1 11 6	Rev. G. Tonge	0 10 6	The Misses Aitken	0 10 0
Rev. W. A. Ewery	0 10 6	Mrs. Palliologus	1 1 0	Friends in Dublin as follows:—	
Rev. J. M. Laycock	0 10 6	Sir T. Ford	1 0 0	His Grace the Archbishop of	
T. Graham Graham, Esq.	1 1 0	Rev. D. Miller	0 10 6	Dublin, £10; Dr. Duncan, £2;	
W. L. Newcombe, Esq.	1 1 0	R. W. Hope, Esq.	0 10 6	Mrs. Richardson, £5; Miss	
Mrs. Hales	1 1 0	General Sir R. Phayre	2 2 0	Richardson, £5; Rev. Dr.	
Captain Boyd	1 1 0	General Heath	1 1 0	Ringwood, £1 1s.; M. T.	
Rev. C. J. Casher	1 1 0	Rev. J. Jones	0 10 6	Moser, Esq., £5; F. Atkin,	
Major-General Bruce	1 0 0	Rev. Sargent	0 10 6	Esq., £1; D. Drummond,	
Mrs. D. W. Aston	0 10 0	Rev. A. Haworth	0 10 6	Esq., £3; J. R. Fowler, Esq.,	
Mrs. Thornton	0 10 6	Rev. J. Hudson Taylor	0 10 6	£1; R. L. Brown, Esq., £1;	
E. V. Holme, Esq.	1 1 0	Mrs. Petter	1 0 0	Rev. H. M. Waddle, £1; J.	
M. Mowll, Esq.	0 10 0	Smithill's Chapel, Bolton, per	2 2 0	Rintoul, Esq., 10s.; J. T.	
Rev. G. S. Walker	0 10 6	Rev. W. S. Standen	4 6 1	Purser, Esq. (The late), £5;	
Mrs. Hodgson	1 1 0	Bournemouth Subscriptions,	0 10 0	Mrs. Ruthven, £1; J. Ab-	
Rev. H. Burton	1 1 0	per Colonel Strong	1 1 0	bott, Esq., £5; H. R. New-	
Miss Fraser	1 1 0	Brighton Subscriptions, per	6 18 6	son, Esq., 10s.; W. Fry,	
Dr. Schaffner	1 1 0	Miss Coker	0 10 6	Esq., £1; T. Lunham, Esq.,	
John Paton, Esq.	5 0 0	Guildford Subscriptions, per	1 0 0	£5; G. Boyd, Esq., £1; J. D.	
Mrs. Maxwell	0 10 0	Mrs. Blakiston	7 13 6	Carnegie, Esq., £1; J. Strang-	
T. H. Davies, Esq., and Mrs.	1 11 6	Waldensian Valleys Subscrip-	15 0 0	man, Esq., £2 10s.; G.	
Rev. Principal Brown	0 10 0	tions, per Rev. S. Bonnet		Fawcett, Esq., £5; J. Cuth-	
Mrs. Cunningham	1 6 0	Whitby Subscriptions, per Rev.		bert, Esq., £1; Dr. Falton,	
Mrs. Hy. Carey	1 1 0	J. S. Nightingale		£1; Sums under 10s., 7s. 6d.	
A. C. F. Coote, Esq.	0 10 6	Liverpool Subscriptions, per S.		Sums under 10s.	64 18 6
Mrs. A. T. Fordham	2 2 0	Hawkes, Esq.			0 2 6
Captain Kenyon, n.s.	1 1 0	Belfast Branch, per J. Work-		DR. FENDER'S SILESIAN CHURCH.	
Mrs. and Miss Cape	0 15 6	man, Esq.		R. Cory, Esq.	1 1 0
Rev. C. Johnson	0 10 6			T. A. Denny, Esq.	10 0 0
Colonel Ball-Aston	1 1 0			"A Sister in Christ"	6 0 0
Rev. W. Milne	0 10 6			"Two Friends," per Rev. G.	
T. M. Harvey, Esq.	2 2 0			Blisset	10 0 0
W. Chater, Esq., and Miss				"A Friend"	2 0 0
Chater	0 13 0				

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

July 1, 1893.]

Evangelical Christendom.

JULY 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	193	China	209
CHRISTIAN LOVE	198	Persecution of Christians in China	211
THE CATHOLIC SPIRIT OF TRUE RELIGION	199	MISSIONARY NOTES	212
THE UNITED CHRISTIAN MISSION	202	BRIEF NOTICES OF BOOKS	215
FOREIGN INTELLIGENCE:—		EVANGELICAL ALLIANCE:—	
France	203	Proceedings of Council	216
The late Rev. Dr. McCall	204	Beaten to Death in Persia	217
Germany	205	Religious Liberty in Turkey	218
Austria	206	Persecution of the Stundists in Russia	220
Religious Liberty in Greece	206	Religious Intolerance in Spain	222
Persia	208	Contributions	224

MONTHLY NOTES.

THE Annual Conference of the Evangelical Alliance, to be held in Dublin in the last week in September, calls for special consideration and prayer on behalf of those responsible for its arrangements, as well as for all who take part in the meetings, that wisdom may be given them from above to avoid any of those causes of offence which might possibly arise from the present state of political agitation with regard to Ireland. Although it would never do to admit the political aspect of affairs into the programme of subjects for the Conference, there will no doubt be much sympathy felt, and expressed (as it may best be done) in prayer, that God would graciously overrule all political events for His glory, for the good of His true Church, and for the spread of His truth throughout Ireland. It would be a graceful act on the part of English and Scotch Christians if—whatever be their political views—they would use the present opportunity of showing sympathy with their Irish brethren by attending in considerable numbers, and thereby attesting their interest in the cause of Christian truth and Christian union in a country so long held in bondage by Romish superstition.

Dublin, however, has one great advantage as a place of meeting for the Evangelical Alliance, in that it possesses, as its Archbishop, one whose large and loving heart is in full sympathy with the cause of Christian union, and who does not shrink from incurring obloquy and reproach from some narrow-minded members of his own Church in publicly avowing such sympathy. Lord Plunket has often incurred the wrath of the *Irish Ecclesiastical Gazette* for

attending, as he generally does, some of the meetings of the Evangelical Alliance. But, happily, his Grace is indifferent to such attacks where the cause of Christian union is concerned, and we rejoice to know that he has kindly promised to preside at the opening conversazione of the approaching Conference, just as the Bishops of Exeter and of Liverpool did when the Alliance met in their cities. We trust many of the Irish Evangelical Clergy will follow their Archbishop's good example, and show, by their presence, their sympathy with this effort to promote Christian union.

There are some names already known of those who have accepted the invitation of the Council to speak, which give good promise for the coming meeting. The Dean of Achonry, well known, not only in his own country but in England, as a faithful witness for Christ against Anti-Christian error; Archdeacon Taylor, of Liverpool; Canon Bell, of Cheltenham; the Rev. Charles Spurgeon, of Greenwich, whose name recalls his honoured father's memory; the Rev. Dr. Waller, Principal of Highbury College; the Rev. Dr. McEwan, of Clapham, who has succeeded Dr. Donald Fraser as one of the Hon. Secretaries of the Alliance; the Rev. Edgar Thwaites, of Salisbury, whose Annual Conferences on the lines of Mildmay are well known and highly appreciated by Christians of all Churches; the Rev. Dr. Culross, much valued, formerly in Glasgow and now in Bristol, the Principal of the Baptist College. These names will convey, to those who know them, an assurance that the speakers at the coming Conference are men sound in the faith. We hope there will be much prayer, that they may be also filled with the Spirit, and be made channels of blessing to others.

A somewhat severe attack has been made on "undenominationalism" at the Southport Conference, by the Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone. Amongst other utterances in his address, as reported in the *Record*, we read "undenominationalism was doing harm and ought to be guarded against"; it "had no creed and possessed no formularies whatever, and undenominational friends rejoiced in it." "He could understand pan-denominationalism and interdenominationalism, but what had the Church of England to do with undenominationalism and chaos? There were some parishes in which the clergyman, however faithful, received no help; while on the other hand mission-halls were fostered and petted, and were helped to rear men and women who had no understanding of Church doctrines, and would in days of difficulty and trouble join with the foes of the Church."

A sensible answer to this attack was made at the same Conference by another speaker (Mr. Breeze), who said that "owing to Ritualism, Broad Churchism, and other causes, the people in many cases did not get the Gospel. Were they as members of the Church of England, with the obligations laid upon them as Christians to carry the Gospel to others, to make no attempt to do so? Were they to stand still because they could not do it on Church lines? It was far better for their Church that there should be work on what was termed undenominational lines than that there should be no work at all, and he did not think it militated against the Church of England." It was also remarked by Canon Rycroft that "if they wished to check undenominationalism they must try to keep to the Gospel of Christ, the full

teaching of their Reformed Church, and to get rid of a little bit of their stiffness." This remark was received with applause, as though the Conference generally approved of the sentiment.

There is no reason whatever why undenominational work should not flourish side by side with that which is denominational, as a corrective of its stiffness and as an extension of its usefulness. A good example of this kind was given by the late Rev. William Pennefather who, side by side with his church work at St. Jude's, Mildmay Park, had his Conference Hall, which has become a renowned centre of Christian work of all kinds, and has stirred up similar efforts all over the world. Nor can it be said that his singularly saintly life and loving spirit were absolutely necessary to make such an effort successful, for the Conference Hall and its work have prospered under his successors, and other similar combinations of denominational and undenominational work have been taken up elsewhere with manifest blessing as the result. To Nonconformist ministers the combination of the two classes of work may not necessarily call for a separate building, as they have more elasticity in their mode of working and are less fettered by denominational restrictions; but even they will find that Gospel Services of an undenominational character will attract many who would not otherwise attend a denominational place of worship.

Few things would tend more to promote the cause which the Evangelical Alliance seeks to further—that of Christian union—than by every church and chapel having a mission hall attached in which work of a more undenominational character could be carried on, and to which gifted laymen or evangelists or Christian workers from other churches could at times be welcomed, and find a sphere for the exercise of their gifts for which there is often no place in church or chapel. Such work tends to promote brotherly kindness towards members of other denominations, and to break down that narrow exclusiveness which is such a hindrance to Christian love. In the intercourse of Christians of different denominations who may meet in such undenominational work, they learn how great and real are the points on which they are agreed, and how comparatively small and trifling are those on which they differ. Christ's great command "that ye love one another" is thus rendered more feasible, than when denominational barriers are allowed wholly to separate brethren from one another.

Professor Sanday has concluded his course of Bampton Lectures at Oxford, and, judging from the summaries which have been published, he has not fulfilled the expectation, to which some of the earlier lectures gave rise, that he would not allow himself to be drawn into the prevailing current of worship of the new criticism. We fear that, while maintaining a certain amount of independence on some points, he may be regarded as substantially in accord with it. This, at least, appears from his mode of dealing with that most crucial point—our Lord's testimony to the Old Testament. On this he says: "It must, however, be frankly admitted that even when deductions have been made, as some deductions must be made, on critical grounds, there still remained evidence enough that our Lord, while upon earth did use the common language of His contemporaries in regard to the Old Testament; that He did

speak—if not of Daniel as the author of the book which bears his name, yet of Moses as the author of the Pentateuch, and of David as the author of one of the later Psalms; and that He did apply to His own day some part, at least, of the story of Jonah and the story of Noah as literal narrative. What are we to say to this? May we not accept it as a fact, and let it enter simply as an element into our conceptions? Or must we, as some would have us, reverse the whole course of criticism, and undo it to the beginning, like Penelope's web?"

What answer does Dr. Sanday then give to the alternative he thus raises? After admitting that we may "test the critical processes with all the care and caution we can command," we may "suspend our judgment about them to the last moment." We may "exercise a deliberate delay and reserve in regard to them." But "when the mind is made up not to a single conclusion here or a single conclusion there, but to a whole net-work of conclusions which hang together and form a coherent body of thought, it would be an act of violence to the intellectual conscience to arrest the process and suppress its results, even at the bidding of the highest authority." If to this it be replied, "What about the authority of Christ?" Dr. Sanday, we grieve to say, replies: "Is it inconsistent with our Christian belief to suppose that He who called himself the Son of Man, along with the assumption of a human mind, should also have assumed the natural workings of such a mind, even in its limitations?" To this thought, so dishonouring to the person of our Blessed Lord, seeing that it attributes ignorance to Him who claims to be "the wisdom of God" (Luke xi. 49, and Matt. xxiii. 34). We can but say, What meaning can Professor Sanday attach to His words: "Heaven and earth shall pass away, but my words shall not pass away"?

But it may be objected, are not these very words as they occur in Matt. xxiv. 35, followed by others in which our Lord Himself, speaking of His second coming, admits His ignorance of "that day and that hour!" (See Mark xiii. 32.) Doubtless, this mysterious fact must be owned, but it is one thing to recognise a particular point as not yet revealed, even to the Son of God, and quite another to treat His positive statements on other points—which statements in themselves constitute a claim to speak as possessing knowledge—as if they were not true. Our Lord, speaking of His second coming, asserted that none but the Father—at that time at least—knew of "that day and that hour," and He did not therefore make any assertion which would imply a claim to the possession of such knowledge. But He did plainly assert that Moses gave them the law, and that Noah entered into the ark and was saved through the flood, and that Jonah's history was true. Now, to deny the truth of these and other like assertions of our Lord—as the new critics do—is more than to tax Him with ignorance; it is to imply that, being ignorant, He claimed a knowledge which He did not possess, and so deceived His hearers. Is this a result compatible with true-hearted loyalty to Christ? We cannot for a moment believe it to be possible.

"The Presbyterian General Assembly at Washington (we read in the *Times*) which has been sitting for two weeks trying Professor Charles A. Briggs, of the Union Theological Seminary, New York, for heresy, to-day sustained the charges against him by 383 votes to 116. A committee of

fifteen was then appointed to pass judgment on the Professor. After deliberating, it presented a report recommending his suspension from the ministry of the Presbyterian Church, and the General Assembly adopted the recommendation." In other papers in which this is mentioned, fear is expressed that this decision will lead to a secession from the Presbyterian Church of the United States, but we hope more from the good sense and Christian feeling of our American friends than to suppose that they would hastily secede from a Church which has only expressed in the most constitutional manner its opinion that the views of Professor Briggs are not in accord with the Presbyterian standards. The *New York Observer* lately said: "Is Dr. Briggs promulgating false doctrine or is he not? This is the issue, and it cannot be evaded. The only Court of the Presbyterian Church that can settle that question once for all is the General Assembly, and the sooner it is settled by that Court, the sooner will the Presbyterian Church enjoy peace and work."

The Archbishop of Canterbury has given a very sensible answer in refusing an invitation to attend a "Parliament of Religions," to be held in America this year. He says: "The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a 'Parliament of Religions' without assuming the equality of the other intended members, and the parity of their position and claims." If this strange American project had only intended to bring together for amicable discussion or conference different sections of the one Christian religion, however impracticable the scheme might sound, there would have been, at least, less to object to; but if Christianity is to be but one of many religions whose claims are to be presented—be they Mohammedan, Buddhist, Parsee, or any other—then, surely no one who believes that Christianity is the only true religion could consistently take part in any such "Parliament." Members of Parliament, however much they may differ politically, must own the equal right of their opponents to be there. But truth must necessarily refuse to tolerate error, at least on points fundamental.

It might be well if this same principle of holy jealousy for the Christian religion, as the only true one, were allowed to influence the plans and arrangements of some of the many union conferences which have become a feature of the age. The Evangelical Alliance seeks to promote Christian union, but draws the line strictly at the word Christian, insisting that where the claims of Christ to be the Son of God, and the efficacy of His atonement for sin are rejected, there can be no true Christianity. A denier of these foundation truths may claim to be a Christian, and we may not be able to refuse him a place among "those who profess and call themselves Christians," but for us to call him a Christian is quite another thing, and to recognise him as a teacher is something further still. It is a feature of the day, fraught with not a little peril to the souls of the unstable, that so many good Christian men are content to take part in union conferences, in which others take part who are opposed to these fundamental truths of Christianity. St. John's caution (2 John 10) as to the false teachers of his day should surely be allowed some application in the present age of latitudinarian indifference.

While our present issue is going through the press we learn from telegraphic correspondence in the newspapers the result of the trials of Armenian prisoners at Angora. Seventeen are condemned to death and twenty-four others are sentenced to long terms of imprisonment. Those condemned to death include Professors Thoumaian and Kayayian, of the American College at Marsovan, while another Protestant pastor is sentenced to fifteen years' imprisonment. There is absolutely no question as to the innocence of these men, and it is well known that the evidence against the two teachers in the Marsovan College was forged for the occasion. We trust that the representations which will be made by the British and other Governments may lead to the annulling of these sentences. We cannot believe that the American Government, which took such determined action in regard to the burning of the Marsovan College, will relax its efforts now that the lives are at stake of two men in the employ of the American Mission. It has been quite evident for a long time past that the reactionary spirit displayed by Turkish officialdom must lead to such a crisis in affairs as we are now witnessing; but it is the duty of the great Powers, to whom Turkey is indebted for its very existence, to see that religious liberty is more fully secured than it has been of late in the Ottoman Empire.

CHRISTIAN LOVE.

WE have been favoured with the MS. of the following hymn, written by the late Charlotte Elliott, author of "Just as I am, without one plea." It is supplied to us by an esteemed member of the Alliance, who was herself a near relative of the deceased lady, and we feel sure that the lines will be read with interest by members and friends of the Alliance generally:—

I feel not now as once I felt
Towards those who love the Saviour's name;
His grace the selfish heart can melt,
And mine no longer is the same.

I *used* to feel reserve, and shun
Even with *them* sweet intercourse;
But now I feel we all are *one*,
And heart-felt love its way will force.

I cannot coldly greet, or love,
Those dear by such a sacred tie,
With whom I hope to form above
One blest united family.

Their sorrows, conflicts, joys, are mine;
The same our friends, the same our foes;
On the same glorious truths divine
Our hearts and hopes alike repose.

I picture them adorned e'en now
With those white robes they soon will wear,
And trace already on their brow
The Lamb's bright seal engraven there.

And when I mark the mournful trace
Of sorrow, sickness, or decay,
I think *how soon* from each loved face
His hand will wipe all tears away.

Meanwhile 'tis sweet, while here we roam,
Some foretaste of that love to know,
With which in that celestial home
Each spirit *perfected* will glow.

'Tis sweet to cast constraint aside,
To "love as brethren," and to shed
A brightening gleam o'er life's dark tide,
While hand in hand its shores we tread.

By this we know that we have passed
From death to life when thus we love;
Our Saviour's words (almost His last)
Thus bade us our adoption prove.

Oh then, if some excuse I need
For love too soon, too warmly shown,
This my apology must plead,
'Tis felt to Christian friends alone.

CHARLOTTE ELLIOTT.

THE CATHOLIC SPIRIT OF TRUE RELIGION:

III.—UNITY OF SPIRIT—NOT UNIFORMITY.

THE formula of unity of spirit in variety of form, when exemplified in its utmost beauty, leads to the idea of an economy, in which there shall not only be one Central Object (as there ever must be in every form of the Church of Christ), but an orderly arrangement of spiritual ranks, regularly descending and expanding from the Centre to the circumference, from the Apex to the base, from the One to the many, from the Head to the members, and thus uniting them in an orderly and radiant whole. But such a state of things is plainly compatible only with a certain other state of things. It is plainly not to be arrived at, nor expected during periods such as the present: when Christian civilisation and popular enlightenment in true religion and morality are as yet only in their infancy, and in very various stages of advancement in different regions of the earth, and when humanity all over the world is changing so very rapidly. In order to the establishment of such a radiant economy over all, Christian society must be in a state of great repose and full development, such as there is no example of in the present age, in any region of the world. During the present epoch, unity of spirit in variety of form, without any such symmetry, appears to be the only attainable form of the great principle referred to.

If we do insist on an absolute uniformity over all as of the essence of Christian unity, we place ourselves in a strange dilemma—for it has been very ably shown by the Bishop of Meaux, in the interest of the Church of Rome, that the great heads of the Reformation, and those who acted a leading part in settling the form of the first Reformed Churches, differed from each other in many points; and thence, taking for granted, or at least wishing the reader to take for granted and himself merely stating, in a few sentences in his preface, that uniformity is a first principle or criterion of truth, and, leading the reader to believe that the church in whose interest he writes has been uniform, both in faith and practice, all along, he concludes that all the departures of the Reformers from the tenets of the Church of Rome are mere heresies, and the whole work of the Reformation a piece of confusion. Such is the scheme

of Bossuet's work, and it is one of the weightiest against the evangelical churches which has ever been written.

Ever since ecclesiastical histories were written, however, and more especially since Mr. Edgar wrote his book in the interest of Protestantism, directly to contrast with that of Bossuet, it has been seen that the premises of the Romish prelate involved the condemnation of the Church of Rome, not less than the Churches of the Reformation; since, far from an universal uniformity, as Bossuet wishes to be believed, there have been as many variations among Romanists as among the Reformed. It has been proved on both sides, that variations have existed all along; and if we but assume the principle of uniformity as the test of the true Church, and the only condition of Christian unity, then, not the Churches of the Reformation only, but the Church which preceded them also, have had no unity, no truth in them. All, in a word, has been but confusion.

It is, moreover, certain that the method of the denunciatory writing and polemical theology has been fairly tried, and it has completely failed. Age after age it has been continued, and new variations and new schisms have still increased, and indeed been its only fruit. Is not this an intimation, then, by the God of providence and grace, that something else besides polemics is needed, something else than metaphysical discussion required, to bring together into one the children of God, who are now scattered abroad? Is it not clearly indicated, in short, not less now by the awards of the Head of the Church than by the whole tenor of the Gospel, that Christians ought not to strive against one another, but, on the contrary, to stand fast in one spirit, with one mind, striving together for the faith of the Gospel, witnessing to the world that they are Christians, because of the love which they have to one another?

Not for one moment, indeed, let it be forgotten that the truth as it is in Jesus is the only foundation on which any man can build with safety to himself and to the Church, and that it is both a duty and a privilege to defend it, and to contend for it; and both an act of Christian benevolence, and one that has a rich reward,

to seek the conversion of the soul that is erring from it. But why confound between the clearly revealed truth of God and our own disputable opinions on disputable points? Why "destroy with thy meat him for whom Christ died"? Oh, let us never forget that "the Kingdom of Heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." "He that in these things serveth Christ, is (we are assured) acceptable to God and approved of men." "Let us, therefore, follow after the things which make for peace, and things where-with one may edify another." Let but a true Christian affection prevail between all who love the Lord Jesus, harmoniously with the spirit of the apostle, who prays that on all such grace, mercy and peace may come;—let but the amenities of Christian feeling take the place of angry polemics on points, which it has now been fully proved must ever continue, till humanity itself receive new light, to be disputable, except in the words in which the Holy Ghost has invested them, and in which all receive them with one accord, and it would not be long till we all came "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Let us therefore heartily unite in praying for what is characterised in the Book of Common Prayer as the good estate of the Catholic Church, "that it may be so guided and governed by the good Spirit of God, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and righteousness of life."

Besides the duty of forbearance and love between Christians, the author has also frequently insisted on the necessity of a greater reverence for the Word of God than is commonly paid to it. This he regards as the grand means which, along with mutual forbearance and love, and a recognition of the principle of the Catholic Church existing both in variety and unity, will prevent new divisions, and duly affect the obliteration of such as are established, until, in the latter day, there shall be outward and visible unity over all, as well as more immediately a real and spiritual unity in and through all.

It has been already stated that all Christians are already at one, when the Bible is taken as the confession of their

faith. It is only when we call into play the uninspired mind and its interpretations, human thoughts and human opinions, things fallible and factitious, and when, by them, we replace the words in which the Holy Ghost teacheth the truth, that differences and schisms arise. Granting, then, with respect to the past, all that is contended in favour of human authority, let there only for the future be a greater veneration for the Word of God, less rashness of interpretation, less consulting of God's Word with a view to support our individual opinions, and more consulting of it simply to learn what the Spirit has communicated to us, and what the Lord would have us to do—and then we will rest satisfied with the Word as we actually find it, and sink our own disputable opinions in the same proportion; our differences will die away, and Christian men, who esteem each other as such, will meet in the Word, where they know they are agreed, and which they all venerate, and will come to be one again, and the Lord alone will be exalted in that day.

Having thus vindicated the title of this work in reference to the use which the Church of Rome makes of the term catholic, a very few words will be enough to do the same with respect to the churches of the Reformation. In short, the term catholic is everywhere used by them to signify universal. Thus, in the Westminster Confession—which is to this day the standard of the Established Church of Scotland, and which of all that have ever been composed by any reformed church, is the most intensely opposed to the Church of Rome—we nevertheless find a perfect agreement with the Council of Trent as to the import of the term catholic. In the Westminster Confession, however, we have to admire the frankness and fulness with which the principle of catholicism is laid down—for there the ambiguous term church is omitted when the principle is stated. Catholicism is declared to extend unto all who in every place call upon the name of the Lord Jesus.

The 25th chapter, which relates to the Church, consists of six paragraphs, four of which explain the catholicism of the Church, and are as follows:—

"1. The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the Head thereof, and is the spouse, the

body, the fulness of Him that filleth all in all.

"2. The Visible Church—which is also catholic or universal under the Gospel (not confined to one nation as under the law)—consists of all those throughout the world that profess the true religion, and of their children, and is the Kingdom of the Lord Jesus Christ—the house and family of God—out of which there is no ordinary possibility of salvation.

"3. Unto this Catholic Visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world, and doth by His own presence and spirit, according to His promise, make them effectual thereto.

"4. This Catholic Church hath been sometimes more—sometimes less—visible, and particular churches which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them."

Add to these the two following paragraphs in the next chapter, on the Communion of Saints:—

"1. All saints that are united to Jesus Christ, their Head, by His Spirit and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory; and being united to one another in love they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good both in the inward and outward man.

"2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things according to their several abilities and necessities: which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus."

Having thus found that the Church of Rome and the Church of Scotland, which are extremes, do yet agree in attaching the same meaning to the term catholic, and that meaning the same which that term signifies in the title of this work; having thus vindicated that title in reference to both, it will not be expected that the Church of England, which lies between,

will present any other view or require many words. Accordingly, we find all that is given in the Articles of that Church, as a definition of the Church in these words—"The visible Church of Christ is a congregation of faithful men in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." And Bishop Burnet, who, perhaps, more than any other, may be regarded as the Church's expounder of her Articles, thus sums up his observation upon this one—"If we believe that any society retains the fundamentals of Christianity, we do from that conclude it to be a true church, to have a true baptism, and the members of it to be capable of salvation." The term catholic does not indeed occur here, nor do his texts require the author to make frequent use of it, since it does not even once occur in all the thirty-nine Articles. And, indeed, it must be confessed that the Church of England, generally, is shy in the use of it, which is the more to be wondered at since it is an emphatic word in both the creeds which form part of her ritual, and the more to be regretted, since her influence is justly the greatest of all in fixing the use of words in the English language. Still, however, Bishop Burnet does occasionally use it, and when he does, he means by the catholic church, as we should expect, the aggregate of all those which he has defined above as true churches. Besides the use of the term catholic, we also find the principles of catholicism duly stated by him. Thus under the thirty-fourth Article—where he shows that in matters of rule and ritual there was great variety in the unity of the Church until Charlemagne began to force an uniformity over all—he says in one place: "It is therefore suitable to the nature of things, to the authority of the magistrate, and to the obligations of the pastoral care, that every church should act within herself as an entire and independent body;" and in another: "It is certain that all the parts of the Catholic Church ought to hold a communion one with another, and mutual commerce and correspondence together." Add to this the observations on catholicism already quoted from Pearson on the Creed, another of the many lights of the Church of England, and let these remarks suffice on the subject as to the National Churches.

THE UNITED CHRISTIAN MISSION.

A MESSAGE FOR EVERY HOME.

WE have already referred to a plan inaugurated by friends at Hamburg, for sending a Gospel message into every home. Our correspondent writes stating that the title "United Christian Mission" has been chosen (1) Because the one and only aim is to spread the Gospel, not the views of any particular denomination; (2) Because we are of different churches and different nationalities. We are of six different denominations and of still more nationalities. "The doors now open to us are wonderful. If means permitted we could send a clear Gospel message into millions of Roman Catholic homes in a few weeks." The originator of the movement writes:—

"This mission has been carried on for some time by the Christian workers on the continent at their own expense. It got an entirely new impulse through the Conference of the Evangelical Alliance in Florence. One of the friends referred to above, having been invited to that Conference, procured a number of tracts, text-cards, &c., and started for Italy a little time before the Conference began. He stopped at various places on the way to spread these. In almost every case they were cordially, and even gratefully received, though some of the Catholic priests and school teachers were bitterly hostile. He saw the great white fields waiting for the harvest, or rather the prepared fields waiting for the seed, and his heart was stirred within him to try and do more than he had done. At the same time he saw that it was impossible to reach millions now living through tracts, even though the means could be obtained to print them. The thought flashed into his mind to try if the secular and even the Roman Catholic papers could not be used to spread the Gospel.

"A trial was soon after made in Italy. The Rev. O. Jalla, through whom the insertions were sent to the papers, wrote shortly after: 'You can go forward, none have refused.' This was good news. Since then the papers of different lands have been tried with varying results. An effort is now being made to send the following into every Roman Catholic home and convent in Germany, Italy, Belgium, and France: "God so loved the world that

He gave His only begotten Son that *whosoever* believeth in *Him* should not perish but have everlasting life!"—*These are Christ's words!*"

"Eternity only can show the results of these widely scattered messages. Nearly three million homes and convent-cells were reached by them last year. The priests in some places were in arms. They do all they can to stop the work, but in some places the very opposition only serves to call more attention to the insertions and to lead the people to search and see if these things are really so. In more than one case editors have defended the course they have taken by writing an article on the subject. In some cases they have printed the passages more frequently, and also in larger type than was paid for.

"More earnestly than for all else the friends carrying on the work beg an interest in the prayers of God's people. Even in cases where the insertions have been refused, they have been read by those occupying positions of power and influence. Who can say, if in some of these very cases they may not lead to serious thought and yet bear fruit.

"The work has been carried on in twelve languages—including Russian, Polish, Italian, German, French, Lettish, Finnish, Spanish, and Flemish. The friends who began the work, and who are still giving their time and strength and means to it, earnestly request that all interested in the spread of Christ's Kingdom will remember this work in prayer every Sunday morning, and that any contribution given to it may be an *extra* gift given to Christ with the desire to spread His Kingdom, not gifts taken from some other work and thus, whilst strengthening the hands of one worker, weakening those of another."

Our correspondent adds: "Above all ask the friends to pray for this whole work. There are truly wonderful doors open and I feel sure we can get all the help we need pecuniarily, but without God's blessing it will all be in vain." He adds (addressing the Secretary of the Alliance) "You have had a wonderful influence in giving form and footing to this work. Had it not, in fact, been for your help I do not think it would have

been started. It is a child of the Alliance, and a foster child of yours. Oh that it may not merely bring others nearer to Christ, but ourselves also through increasing our gratitude for the privilege of sending God's own Word to so many homes

and through leading us to more earnest and more frequent prayer."

Contributions will be gladly received by Mr. A. J. Arnold, 7 Adam Street, Strand, London.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.

Paris, June 16, 1893.

THE old absurd calumnies accusing the Bible Society and Missionary Society of being anti-French and anti-patriotic have expanded to admit the Evangelical Alliance! All three are held up by the Deputy of the Réunion and pilloried in style before the Chamber. Strange to say, not one Protestant Deputy opened his lips to establish the truth! Did they think the accusation too absurd to get credence? But the ignorance of the general population is such that the common press spread the assertions far and wide. Answers have appeared in one or two of the more respectable papers, from M. Bœgner, the head of the Mission House; but the irate deputy repeats his calumnious assertions: he has seen, he possesses, he exhibits a map of France divided off into provinces by England! An English map of France!

It happens to be a map of colporteur labour, printed by the British & Foreign Bible Society! French Protestants are exceedingly tenacious of their patriotism, and find this very hard to bear; it starts up every now and then against them in some new form, brought by some new man—Rome, of course, pulling the strings.

It is one more proof of the intense ignorance respecting us, that an Homeric burst of laughter did not silence Deputy Mahy at once. The aim of the adversary is to send a sort of trepidation current through those who need every stimulant to press on manfully towards the goal of bringing the Gospel into every home, and to hamper their advance.

Father Hyacinthe compares the perplexity in which France stands between morals without God, and a religion purely formalist without morals, summing all up in a false virtue—viz., obedience to a man

—to the case of the two women contending before Solomon for possession of the child, only in this case the child is divided. France is cut in twain: half is given to independent morals, and half to the Roman Church of the Concordat! He says that there is no hope but in a religious reformation—in changes not to be foreseen, but to be evolved—that may make a salutary impression on the nation, and for this there must be a religious life. People who have reasons for dropping all church-going should make a church of their family; let the father call his children and servants and a few friends together; let them read and meditate on the Holy Scripture, and pray in common. This has been practised with excellent results in Dauphiné, etc. . . . Still cries aloud the Church of Rome to outsiders: "Wherever you are the strongest we shall claim freedom in virtue of your principles; wherever we are the masters, we shall refuse to give you liberty in virtue of our principles." And so France oscillates between liberty without religion, and religion without liberty.

The churches plod on; new places of worship are opened, young pastors are ordained.—The Reformed Church has a Liturgy in prospect, which, after being discussed by the private synods, will be submitted to the General Synod.—The Festival of Youth came off brilliantly in the Church of the Oratoire; manly speeches from French and Swiss pastors, and a banquet in the evening.—The Methodist District meeting of Dauphiné and Switzerland took place in the Drome; satisfactory news of conversions here and there, and complete harmony and spiritual communion.—The Baptist Church is commencing a steady evangelization in the town of Montélimar. It has also a good commencement in Nice, and has added a

temperance café to its evangelistic work.—In Marseilles, the Free Church has re-constituted itself, leaving its members free to receive adult baptism or not, as they conscientiously are prompted.—A house opened last season in Vichy—for Protestants whose means do not allow hotel expenses—has been an immense boon, not only enabling many to profit by the water, but giving them the comfort of privacy and quiet amid the turmoil of worldly company, and securing spiritual advantages. There are now twenty comfortable rooms under good direction.

A Protestant Church has been built and consecrated at length in the Colony of Les 3 Marabouts in Algeria, formed by the Vaudois, who emigrated from the high Alps. Hitherto they met for worship in a kitchen. The Governor-General assisted them pecuniarily by the gift of 6,000 frs. towards the building. The Rev. Mr. Clark from America held a meeting in Paris to speak of the Christian endeavour movement, to a certain number of greatly interested Protestants. The Evangelical Society held its Sixtieth Meeting in the new hall of the Young Men's Christian Association in Paris, amid well

executed religious choruses, and magic-lantern views well explained of its various provincial stations. It wants funds to increase its labourers.

Among those who have left the field on earth are Pastor Jordan in Montbeliard; he had founded an independent church among the Lutherans, on the ground of preaching "Jesus Christ and Him crucified." Another was the very valiant Evangelist Eprinchard, who wore out his sixty years of life in incessant acts of valour among the people, and of late in the Vendée speaking to all dauntlessly, and holding meetings and selling Scriptures. Many have been the seals of his ministry; his was the true stamp of the earnest French evangelist, seeking souls and bringing them to Christ. The interesting work of giving three weeks country air or sea breezes to little children among the poor is prospering year by year, and rejoices its founders, Pasteur and M^{me}. Lorriaux. Another work of Christian love, of more recent foundation is that of poor widows helped by rich ones.

In Paris the eighth letter delivery on Sunday is abolished, to the great relief of the postmen.

THE LATE REV. DR. McALL.

[From our French Correspondent.]

THE gentle, modest, indefatigable McAll is gone! after above twenty-one years of one of the most useful and suggestive careers ever given to a foreigner in France. He came—we need not go over again what has been already more than once given in detail here—at the psychological moment when he could come, when criticism was disarmed by woe, when the pall of discouragement hung over French, and especially Parisian, Protestants, after the terrible years (1870-71), when the slightest glimmer of hope from any quarter was acceptable. He had to feel his way step by step, all things to all men, experiment after experiment, patience, perseverance, long endurance, accepting the half when he longed for the whole, becoming weak with the weak, bearing and forbearing, delighting the fellow-workers he gradually obtained because he was willing to accept their pace, and creep where he would otherwise have sprung forward, and really succeeding at length in bringing many to his pace, though never fully satisfied. He was at

last recompensed by seeing a current of mild aggressive evangelisation set in around, and, in some cases, within the churches. It was interesting to watch the, at first, simple Gospel "penny readings" (without the pennies) develop into a work which engaged the energies of hundreds of workers, and decidedly raised the tone of some of the churches, and of the evangelists employed. It induced those who willingly took part, to study human nature, that unexplored continent to the generality of theological students; and developed love and sympathy for the "people," and brought a more colloquial language on to the platform, and a disuse of controversy, and church questions, and a more courageous presenting of the simple Gospel. In a word, these twenty-one years have been a three times seven years' apprenticeship of French Protestants in the blessed art of reaching their own people irrespective of ecclesiasticism, on the true basis of evangelical alliance. But it has not been made self-supporting, and is suffering from a considerable deficit. Many rich among Protestants are not yet

educated into giving, while at the same time they object to any thing like collections taken in the meetings. This interesting and valuable work appears to the mind's eye as a gentle evangelization, exciting no opposition worth mentioning, turning many from the error of their ways; a most beneficent work, not reaching down to the depths of depravity nor to the height of fashionable rascality, but meandering among quieter folk, equally in need of the Gospel of Life, and often blessedly ready for it; a respectable mode of reaching a respectable people, especially of the working classes; repu-

diating noisy folk, who, from the slum depths of Parisian vice and from its giddy heights, need a peculiarly downright, dauntless soldiery of another stamp, equally blessed, more suited to the rough element, and entirely unfettered by church considerations.

Almost all the Pastors in Paris attended the funeral. Pastor Decoppet presided. Pastors Theodore Monod, Appia, Hollard, and the Rev. Dr. Noyes spoke. The interment was in the Cemetery of Passy, amid a large mourning concourse of true, hearty mourners. The Rev. Mr. Greig becomes Director of the Mission.

GERMANY.

[From our own Correspondent.]

Berlin, June 15, 1893.

WHILE I write these lines our nation is taking an important decision—not that the elections to the German Parliament, which take place to-day, directly affect religious questions, but the consequences may be of importance. The Social Democrats are very active and will doubtless register a great increase of votes. They emphatically declare that they want no war—but nobody does. It is five years to-day since our young Emperor came to the throne, and he has certainly not driven us into war. The working classes ought to acknowledge that he has taken decided steps towards social reform. If the German nation agrees in the present moment to take a larger measure of military expenses on its shoulders, it is only for the sake of maintaining and securing peace. It would be very desirable if the present state of general dissatisfaction could be done away with, and if the continual dividing and subdividing into new political parties were brought to an end.

In our Protestant Church there is, thank God, a greater feeling now that work must be done, but though we appreciate this we must also acknowledge that it is not without danger to see people join in Christian work, who do not fully stand on the faith of the Bible.

The Evangelical Social Congress, which met again last week, is very much fallen into the hands of theologians of the Rietchl school. This was especially visible on the first day, when Professor Reftan spoke. On the second day the speakers were: Court Chaplain Braun, from Stuttgart, and Mr. Stöcker, two

Orthodox men, so that the audience was a little different. The latter spoke on Sunday rest, the former gave very interesting hints how Christians ought to help to bring the different classes of human society closer to each other. Many people thought the Congress would not last very much longer, it seems unnatural that men like Mr. Stöcker and Professor Harnack, who are in a hot contest on the Apostles' Creed, should peacefully sit together and discuss social questions. And when I mention these two men I do not speak of them personally, but of their adherents as well. Mr. Stöcker emphatically declares that, though the struggle must be fought out on the great principles of religious truth, this does not prevent men of different views working together on social questions, and as yet the Congress exists and was well attended. We also hope that the impulses it gives will not be in vain. It is true that as long as we remain together in the National Church with men like Professor Harnack, we can also co-operate with them on questions which are not religious ones. The large new agencies founded at the wish of the Empress, the Evangelical Church Aid Society, and the Church Building Society are also conducted in a spirit of co-operation between the different parties. The successes obtained by them are, to a great extent, due to this. But we must see how long it lasts. Some of the leaders of the Liberals join in order to please the Empress. In the synods we see that the Liberals are ready to co-operate as long as they are in the minority, then they want to show that they are "not so bad" as one makes them; but as soon

as they have the majority they know how to stop all progress in church matters by using every occasion to obtain more power for their party. It would be desirable if these, at best, ill-believing Christians, heartily and truly co-operated. But this is not always the case. As I hinted already in previous letters, there is, undoubtedly, in ecclesiastical circles, a growing opposition against the so-called Methodist or Anglo-American Christianity. This is, in fact, very natural. The number of priests who plead for evangelisation, for lay work, and similar things; who preach the simple Gospel, without ecclesiastical colouring, who demand conversion, is increasing; they begin to be a certain power, and it is natural that a reaction takes place on the part of those who see the "church" in danger. This must be fought out, and we trust our friends will hold the ground and gain more adherents. In truth, these ideas do not come from England exclusively. The struggle between clericalism and evangelical views must also be fought out in England. The

ritualists there are, after all, far more "high" than our strong Lutheran. John Wesley also received, as is well known, his first impulses from the Moravian brethren. But England has been so fortunate that the evangelical movement began earlier there; so you are a number of years ahead of us.

The German Conference of the Evangelical Alliance, postponed last year on account of the cholera, will now (D.V.) be held on the 8th and 9th of November in our city. An earlier period could not be chosen, as in July and August Berlin is too empty. September or October, which would otherwise have been selected, have been avoided on account of the religious conferences at Chicago, to which some Alliance friends intend going.

Mr. Day and Mr. Samuel Wilkinson, from London, visited our city now, and gave some stirring addresses on the mission to God's ancient people. Such an impulse is very necessary, as the increasing anti-semitic feeling, which is owing to political reasons, makes that mission work very difficult.

AUSTRIA.

OUR correspondent at Graz writes in continuation of the statement which appeared in our issue of March. He gives an account of the evangelistic and other work carried on in Styria, and adds:—

"I am sorry to say our deaconess work is in a very bad plight for funds, and we may be under the necessity of sending one of our Bible nurses away again unless more help is forthcoming. We have received scarcely anything from England this year. We are also afraid we must send away some of our poor patients, which would be a great grief as they have no home to go to, not even the shelter of a workhouse as in England. Will you

unite with us in prayer that this may not come to pass, but that Christians may be led to help us in our difficult undertaking. The dear Christian friend, too, who has maintained us in Austria for so many years, has been seriously ill and is very feeble and aged, so that death may sever our connexion at any moment. But if God be for us who can be against us? We rejoice in the spiritual blessings attending our labours, and believe that the Lord will provide."

Any contributions in aid of this interesting work may be sent to the Secretary of the Evangelical Alliance.

RELIGIOUS LIBERTY IN GREECE.

WE have received from an occasional correspondent the following communication, and, in giving publicity to it, we would express the earnest hope that the Greek Government will investigate the matter and see that justice is done. It surely cannot be the wish of the enlightened King of Greece that the matter of religious liberty in his dominions should fall to the same level as in the Turkish Empire, where just now a stage seems to

have been reached that will inevitably call for determined action on the part of the great powers to whom Turkey is indebted for its very existence. On the contrary, we believe that his Majesty the King of Greece will take such steps as will tend to the maintenance of full religious freedom in his country.

"Athens, June 14, 1893."

"Knowing the deep interest you have in everything which concerns the progress of

evangelical truth and religious freedom in every part of the world, I think it well to note for you certain things which have transpired here recently, showing a growing intolerance unhappily too common in the world, but which surprises one in Greece, which not only boasts its love of liberty but claims that it possesses it, and grants it to all. All Europe was astonished and shocked last year by the acts of violence at the Piræus, in which the Evangelical Church suffered so much. The local press condemned it as the work of a 'thoughtless, excited crowd, and such a tone was taken about it that people outside were led to believe that the Greek Government would free itself from implication in the wrong by making indemnification for the losses, and bringing the perpetrators of the violence to justice.

"Mr. Kalopothakes presented a claim for damages to the building. The case was before the court a long time, and a few weeks ago the claim was dismissed on the grounds, first, that the names of the perpetrators had not been given; second, that the police were not obliged constantly to protect the Evangelical Church; and, lastly, that Dr. Kalopothakes and his associates had the right to defend themselves and had failed to do so! An appeal has been made to a higher court.

"It may be remembered that at the time several arrests were made by the authorities, and a list of people made out for further trial. This was not done at the instigation of the Evangelicals, but by the civil authorities themselves.

"Two weeks ago this adjourned trial took place, the Evangelicals who were in the church at the time of the attack being summoned to testify whether they recognised these persons as guilty of the violence at that time. These individuals were personally unknown to the Evangelicals, and in the excitement of a mob, when each one was chiefly intent upon escaping with his life, there could hardly be the careful noting of physiognomy which would justify one in taking an oath upon it, particularly after the lapse of more than a year. These men had all been arrested and held for trial on the evidence of others, but none of the first witnesses were called up at this last trial, and, indeed, only two

of the sixteen on the list appeared at all in answer to the summons—so the case was discharged.

"The spirit of the civil authorities has been further shown by their finally taking into consideration certain charges made by the Synod against Dr. Kalopothakes.

"Similar charges have frequently been urged in the past and no official notice taken of them. There has always been a talk of citing him for proselytism, which is against the law; but it is probable that they have little hope of making out against him any case of criminal proselytism, for this recent action is with reference to alleged 'teaching of principles and views contrary to the Greek Church,' particularly that he 'had spoken of the ever-virgin Mary as the mother of other children' (a subject upon which he never enters in his public teaching), and that 'he had called the worship of pictures and the liturgy of of the Greek Church idolatry.'

"He has, of course, in common with all Protestants, emphasised the truth that God is not only the supreme; but the sole object of worship; but he has never used the term idolatry with reference to the liturgy of the Greek Church. He has replied to the charges, and the matter rests there for the present. Greece presents the anomaly of the free civil government and an intolerant ecclesiastical system with which the community, with few exceptions, is in sympathy. The policy of the rulers goes with the Church, while the letter of the law would protect citizens in their right of free thought; hence the effort to please the Synod and intimidate Evangelicals without proceeding to the extremes which might appear too grossly unconstitutional.

"It is not strange that with such a failure to do justice at the capital, the lower authorities through the provinces should be emboldened to a similar course. A signal instance of this has occurred at Larissa, where the little meeting of Evangelicals was broken up by the police, the people taken to prison, where they were detained several hours; then beaten, and dismissed with the injunction not to hold meetings for prayer and Bible study, but to conform to the usages of the community in religious things."

PERSIA.

[From our own Correspondent.]

Oroomiah, April 1893.

The American Presbyterian Mission at Oroomiah has a missionary force of four ministers, one physician, one industrial missionary, one lady physician, four wives of missionaries, and four single ladies.

The extent of the field is as follows: On the east is the inland Sea of Oroomiah, nearly 100 miles in length. Forty miles west of this is the Turkish boundary, and thence westward is the rugged region of mountains and valleys in Koordistan. The Mosul Station recently begun has a part of the work in the mountains and also has the plains of Assyria to the Tigris.

The first people for special effort are the Syrian Christians, mostly Nestorians, a remnant of the once great Church of the East, that had its missions in Central Asia and China 1,200 years ago. These Christians number about 150,000. There are probably 25,000 Jews, remnant of the captivities twenty-five centuries ago. There are some Armenian Christians, about 1,500,000 Koords and Yezidees, and near 500,000 Persian Moslems. There are many reasons why we should expect the reformation begun among the Nestorians to make rapid progress, and the other peoples more slowly to come to the saving knowledge of Christ.

The American missionaries began work for the Nestorians in 1835. The Roman Catholic mission in the same field was begun in 1838, and ever since has warmly contested the ground. In 1841 the first printing press ever seen in Persia was set up. The whole Bible has been published in Syriac in several editions, and nearly 100 other works have issued from the press. In 1844 the training school for young men, and the female seminary for girls were fully begun. In 1846 began a remarkable spiritual awakening. In 1855 the Reformed Church began. In 1886 the High Church Anglicans began their mission. In 1889 our station divided, and part formed a station in Mosul.

From 1835 to 1846 was preparation in teaching, preaching, and translating the Scriptures. From 1845 to 1855 were many blessed revivals in the boarding schools, and in some of the villages the new communion was formed. In 1857 the communicants were 216. Twenty years later, in 1877, they were 944, and in 1892, they were 2,344. Of these, forty-

three are ordained ministers, fifty-one licentiates and preaching deacons; 109 elders and deacons of the congregations, and 106 deaconesses. There is stated preaching of the Gospel in 120 places, and Sunday congregations of 6,000 souls. There are five local presbyteries and a synod, also a native Board of Evangelisation that meets monthly. A system of pastoral care and itinerant labours is in operation that aims to reach all the Christian population.

The gifts of the people towards their own Church in 1892 was over 18,000 kerans: and much volunteer labour is given by local teachers and preachers. Every year calls for several new buildings for worship and schools. The rule agreed upon is that the congregations pay one-third the expense. The zeal of the people is in advance of our mission funds, and near twenty places are waiting for buildings. Two very good churches were erected in 1892 in Gulpashan and Waxierawa.

As to the educational work the college is at the head. For 1892 it had 6 students in medicine; 12 in theology; 50 in the four years' course of science and languages; 8 in the new department of industries; and 60 in the preparatory. The Fiske Seminary for girls is under the same control with 85 boarding pupils and 80 in lower departments. There are also boarding schools in Mosul and in the Mountains. The village schools numbered 102 with 2,162 pupils. Total number under instruction, over 2,400. An orphanage conducted by Deacon Abraham, of Geogtapah, is helped by our mission, and is doing a very good and greatly needed work. It has fifty orphans.

Our press is kept very busy with printing school books, Sunday-school lessons, a small monthly paper, and religious works. In the year past 751,200 pages have been printed, and 3,300 volumes.

The Bible Societies supply the Scriptures in Syriac, Hebrew, Armenian, Persian, and Turkish, and the tract societies help us to some extent. The colporteur is ever busy with his work. The sale of Scriptures from our depository in the year past was 957 copies; of other works, about 1,200 copies.

Our medical work is important. At our hospital the indoor patients of the year have numbered about 300. The

dispensary patients were over 6,000. The medical service in the cholera time was blessed to save Oroomiah very largely from the scourge. Thus not only thousands are relieved from bodily suffering, but the

hearts of many are opened to the Great Healer.

Looking at the various branches of our growing work in the year past, we thank God and take courage.

CHINA.

THE following communication from the Rev. Dr. Griffith John, of Hankow, on the subject of "Literature for China," appears in a recent issue of the *Christian* :—

This is the last day of the Chinese year. The snow lies deep on the ground; the slush in the narrow streets of the city is indescribable; the weather is extremely cold; and the people are very busy making their preparations for the new year. The street chapels have been closed to daily preaching these four days. Many of our converts have gone to their respective homes, and we missionaries have a day or two which, in a measure, we can call our own, and which some of us use up in paying off old debts in the shape of letter writing.

Early next week I hope to be off myself on one of our annual visits to the country stations. I feel that I must, before starting, send you a line or two, if only to thank you for continuing to send me the *Christian*, and to tell you how much I appreciate your kindness in so doing. The paper is always welcome, and always helpful. Having read it myself I give it to others to read, and in this way the copy you send me is seen by many.

I desire also to thank the many friends who have, through you, so liberally responded to my appeal for help on behalf of the Central China Religious Tract Society. The year 1892 was in some respects the most eventful in the Society's history. A few days after the annual meeting of that year, the Society was deprived of its depot and stock by the great fire of January 12, and left without funds wherewith to obtain more. The loss, at the time, was estimated at about 2,500 dollars, but it was found afterwards to have been considerably more. The committee lost no time in mourning over the calamity, but resolved at once to go on with the work, and appeal to the friends of the Society for the necessary funds. The appeal was made, and not in vain. In a very short time the stock was replaced and lodged in a new and safe depot in the Foreign Concession. During

the year we issued over 1,000,000 of books and tracts; and, notwithstanding the immensity of our circulation, the total expenditure was some hundreds of dollars less than the income.

The readers of the *Christian* will rejoice to know that our prospects as a society have never been brighter than they are to-day. It is impossible to over-estimate the value of the work of the Society. At the annual meeting, January 6, I made the following remarks: "This Society was born over thirty years ago in a dingy native house, in a narrow lane of the native town. On beginning work in Hankow I soon found that I could not get along without tracts. The people came in crowds to hear a foreigner who could speak Chinese, and my first book was an attempt to answer in print the questions which were being constantly asked by them. This book, 'The Guide to Heaven,' is still in circulation. Then followed the 'Great Themes of the Gospel,' and a small Catechism. As far back as 1882, some of these books fell into the hands of the author of the notorious 'Death Blow to Corrupt Doctrines,' and in an edition of it, which reached me from Hunan a few months ago, no less than nineteen pages of clear, intelligent, though hostile criticism, are devoted to 'The Guide to Heaven,' thus showing that even at this early date these books were read and understood.

"In those days I was the only member of the Society—its sole committee, publisher, and subscriber; but I am glad to see that you have grown considerably since then. Nevertheless there has been no change in the spirit and aim of the Society. The chief aim of the Society from the beginning has been to meet the religious and spiritual wants of the Chinese people. Other societies may have other aims, and we wish them God-speed as long as they keep the instruction and elevation of the Chinese in view. China needs light on all conceivable subjects, and the more that is poured in the better. But what China needs above all is Jesus

Christ. Other things are important, but the spiritual must ever be the first and chiefest. Bearing this in mind, the Society has endeavoured from the beginning to reach and influence the masses. The style of our books, though thoroughly good, is simple and intelligible. Our leading aim has been lucidity and definiteness. We never, if we can help it, sacrifice the meaning to the style. Some of our books are prepared in the literary style, and some in the Mandarin dialect; but whether in the one or the other, our grand aim has been to make known to this people, in a language that cannot be mistaken, the gospel of the grace of God as revealed in Jesus Christ.

"In acting thus we have made no mistake, as witness our immense circulation. Including Scriptures, over a million and a quarter of Christian books and tracts were issued from Hankow last year, and this is being done year by year. Witness also the sum of 2,725 dollars subscribed in China last year, chiefly by missionaries—that is, by men who know the books and the good they are doing. God has given us a special work to do, and He will bless us if we trust in Him and continue faithful to our mission."

I then gave instances which had come under my notice recently, of men who showed a remarkable acquaintance with Christian truth, having obtained it entirely from the reading of books. Others gave other instances of equal interest; and before the close of the meeting, we all felt as we had never done before how greatly God had honoured and blessed the Tract Society in Central China.

It was a part of our programme for this year to publish annotated Gospels for circulation among the heathen. The Missionaries in China had appealed again and again to the Bible Societies to provide annotated Scriptures for this purpose, but in vain. Many missionaries, despairing of anything being done by the Bible Societies, have been urging the Central China Religious Tract Society to take the matter in hand, and, after much hesitation, it had resolved to do so. On January 22, whilst the annual report was in the press, a letter was received from the secretary of the National Bible Society of Scotland, stating that his Society was now prepared to issue annotated Gospels, which, though not so full, should yet be similar in the main

to the edition proposed by the Central China Religious Tract Society. Although it will very materially affect our plans for the year, we gladly relinquish the work to the National Bible Society, for the burden of such a work falls naturally rather to a Bible society than to a tract society, and because the work can be done much more efficiently by the former than by the latter. We feel, nevertheless, that there is a work to be done in the line of commentaries which no Bible society can possibly attempt, and that it is for us as a Tract Society to take it up. Our converts need greater help than they have at present in their efforts to understand the Word of God, and we hope soon to commence the publication of a series of commentaries which shall, in easy compass and simple language, meet this need. In this effort we ask for the practical sympathy and earnest prayers of all who take an interest in its work.

As to the action of the National Bible Society of Scotland, I can safely say that it has brought unmingled joy to many hearts in China. We have long been hoping and praying for this, and we cannot but rejoice in it as an answer to both. In taking this step the directors of the Society have evinced a true insight into the needs of this people, and no small courage in trying to meet those needs. The notes to hand are on Mark's Gospel, and prepared by the directors themselves. They are simply explanatory, and in no way of a controversial character. Whilst they will be found of great value to the Chinese reader, they contain nothing that any lover of the Bible in the home lands could possibly object to. Personally, I could wish the notes were fuller, and I hope the day will come when fuller notes will be possible. In the meantime we accept these with grateful hearts, and congratulate the National Bible Society of Scotland in this honest and brave attempt to supply the people of China with the Word of God in an intelligible form. The movement is indeed a forward one, and of vital importance to Bible work in this land. It is my sincere hope that the other two Societies will not be slow to follow in the footsteps of their younger sister. They have done a noble work in China in the past, but it is within their power to increase their influence a hundredfold.

PERSECUTION OF CHRISTIANS IN CHINA.

[From a private letter we are permitted to extract the following authentic account of a recent outbreak of murderous opposition to Christians within the bounds of our Amoy Mission. — Eds. C. I.]

LET me tell you about the serious troubles among Christians of the London Mission, only seventy miles from here. On Monday evening a few Christians were holding a prayer-meeting in a private house, when a Sen-tsei (a literary graduate, a B.A., one of the most influential men in the village, and strongly opposed to the "doctrines") entered the room with a number of followers, and used violence on all present. Many were badly wounded.

One old Christian was dragged outside and beaten so violently that his wife flew to the rescue, threw herself between the assailants and her husband to protect him. The poor woman was stabbed several times by this literary man, and shamefully treated. The husband's queue was pulled from his head by the roots, and in spite of his bruises he managed to escape to the mountains for safety. The wife was taken home and died the next day from the effects of her wounds. The two sons, aged eighteen and twenty, were also maltreated by this villain, and red hot iron rods put into their mouths so that they were made speechless. Two preachers, two deacons, and many others, are in a critical condition. Some were strung up to trees by ropes fastened to their wrists, the clothes taken off their bodies, and after the ruffians had beaten the chests of the victims till the blood flowed, they were left, and hung from the tree till morning, when friends rescued them.

Mr. Ross (London missionary who lives at Amoy, but has charge of that field), being at a neighbouring village, was sent for. He came at once. In the meantime, the Christians had captured the literary man, the ringleader and the murderer of the woman, and dragged him to the chapel. The man had been found taking a last smoke of opium before escaping in his sedan chair, which awaited him at the door.

Mr. Ross and some Christians hastened to the Gemung (the official hall), to see the Mandarin and to secure the arrest of the murderer. After much delay the Mandarin permitted himself to be seen, and Mr. Ross told of the mob attacking the Christians,

of the wound inflicted, and exhibited the queue of the poor Christian to prove the violence done. He stated that the ringleader had been caught and was at the chapel. According to Chinese custom, a single officer was sent to see whether the prisoner was really there, and finding it true, the Mandarin sent eight soldiers to arrest the man, bring him to the Yamen and put him in confinement.

In the meantime a big mob had gathered outside the Yamen, so Mr. Ross demanded and was given an escort of soldiers to keep the Chinese from harming him. When Mr. Ross reached the chapel about four hundred had gathered about the place, hooting and yelling. The prisoner pleaded for mercy from Mr. Ross, but deserving none, of course received none, and was taken off to the Mandarin. Mr. Ross went to the door of the chapel to try to quiet the crowd, but they only threw stones at him and on the roof of the building. The preacher advised Mr. Ross to leave the place, as his presence only excited the mob, so packing up his travelling baskets he left, escorted by the soldiers.

Mr. Ross came down to Amoy by native boat and overland walking, twenty miles, to try and see the British Consul at Amoy before his office closed, but missed him after all by one hour. We cannot hope much from the consul, as he, like other consuls here, will rarely help us in such matters. An earnest effort will be made by the missionaries to secure the just punishment of the ringleader, to teach the heathen that they cannot do what they please with the native Christians. Chinese Mandarins are so slippery, and they themselves hate the foreigner and the Christian religion so much, that we shall not be surprised to hear that the murderer has been allowed to escape.

The British Consul did better himself in the matter, and sent his secretary to Soatsin with Mr. Ross to demand justice for injury done to foreign property (the chapel), and for murder. The Mandarins were not at all awed, but put off these gentlemen for two or three days, refusing to see them till a certain date. During these days the wily officials were not idle. A secret court was called, the queueless Christian brought in, tied hand and foot (he had been captured and kept in confine-

ment, and the Christians could not find him). The Mandarin held a dagger in one hand and eighty dollars in the other, and told his prisoner to take his choice. If he said his wife had not been murdered by the Sen-tsai he would get the money and be freed, providing he promised never to bring up the matter again. If he said it was a case of murder he would be stabbed to death.

At a signal the man was ordered to give his answer, and he bravely called out, "It was a case of murder." Strange to say, he was not killed, but the officials compelled him to make an imprint of his big toe on something (I know not what) which in China is accepted as taking back an accusation and clearing the murderer! This the man was forced to do. Being bound hand and foot, he could not prevent the officers from controlling his body, although with his mouth he had made the statement that the Sen-tsai (B.A.) had murdered his wife. In some mysterious way possible only to a Chinaman, the man is again hidden somewhere and nothing can be done.

The Mandarins say they have had a meeting of court, and the man has withdrawn the accusation of murder, and the foreigners are helpless. Oh, how it fills us with indignation. These slippery, dishonest, underhand, bribe-taking,

heathenish Mandarins know not how to treat their subjects with justice. If the poor Christian had had more money to offer to the Mandarin than the literary man, he would have won the day.

Only last year this same Mandarin allowed a murderer to escape with the paltry bribe of thirty dollars! Only a year ago, at Sio-khe, our chapel-keeper, a Christian, was seized and imprisoned without any apparent reason. Later it came out that his two brothers (heathen) had given the local Mandarin 1,000 dollars to imprison their brother for becoming a follower of the "Jesus doctrine," and for ceasing the worship of his ancestors. With the aid of our United States Consul we secured the man's release at the end of a month on the ground that he was an employé of ours, but the chapel-keeper had been disinherited by his clan, and all his share of the property taken from him—and this the Mandarin accomplished for the bribe of 1,000 dollars. But the two brothers could afford to give this big bribe since they won their Christian brother's inheritance of certain lands. Money will do anything in China. Mandarins get only 300 dollars or 400 dollars a year, and are expected to more than double that sum in "queezes." As I have said before, "China is a rotten country."—*Christian Intelligencer*.

Missionary Notes.

THE BIBLE AND MISSIONS.—Sir Charles Aitchison, K.C.S.I., formerly Lieutenant-Governor of the Panjab, said recently of the Bible: "The Bible is the best of all missionaries. Missionaries die, the printed Bible remains for ever. It finds access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go; and, above all, it speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you, from my own personal knowledge, that no book is more studied in India now, by the native population of all parties, than the Christian Bible. There is a fascination about it that, somehow or other, draws seekers after God to read it.

An old Hindu servant of my own used to sit hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and found it was the Hindi New Testament. One of the ruling chiefs of India, when on a visit to me, when I was a Lieutenant-Governor of the Panjab, asked me for a private interview, and told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book."

MISSIONARY SUCCESSES.—In Tahiti, years passed without a convert; fourteen now there are 850,000 Christians in Western Polynesia. At the end of ten years, Judson had only eighteen to show as the

fruit of his toil. Since then the rate of increase has been so great in Burmah that during the interval a new church has, on an average, been established every three weeks. Ground was first broken in China in 1842; now there have been gathered into the Church nearly 50,000 converts. Into Fiji the Wesleyans entered in 1835, when the darkness of heathenism reigned everywhere. In 1885, there were 1,300 churches in the group, with 104,000 habitual attenders on public worship. When we look at results like these, we may well thank God, and take courage.

THE AMERICAN BOARD reports 40,233 church members in its various missions abroad, with 3,516 additions during the year. Ministering to these, and seeking to extend the work, are 200 native pastors, and 624 preachers and catechists.

TARSUS, CENTRAL TURKEY.—It is a most hopeful sign when, under the circumstances of poverty and oppression in which the communities in Turkey are placed, they voluntarily undertake self-support. A recent note from Mr. Mead, of Adana, speaks of the work at Tarsus as most encouraging. During the last year twenty persons were added to the Church on confession of faith, and its benevolent contributions amounted to about £170. This would make an average of £1 4s. per member, a noteworthy sum under the circumstances.

EGYPT.—The Coptic Church in Egypt seems to be passing through some remarkable experiences. A few years ago a sort of Nationalist Society was formed, with branches all over the country, which came into collision with the Patriarch. This Society became so powerful that it secured the banishment of the Patriarch to the convent from which he had been originally taken. But from his retreat that dignitary continued to intermingle in the strife, and when the new Khedive came into power he was recalled and reinstated in office. The warfare between the parties still continues, and nobody knows what will be its issue. Meanwhile the American Mission prospers. Last year 514 adults were added to the church in connexion with it, making the number of communicants in all 3,800.

PERSIA.—Urumiah has been the scene, since the Week of Prayer, of much religious interest. The Nestorian churches in twelve or fifteen villages have been powerfully wrought upon. The places of worship have been found too small. The number of inquirers has been very large:

in the larger villages as many as 90 and 100. There have been some very striking conversions, and the probability is that the accessions to the churches will outnumber any previous year. In one church the number of candidates after three months' trial is 19; in another 39; in another, out of 80 applicants, about 50 approved; in another large church it will probably be no less than 50 or 60. This revival has been marked by the activity of the church members, who have gone from house to house, constraining their neighbours to attend the services. Companies of men and women have thus helped forward the work in their own and other villages. Even companies of children from the schools in some places have gone about from house to house reading a chapter from the Bible, singing a hymn, and offering a prayer. The other striking characteristic of the work has been the stand taken on temperance. Very many have confessed that their habits of convivial wine-drinking have been their great hindrance hitherto. Some inveterate drinkers have been hopefully reclaimed. There has been a wonderful growth of public sentiment in this matter. The reports for the year 1885 show the total number of church members to be 1,730; received last year 156; attendants on worship 4,654; pupils under instruction 1,891; native contributions for Gospel work about 1,800 dollars.

THE REPORTED CONVERSION OF THE NESTORIANS TO THE ROMAN CATHOLIC CHURCH.—In answer to the repeated statements of certain Roman Catholic papers in this country, that the Nestorian Church of Persia has been converted and was preparing to join the Roman Catholic Church, we have secured from a missionary in this country the following statement of facts: "For some time the Patriarch of the Nestorians, Mar Shimun, has been desirous of strengthening his position, chiefly pecuniarily. When the Archbishop's missions to the Assyrian Christians were established in the mountains and at Urumia, the Patriarch and his immediate associates had a great deal of hope that they were going to secure material and political influence. They have found, however, that they were disappointed in this regard, and, as a result, some of them turned their attention toward the Roman Catholics. Mar Shimun entered into negotiations of some sort with the Patriarch of the Chaldean

Church at Mosul. Accordingly, Mgr. Stephen Issa, the superior of those missions, went from Mosul to the district of Tiari last fall. The published statement that he and his companions were forced to traverse deserts which were infested with wild beasts is simply absurd. Mountains there certainly are, but, as for deserts, there are none, and wild beasts are very much at a discount. If they went on foot, it was probably because they were unwilling to trust themselves on the backs of their animals on account of the steep passes; but otherwise there was no necessity, for the poorest peasants of that region have their donkeys and mules, and they could not make the journey except with some form of caravan thoroughly provided. Arrived at Tiari, there was a conference between them and the Patriarch, with a few of his bishops and priests. It soon became evident, however, that the result would be rather political than anything else, and as soon as it became known among the Nestorians of the mountain villages, the opposition was very strong. The Patriarch cancelled the meeting, greatly to the indignation of the Chaldeans, who entered complaint to the Turkish Government against him for violation of promises. The movement at its largest did not include any important section of the Nestorian nation. The turbulent villages of Tiari and Thoma were indignant at the course of the Patriarch, and it is doubtful whether the meeting could have been held without an attack by them upon the Roman Catholics. Mar Khnan Eshoo, the Metropolitan of Nochia, whose prerogative it is to consecrate each new patriarch, was prepared to issue his anathema of excommunication against the Patriarch in case he had carried out this plan, and would have convened an assembly of the people to elect a new patriarch. The young Patriarch Designate, with all his branch of the family, have been constantly most vigorously opposed to the movement." The statements so repeatedly made in some of the Roman Catholic papers are entirely incorrect.—*New York Independent*.

DARJEELING.—We are delighted to have to mention another proof of the self-propagating power of true Christianity exhibited in our greatly-honoured Darjeeling Mission. The true spirit of apostolic Christianity, the spirit of Christ, has been in the Church founded there from the beginning, and now the Darjeeling

Native Church have conceived an independent mission of their own to Nepal. Our honoured missionary, Mr. Turnbull, shall tell the story: "Following in the scriptural footsteps of the Kalimpong Native Christians, who have conceived and organised an independent mission of their own to Bhutan, those of the Darjeeling Mission have now done likewise for Nepal. This is both a noble and an appropriate undertaking, which will do its authors themselves at least as much good as its objects. Nepal, which is still without the Gospel, is an interesting country, nearly twice as large as Great Britain, with a Hindu population of over 3,000,000 highlanders, the most promising people in Asia; and the Christians of the Darjeeling Mission who are to have the entire conduct of the undertaking, which is in every sense a purely native enterprise, and is to be called the 'Gorkha Mission,' are themselves mostly Nepalis. The missionary, a trained and most successful teacher, who offered himself, and has been duly 'sent,' is now going the round of the churches to take solemn farewell of those who are sending him. He is not to receive a salary, but to send for what he needs, as he needs it, and his aged parents, whom he supported are to receive an allowance. We may confidently ask God's blessings on him and his purpose. Remember the 'Gorkha Mission.'"—*Church of Scotland Missionary Record*.

INDIA.—Bishop Thoburn, whose name is so well known in missionary circles, describes the poverty of the country people of India as being very great. An ordinary labouring man gets little more than eight shillings a month, and that is considered a fair subsistence allowance for a family. They live in small mud huts covered with thatch, without furniture, and without anything resembling, in the most distant degree, the comforts of an English home. Their food is meagre in quantity, and generally very coarse in quality—twopence halfpenny a day being all that can be spared for it. "Among such a people," Bishop Thoburn adds, "a pastor with a salary of £50 or £60 a year would be so far removed from those he is to serve that his usefulness would be greatly hindered, and he would rapidly cease to be one of the people. The very poor would harass him night and day with applications for help, while his parishioners of all ranks would cease to feel that he was a member of their community."

THE MAORIS.—A clergyman, who has been conducting a "mission" in New Zealand, speaks very favourably of the Maoris. He says that there are still 30,000 of them Christians, and that there is a good prospect of reconverting the Hau-Haus, who abandoned the Church at the time of the war. The Maoris are described as a noble race, vastly superior to barbarians in general. There has been lately an extraordinary movement among them in favour of temperance—multitudes taking the pledge.

SAMOA.—In 1875, the Rev. George Brown, who had been labouring for fifteen years in Samoa, volunteered to open a new mission. His offer was accepted by the Wesleyan Missionary Society, and after an extended voyage of inquiry in a small trading schooner, he fixed on New Britain, two islands lying to the north-west of New Guinea. The field to look at was a most unpromising one. The population was dense, but strangely divided, every few miles showing a new language. War, immorality, and all sorts of evil prevailed: and there seemed nothing inviting but the desperate need of the inhabitants. Mr. Brown, however, resolved to enter, and in 1876

the work began. And now, in the face of difficulties which would have caused many to retire in despair, he is able to report that forty-one churches have been built, in which, with other preaching places, 6,000 people worship; that there are three European missionaries, two native ministers, and forty-five local preachers; and that connected with the different congregations are 900 communicants and 1,300 Sabbath-school scholars. Such a record is most encouraging.

By the last received report of the London Missionary Society there were 24,263 Christian adherents in connexion with the churches of that Society. This is out of a population of about 36,000; of this number, 6,526 are reported as communicants. There were 169 native ordained ministers, besides 214 other preachers. The joint Protectorate of Great Britain, Germany, and the United States over the Samoan Islands is not working very well, and the outlook is not hopeful. It has been from Samoa that a large number of native missionaries have gone to New Guinea, and the Training Institution at Malua is in excellent condition.

BRIEF NOTICES OF BOOKS.

More about the Mongols. By JAMES GILMOUR. Selected and arranged from the Diaries and Papers of James Gilmour. By RICHARD LOVETT, M.A. Religious Tract Society.

THE continuation of a story which will vie in interest with some of the best modern missionary biography. The diary form brings the reader into close touch with the subject of the writing and makes him feel in apostolic company. The extracts reveal the man and the missionary. Gleams of humour break out among devout aspirations and saintly utterances. Thus, on page 80 we read—"I find myself in much better humour this morning, having had porridge and tea. I find that for my character as a pleasant travelling companion I had better keep my distance from the others on the one-meal days till I have had that one meal." Then, on page 87—"This is the Lord's day. Help me, O Lord, to be in the spirit, and to be glad, and rejoice in the day which Thou hast made. Several huts in sight. When shall I be able to speak to the people? O Lord, suggest by Thy Spirit how I should come among them, and guide me in gaining the language and in preparing myself to teach the life and love of Christ. Oh! let me live for Christ, and feel day by day the blessedness of a will given up to God, and the happiness of a life which has its every circumstance working for my good." "In journeyings often,"

perils innumerable, and exhausting labours, was this devoted life spent; rewarded but little by present successes, but sustained by hope in God and the assurance of reaping hereafter. Consecration is exhibited here not in theory, but in practice. The "Lessons from Life in Mongolia," with which the volume closes, form an interesting and valuable chapter. As a book of travel, merely, it is attractive and almost romantic; but its chief glory is its record of missionary heroism.

The Chronicles of the Sid. By ADELA E. ORPEN. Religious Tract Society.

THIS is a handsome volume, well illustrated, and contains a record of the life and travels of Adelia Gates. The heroine of the book spent two months in the Algerian desert, and we have an interesting record of the thrilling adventures of the lady who was both a traveller and an artist. Alone and unaided she not only traversed the beaten tracks, but also the desert, the Nile, and Palestine. The sketch of her early years gives vivid pictures and phases of life in the United States of former days. It is a marvellous record of the wanderings of one who, at an age when most ladies consider their life's work done, made an expedition into Iceland. The title is a curious one, but it is explained in the preface that "Sid" means lady or mistress, and is

the title by which she was known in the Sahara. The account of the wanderings in the Holy Land are intensely interesting, as are also those of the journey to the North Cape and back, as well as her travels in Iceland. Like all books published by the Religious Tract Society, it is a volume which may be placed upon the drawing-room table in any house.

The Story of John G. Paton. By the Rev. JAS. PATON, B.A. Hodder & Stoughton.

THIS is an edition of the thrilling story of John G. Paton, told for young people. There had long been a desire for a young folks' edition of this autobiography, which in the present volume has been re-cast and illustrated in the hope and prayer that God will use it to inspire the boys and girls of Christendom with a whole-hearted enthusiasm for the conversion of the heathen world to Jesus Christ. A few fresh incidents have been introduced, and the whole contents have been re-arranged to suit younger readers. The gifted artist employed to produce the illustrations has given us forty-five full page illustrations of a very superior kind. The volume is indeed a handsome one, and even apart from the abounding interest of its contents it is a book which would form a beautiful gift to our youth of both sexes.

The Semi-Centennial of Philip Schaff.—This is an interesting volume published privately in New York, and contains a brief biographical notice of an old and esteemed member of the Evangelical Alliance, the Rev. Dr. Philip

Schaff, professor in the Union Theological Seminary, at New York. The book has a special interest for members of the Evangelical Alliance in both hemispheres, for Dr. Schaff has been a prominent figure in many of the International Conferences of the Alliance, while he has frequently appeared upon the platform at gatherings of the British Alliance. We heartily congratulate our esteemed friend on the attainment of the fiftieth anniversary of his academic teaching. He was born in 1819 at Coire, Switzerland, and after studying in the universities of Germany, and taking various degrees, he was called to a professorship in the United States in 1843, while for nearly thirty years he has been resident in New York. The volume contains various addresses and letters of congratulation on the attainment of his jubilee, and also the reply of Dr. Schaff to these communications. Though Dr. Schaff was missed from the last International Conference of the Alliance, at Florence, we hope he may be spared yet for many years to take the same interest in the world-wide work of the Evangelical Alliance, with which he has been so long identified.

Synthetic Bible Studies, or the Bible its own Expositor. Published by GEORGE STONEMAN.

We have received the first series of these cards which will, no doubt, prove to be valuable helps in the study of God's Word. Those who are interested in this plan of Bible study are invited to write for further information to Mr. J. G. Dixon, Maycot, Bexley, Kent.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, June 8, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Dr. Perkin, Harrow.
Mrs. Perkin, Harrow.
Miss S. E. Perkin, Harrow.
Robt. Morison, Esq., Harrow.
S. H. Crawford, Esq., Harrow.
Miss Barker, Eastbourne.
Miss Esser, Eastbourne.
Rev. Jas. Mackenzie, Dresden.
Rev. T. R. Matthews, Mundesley, Norfolk.
The Hon. Miss Kinnaird, London.
H. Hankinson, Esq., London.

DEPUTATION WORK.

Mr. Arnold reported that he had had the opportunity of addressing the Southsea

Conference by the kind arrangement of the Rev. F. Baldey, and also a meeting at Wimbledon kindly convened by the Rev. E. W. Moore.

A letter was read from the Rev. J. Consterdine reporting a drawing-room meeting which he had attended at Colonel Douglas Jones's, at Harrow.

OBITUARY.

The Secretary reported the death of Major Warren, who had been for many years a member of this Council. General Noble gave a few particulars regarding the Major's Christian life.

The Council desired the Secretary to convey to Mrs. Warren the expression of their deep sympathy with her in her bereavement.

SWISS BRANCH.

A letter was read from the Central Committee of the Swiss Branch of the

Alliance thanking this Council for the visit of the Secretary—Mr. Arnold—in the following terms:—

“Bâle, May 27, 1893.

“*To the Council of the British Branch of the Evangelical Alliance, London.*

“Dear and honoured brethren in Christ, —We had the great pleasure to have the visit of your Secretary, Mr. A. J. Arnold, who assisted at our annual meeting of the delegates of the different sections of the Swiss Branch at Baden, and took part in our deliberations as well as in the following Baden Conference. His presence and brotherly conversation, as well as his several short and impressive addresses, were a great comfort to us, and we are confident that they brought us a blessing from the Lord and will have their effect in furthering the great cause of Christian Union to which Mr. Arnold has devoted his life, and for which we work together in that widespread organization of the Evangelical Alliance, in which your Council takes such a prominent position.

“We feel bound in thankfulness to express our sense of gratitude to you for this token of brotherly affection and sympathy, and we ask the Lord to bless all your efforts for the great cause which you represent, especially also in regard to the persecuted brethren in various parts of the world. — Believe us, dear and

honoured brethren, yours faithfully, obliged, and affectionate,

“A. VISCHER-SARASIN, President of Central Committee of the Swiss Branch of the Evangelical Alliance.”

“TH. ISELIN, Secretary.

DUBLIN CONFERENCE.

The Secretary reported arrangements so far made for the Dublin Conference, and stated that he had this day seen the Archbishop of Dublin, who had kindly consented to preside at the opening meeting of the Conference.

CHICAGO CONFERENCE.

In regard to the Chicago Conference Mr. Arnold called attention to the minute of this Council last year, approving of the proposed visit of the Secretary, who was invited to speak at the Conference. Mr. Arnold stated that when he accepted the invitation he had hoped that circumstances here would permit of his absence at the time, but he now felt that it would not be wise for him to go to America this year, especially as he must attend a series of meetings in Canada at the same time. He had therefore written to the New York Committee, stating his inability to fulfil his engagement. The Council approved of this decision of the Secretary.

BEATEN TO DEATH IN PERSIA.

REFERENCE has already been made in our columns to the persecution of Mirza Ibrahim, a convert from Mohammedanism, who had publicly avowed the Christian faith. Representations were made to the Shah and his Government, and the aid of the British Foreign Office was sought in the hope that such influence might lead to the release of Mirza Ibrahim from imprisonment. The only result was to secure for the persecuted brother some relaxation of prison discipline. In our May issue we gave extracts from a letter written by Mirza in his prison, and showing how completely he was resting and trusting in God while appealing for the prayers of his fellow Christians.

A letter received on June 13, from our correspondent at Oroomiah, conveys the tidings that “Mirza Ibrahim has passed from his prison and sufferings, to his rest in Christ.” He was, a few days ago,

again thrust into the inner prison and the doors locked upon him and a dozen others. He began to talk to them of Christ; they soon turned upon him, and most cruelly beat him and choked him for confessing Christ. They cried—“Ali or Christ,” “Ali or Christ,” and he answered every time “Christ.” The jailor removed him to comfortable quarters, and, afterwards, the missionary physician visited him, but it was too late. The beatings were more than his reduced frame could bear, and he sank away. It is glad news that he is indeed at rest—a faithful martyr. Our prayer has been fully answered, that the grace of God should not fail him; he never faltered. Two brethren were with him several hours just before his death. He talked freely, and knew he was near his death, and said he was ready, and exhorted them to be ready also. After his death the jailor sent word to the Vali Ahd, (the heir-

apparent) a Governor, and said the prisoner who is a Christian is dead, what do you command? They ordered his burial, and the jailor sent to the missionaries, and asked that a Mussulman might come to be present, and that one toman be sent to pay expenses. A baptised Persian went in the evening, and they carried him to a Mussulman graveyard, and there he was decently interred without any religious service.

We can only pray that his death may be the means of deeper interest and prayer for these realms of Islam. Many others, no doubt, will be called to witness for

Christ before the era of freedom to confess Christ shall come.

The Shah is so much harassed by the Mullahs, and his authority is so little heeded, that he probably could not have acquitted our brother. But it seems a strange comment on the influence of Christian nations that in such a country as Persia for a full year a man should languish in prison and be beaten to death for no crime but confessing Christ. He could have been secretly released by paying a bribe to the jailor, but, in principle and policy, it would have been wrong.

RELIGIOUS LIBERTY IN TURKEY.

UNDER the heading "Monthly Notes," we have referred to the latest intelligence regarding this matter.

Just as we are going to press, the following letter has been received from one of the condemned Professors of the Marsovan College:—

Angora, June 13, 1893.

THE trial finished yesterday in the presence of a great multitude. The sentences have been given. Many of us were hoping, till the last moment, for deliverance, but in vain—we have the hardest of punishments. Last week we were hopeful, but, after the 6th inst., the colour of matters wholly changed. All the calumnies against us are the same, as you know, although the Governor has changed wholly, saying, "New evidence against you has come to hand," yet the "new" evidence is simply the repetition of the old. For example, a priest and another man informed the Governor, at the last moment, that two years ago, when we were at Gemerek, we preached a revolutionary sermon in their church!—a wholly incorrect and false statement.

All the calumnies and accusations against us have been denied and fully refuted by us and by our advocates. We are sure that all those present at the trial were persuaded of our innocence, and many of them came to the prison afterwards, and congratulated us on our sincerity. Not a point has been proved—there are no papers, and not a thing fastened on us.

But the process and trial was only a formal thing; we were all condemned before. The four members of the court were divided: one wholly refused to sign the process, but this did not avail; we

have been condemned by the majority of one vote.

Fourteen of the fifty-six prisoners have been released, and the rest were condemned in four classes: *nine* were condemned to imprisonment for seven years, one being a woman; *nine* were condemned to ten years' imprisonment; *six* were condemned to fifteen years' imprisonment; *seventeen* were condemned to death, including Thoumaian, myself, and an Armenian priest.

Our conscience is perfectly calm: we are wholly innocent; we have no part in these revolutionary purposes. May God help us to bear this difficult cross. Pray for us.

We are glad to reproduce the following article on "Recent Events in Turkey," which appears in the *Missionary Herald* (Boston):—

It has not been deemed expedient for the *Missionary Herald* to give an extended account of the disturbances which have taken place of late within the Turkish empire, especially at Marsovan. Our magazine circulates somewhat extensively throughout the empire, and it has more than once fallen under the ban of the Government on account of its utterances. But the events which have recently transpired are of serious moment and are of intense interest to our readers, and there seems to be no reason why a plain statement of some facts should not be made in our pages. As our readers will readily understand, some things which we might say will be left unsaid.

In several sections of the Turkish empire there has been, within a few years,

an evident purpose on the part of the officials to put restrictions upon educational work. Not a few schools have been closed—temporarily, at least—and demands have frequently been made upon teachers to show by what authority they were maintaining their schools. More than five years ago official notice was given by the local governor at Marsovan that imperial permission must be obtained for the college and schools of that city on the pain of suppression. The mission was sustained by the United States Legation in the reply that the schools had been repeatedly recognised by the Government, and that even to ask for a new permit might vitiate a claim which was believed to be valid. No further authorisation was demanded, but for several months past reports had been current that, in some way, the college at Marsovan was to be suppressed.

On the night of the fifth of January, in scores, if not in hundreds, of places in Asiatic Turkey, placards were posted which were of a seditious character. They were addressed to Osmanlee Turks, and abounded in denunciations of the Government. Two of these placards were found affixed to the outer gate of the mission premises at Marsovan; but before the paste upon them was dry they were pulled down by persons belonging to the college, who were passing through the gate. This simultaneous issuing of an incendiary document in so many places naturally alarmed the Government greatly. On the 16th arrests began to be made. The chief of the gendarmerie of the province was appointed to investigate the matter, a man who, by his previous record and his subsequent conduct, is shown to have been totally unfit to have charge in such a matter. This official, Husrev Pasha, as was well understood by the people, threatened in violent ways both the college and its teachers, charging the institution with being a source of sedition, and affirming that the placards were issued from the college, since they were written by a cyclostyle such as the missionaries used. It was currently reported in the markets and elsewhere that the buildings were to be burned, and that those high in office had declared that the place where the college stood should be as a ploughed field.

On the twenty-eighth of January, the senior native professor of the college, Mr. Thoumaian, and, later, Professor Kayayan,

were arrested and imprisoned, and every request to see them, or to give bail for them, was refused. There was no evidence connecting them with the issuing of these placards, and the charge seems to have been made for the purpose of furnishing the basis for an attack upon the college.

On the night of February 1, the building which was in process of erection for the girls' school was set on fire. This building was three stories high, 100 feet by 55 and 45, was already walled and roofed, but the flooring was not laid. There had been already expended upon the building something more than £500 Turkish. It was located 110 feet from the nearest dwelling, and near by 120 students and others were sleeping. The thermometer stood at zero, Fahrenheit, and had there been any wind stirring, the other buildings could not have escaped the flames. The presence of soldiers and officials on and near the mission compound before they could possibly have reached the place after the alarm had been given, points to the origin of the fire. But it was at once charged by the Turkish officers that the building had been burned by the college authorities, either for the purpose of exciting the Armenians to revolt, or to cover up the fact that arms and ammunition were concealed in the building. These most absurd charges were sent on to Constantinople, and the corrupt officials, who have themselves been implicated in the burning, were charged with the duty of investigating the affair. Meantime the imprisoned professors were not released, and numberless arrests of Armenians were made, not only in Marsovan, but in all parts of the province. United States Consul Jewett, who is stationed at Sivas, went early to Marsovan, and has rendered efficient service in the protection of the rights of American citizens; but his despatches to our Minister at Constantinople and the Minister's despatches to him were interfered with, and it was with the greatest difficulty that he secured any communication with his superior officer. Protests were made to the Porte against committing the investigation of affairs to such officials, and we are happy to say that these protests have been effective. Whatever impressions the Porte may have had as to the character of Husrev Bey, it is enough to say here that he has now been recalled, and it is to be hoped that a fair examination of the case will be made. Indeed it

is already known that the responsibility for the burning of the property in Marsovan, after careful official investigation, has been fixed upon the late officials in Marsovan, and that the Turkish Government has been compelled to admit the correctness of this finding. The college has also been cleared of all charges against it of complicity in revolutionary plans. As yet the two native professors, who were imprisoned on charges of seditious plotting, have not been acquitted. They claim that the documents which are brought in evidence against them are forgeries, and that they are wholly innocent of attempting to incite to revolutionary acts. Their friends credit their statements, and believe that what is used as evidence against them is the product of forgery and perjury.

The telegraphic reports coming to our Government give assurance that indemnity for the loss by fire has already been promised by the Turkish Government. We have as yet no details as to the terms of the settlement made, but it is clear that no amount of money indemnity will suffice, unless it includes a full vindication of our missionaries from the gross charges brought against them, together with the adequate punishment of the officials who have so offended against justice and personal rights, and also the full firman for the college, which has suffered so seriously in its work and in its personnel. It should be said in this connexion that our Government has acted efficiently and in the kindest spirit in the defence of the rights of our citizens in Turkey.

There is much more that might be said, but we will only refer to what has occurred in Cesarea, since a most exaggerated report has been given in the public press in regard to occurrences in that city. The placards which were posted in other parts of Asiatic Turkey appeared in Cesarea and Talas and in towns in that vicinity. People were much excited, but through the vigilance of the Govern-

ment no disturbance took place till some two weeks later, when one evening as Mrs. Fowle and others, some twenty or more, were on their way to a meeting, a man rushed from a dark alley and struck one of the teachers with a sword. The next day several of the boarders in the school were beaten in the street. The pupils were naturally in something of a panic, but quiet was restored. Nearly a month later, a young Turk was shot, a mile or two from the city, in the presence of his father, and when the body was brought to the city the crowd became so great that the Armenian population, fearing a riot, closed their shops; the Protestant schools were also closed for a week. These events caused some alarm, but the Government acted judiciously and peace was maintained. A large number of persons have been arrested in and near Cesarea, perhaps from 200 to 300, and these, with prisoners from other parts of the district, have been taken to Angora for trial. Among the persons arrested was the teacher at Yozgat and the preacher at Gemerek, and the preacher and teacher in Dendil. It is believed that these men will be able to establish their innocence of all charges. There is abundant testimony that most corrupt methods are employed to manufacture false evidence against Christians, and specially Protestant Christians. Later reports state that these prisoners from the Cesarea region have, with possibly a few exceptions, been released.

The work of the American Board in Turkey is not political: its agents who are in that empire are loyal subjects of the powers that be. They claim the liberty to teach and to preach the truth which everywhere brings peace. They have done nothing and they will do nothing to overthrow existing political institutions. But they are American citizens, and under the treaties they have certain rights which our Government is pledged to maintain.

PERSECUTION OF THE STUNDISTS IN RUSSIA.

(From our own Correspondent, who is travelling in South Russia.)

Tiflis, May 28, 1893.

I CAN only say what I have said before: Hitherto the Lord has helped me, and I have many opportunities of speaking words of comfort to the persecuted ones,

and spending the money entrusted to me to supply the urgent needs of our brethren and of the families of banished ones. Some who have not yet been exiled, but are under police surveillance, are visited by priests of the orthodox church, who seek to convince them of their error,

probably as preliminary measures to banishment. The number of exiled brethren is increasing, and much help will be needed to assist the families of many who wish to follow their husbands into banishment.

No concealment is made of the determined measures for extinguishing sectaries in Russia, and I do not think it necessary to observe such strict silence as we have hitherto observed whilst our brethren are in the fire of persecution, literally "numbered with transgressors": chained, and bearing the same mark as criminals going to Siberia. Those I know are full of joy, thanking God for the honour bestowed on them.

In St. Petersburg some of the priests have begun to visit the places where meetings were held, and they try to argue with some of the sisters concerning church doctrines, seeking to win them over, but more especially to save the children from their influence. This is openly stated in the Russian papers. Humanly speaking, no alleviation is to be looked for, but contrariwise, ever increasing severity. The Russian Church owns her great weakness by this intolerance, and by having recourse to all manner of means to maintain her predominance. May our blessed Lord cheer and comfort the persecuted brethren! Our hope is only in Him, and all representations by man seem to be fruitless, only adding to the determination of those in authority to extinguish the Stundists and others. They are spoken of as having favoured Socialism and Rationalism, but all who have any knowledge of the real state of affairs are aware how utterly untrue these charges are. No one dare favour those who are stamped Stundists and Baptists. Oh! that the children of God would unite in a general cry to the Lord of Hosts for their brethren!

The following interesting letter from a correspondent appears in the *New York Observer* :—

The persecution of these poor people in Russia goes on from day to day. It is almost incredible to think that such things are being done in our time as are continually occurring there. We confine ourselves to one or two instances, which are by no means the saddest, but of which we have evidence that places their truthfulness beyond doubt.

Three godly, hard-working, respectable

men were lately sent with a gang of transports from the prison in Moscow to Siberia, because they would not cease to speak to their fellows of what Christ had done for their souls. No one could deny their morality, their truthfulness, their honesty, their kindness. No one could deny that they were impressing their own character on their friends and neighbours; but then they held prayer-meetings, so they were "dangerous," and must be banished.

A privilege was given to them which is not given to all who are similarly guilty. They were permitted to sell their little possessions before leaving. This was a comfort to them, as they expected that thus they would obtain a little sum to buy a few necessaries on their long and weary march to Siberia, and that if they were careful they might have a few roubles left to help themselves when they got there. But before they reached Moscow every copeck they possessed had been taken from them by the authorities.

But where one such case occurs in the North, twenty occur in the South. Those who are responsible for these persecutions know that there is less likelihood of the emperor hearing of them when they are not too near St. Petersburg. They know, too, that if he did hear the truth about these things, they would not be permitted to act long as they have been acting of late. Not a week passes when most heart-rending scenes are not witnessed in such places as Elisabethpol.

Had you stood at the entrance of that trans-Caucasian town a brief time ago you would have seen an aged man of more than seventy years marched along with a gang of prisoners. Aged, poorly clad, weary and footsore as he was, you would have been struck with his mild, gentle, benignant countenance. Surely he cannot have committed any very serious crime. Ah, yes, he has, in the eyes of the priests. He has actually begun praying with others and persuading them to give their hearts to Christ and give up drink and sin. For that he has been seized, imprisoned, condemned, banished—and now homeless, friendless, penniless, he has been sent to the Caucasus to die, for, except some unknown friend help him, this is all he can do. And it is not easy to find any one to help him. To help him is criminal in the eyes of the priests, and the police are bound to obey their orders or themselves to face the results.

Another day you might have seen a father and mother and five children entering the same town in the same way. These had been well off, now they had been robbed of their all. The eldest of the children was a fine, healthy girl of seventeen years. Those who know anything of the dangers to which *she* will be subject may well shudder. Ah, if only that noble lady, the Empress, in whose breast beats the heart of a loving mother and a true woman, could only have seen that one family among scores and hundreds of similar ones, and could have guessed what will probably be the fate of that young girl and more than one of her sisters, these things would not be allowed to go on as they are going.

The *Quarterly Reporter* of the *German Baptist Mission* contains harrowing details of the cruel persecution endured by Baptists, along with other

Evangelical Christians, in Russia. One writes: "I have to-day received a notice from the authorities that I have been banished for five years to the Persian frontier. I rejoice that the Lord has found me worthy to suffer for His name's sake." He adds concerning one of the sisters in banishment: "Sister K. died of hunger and fever, and was buried while our brother, her husband, and her four children, were sick and unconscious at home from the same cause." Another writes from the south of the country: "The transportation of our brethren and sisters on account of their faith becomes more and more frequent, and the want and suffering which we see is beyond description. Tell this to our brethren that they may remember us. Cannot some means be devised by the Baptists of England, in the enjoyment of so large a measure of Christian liberty, at least to alleviate the sufferings of their Russian brethren."

RELIGIOUS INTOLERANCE IN SPAIN.

IN our January issue reference was made to the imprisonment of Juan Vasquez at Algeciras, on the charge of writing two articles in a newspaper, exposing some of the errors of the Romish Church. The editor it seems was banished for permitting the articles to appear, and the paper was suppressed. Vasquez was prosecuted for his part in the matter. We were able recently to report that Vasquez had been released from imprisonment, on bail, awaiting his trial. In the early part of June he was summoned to take his trial at Cadiz. Our correspondent at Gibraltar writes: "The details of his case are already known to you. We have read the articles written by Vasquez, and while they are bold and fearless criticisms of the doctrines of the Romish Church they do not appear to contain anything libellous. This, however, is a matter for the court to determine according to the law of Spain. At his first trial in Algeciras for writing these articles Vasquez was acquitted, but the prosecuting priest took the case to a higher court at Cadiz. On the introduction of the case into that Court, Vasquez was imprisoned not by way of commitment, but as a precaution lest he should cross to Gibraltar and so escape. It was thought he was a British subject and hence that precaution. He was one month and nineteen days in prison, and was liberated

on bail on December 12 last. The statement that he was a British subject proved on investigation to be unfounded. He was born in Gibraltar, his mother being a native, but his father was a Spaniard from Marbella. His birth had not been registered, for this would have led to his parents being expelled from the garrison, being aliens. Therefore he had not the advantage of being a British subject." Our correspondent closes with an earnest appeal for the help of the Evangelical Alliance in dealing with this case. At the trial on June 8 we rejoice to say Vasquez was acquitted by the Court. He had to employ an advocate and a solicitor at a cost of about seven guineas. He is quite unable to raise this sum himself and has appealed to his friends to help him in the matter. We trust that some of our readers will be ready to relieve our persecuted brother of the expenses involved by his trial, and any help will be gladly received by the Secretary of the Evangelical Alliance, 7 Adam Street, Strand.

Madame Lopez-Rodriguez writes as follows from Figueras, June 7, 1893:—

We proposed going to England last week, but God has disposed otherwise. The Mayor of Olot (one of the most fanatical towns in Spain) has long tried to stop our work there. Finding that our

good evangelist is making friends by his patience, courage, and earnest efforts in the Gospel, he last week tried a new plan, that of denouncing *El Heraldo* in the criminal court. The Judge of Gerona, who is in league with the Mayor of Olot, has issued an order for the arrest of Don Alexander, the pastor's brother, for writing an article, stating that the wafer is *not* the body of Christ, and should not, therefore, be worshipped as such. As you will see by the enclosed copy of the form of arrest, five days have been allowed to my brother-in-law to find bail, £40, or to go to prison. He must also pay £80 for costs of the lawsuit. Don Alexander insists on going to prison as "a great honour," so he will go there next Thursday—when the sentence will be passed, and *what* it will be we cannot tell. Some say a convict prison; others, a heavy fine, and others, that the Romanists will not dare to carry on the suit. The Judge of Figueras, and all the lawyers but one, are our warm friends, and declare that there is *nothing* criminal in the article, and that they are *all* prepared to defend Don Alexander. So beloved and respected is he in Figueras, that the whole town is up in arms, and expressions of sympathy pour in upon him and us from all sides. Yesterday, the bandmaster of the castle went to the governor of the prison and said: "Is it true that Don Alexander is to go to prison?" "Yes."—"Then be it known that I esteem him greatly, and wish that the best room in the prison be placed at his disposal." "You need not tell me that, for I have already arranged it."—"Further, after paying my household expenses, I have £5 a month over from my pay, which I wish to go towards giving Don Alexander better food than prison fare." "Be it known that he is also a friend of mine, and I have told him that the best dishes from my table shall be for him."

Five or six friends have offered to go to prison in his place, which is practical kindness indeed! But, as Don Alexander said at the close of his address on Sunday evening, "I will gladly go even to a convict prison for the sake of my Lord and Master, esteeming it the greatest honour." Having visited more than one in Spain, he knows how terrible a convict's life must be. We praise God for his courage and fidelity, and feel sure that the affair will be a grand thing for the cause of the Gospel in the Province of Gerona.

We beg the prayers of the readers of *Evangelical Christendom*, that all may turn out for the glory of God, and the extension of His Kingdom in this part of Spain.

[Translation.]

FORM OF ARREST IN THE CRIMINAL COURT OF SPAIN.

In the criminal action being now carried on in this court against Don Alexander Lopez Rodriguez, on suspicion of contempt of the Catholic religion (in *El Heraldo*, an Evangelical paper, the organ of the Figueras Evangelistic Mission), the arrest is issued as follows:—

"Arrest—Judge, Don Felio, M. Ballarim.

"Figueras, June 2, 1893.

"Lawsuit is now indicted. Result—the action is here declared against the said Don Alexander, and the order is given that the course be pursued in the usual preparatory form, according to law. Notify to him this decree, informing him of the right conceded according to the second part of the Article 384; receiving from him the first interrogatory declaration, and direct that he present himself by the verbal order of the bailiff: at the same time demand his baptismal register, record of his conduct, and any penal antecedents, issuing the investigations, inquiries, and orders necessary. It is hereby declared that he may continue in provisional liberty, on bail for 1,000 pesetas (£40) in metallic or double personal guarantee, to find which is conceded the term of five days, besides which it should be constituted *Apud Acta*, that the accused be under the obligation to present himself on the first day of every month, and whensoever called for; also it is demanded that at the second audience he pay the sum of 2,000 pesetas (£80) to cover pecuniary responsibility that may result from this lawsuit. If not done, his goods will be confiscated to the afore named amounts, total £120, for the two objects expressed, and for which separate documents shall be required, with reliable testimony in accordance with this order of arrest.

"By the order, and with the signature of me, Judge of this Department, I do hereby certify,

"FELIO M. BALLARIM.

"Notary, Miguel, Coll de Alvarez."

Commenting upon this matter a newspaper editor at Figueras, writes as follows:—

RELIGIOUS LIBERTY.

"A nation which still condemns one who does not take off his hat before the images of Christ and of the Saints, does not possess liberty of thought and conscience. We regret the trouble occasioned to our colleague by such a lawsuit, but consider that he need not fear for the result. The said Mayor of Olot did not hesitate to permit a demonstration against the said citizen—a manifestation which we hear he was obliged later on to prohibit, before the resolute action of Don Juan Deo y Ross, a friend of the said citizen, who made himself responsible for

what might result from the demonstration."

"We learn that by command of the Judge of Gerona it is decreed to imprison our esteemed friend Don Alexander Lopez Rodriguez, Director of *El Heraldo*, who is to find bail of £120, or the confiscation of his goods. We sympathise deeply with our esteemed friend."

* * In another letter, dated June 14, Madame Rodriguez writes that "Don Alexander has been in prison since Friday last."

CONTRIBUTIONS RECEIVED FROM MAY 18 TO JUNE 17, 1893.

	s.	d.		s.	d.		s.	d.
Miss Burgess	1	1	C. Burt, Esq. and Mrs. Burt	1	1	Sir C. B. Graves-Sawle, Bart.	1	1
Chas. Weaver, Esq.	0	10	Harold Smith, Esq.	1	1	C. A. Barzlay, Esq.	1	1
Miss Lumsdaine	1	1	H. M. Paul, Esq.	1	1	Mrs. Douglas Fox	1	1
Mrs. Terry	1	1	H. J. Millner, Esq.	1	1	Mrs. Stokes	1	1
Major-General and Mrs. Noble	1	1	Mrs. Holden	1	1	Miss Charlton	0	10
Colonel R. W. Elton	0	10	Rev. Carr J. Glyn	1	0	Rev. Dr. Gritton	0	10
C. H. Bousfield, Esq.	1	1	The Misses Peavor	0	10	J. Wales, Esq.	1	1
Wm. King, Esq., and Mrs. King	1	1	Mrs. Clapham	1	1	G. M. Chamberlin, Esq.	1	1
W. Haskard, Esq.	1	1	Rev. Dr. Clemanee	0	10	R. C. Hankinson, Esq.	0	10
D. J. Kay, Esq., and Mrs. Kay	2	1	Mrs. Gould-Adams	1	1	B. Thorne, Esq.	1	1
General Sir J. Field, K.C.B.	1	1	Rev. Preby. Webb Peplow	1	1	M. Gutteridge, Esq.	1	1
Mrs. Gordon	1	1	Rev. Walker King	0	10	Mrs. James Henderson	1	1
Colonel Cardew	1	0	Miss Bayley	0	10	E. Haselwood, Esq.	1	1
Captain and Mrs. Sweny	1	1	Mrs. Walters	1	1	Mrs. Holden	1	1
A. J. Caley, Esq.	1	1	Miss Burnup	1	1	C. Macdonald, Esq.	1	1
Rev. J. de K. Williams	1	1	Rev. J. H. Lang	1	1	Mrs. Lees	1	1
Miss C. M. Petter	1	1	Rev. W. D. H. Petter	3	3	Rev. H. McNelle	1	1
Mrs. Crichton Stuart	0	10	Lady Buxton	3	0	Mrs. Agnew	1	0
Mrs. Thos. Avery	1	1	Genl. the Hon. B. M. Ward	1	1	Sir Kingsmill and Lady Key	2	3
J. B. Ford, Esq.	0	10	Mrs. Gooch	1	0	Collection at Drawing-room		
J. J. Gurney, Esq.	0	10	Mrs. B. R. Redmayne	1	0	Meeting at—		
J. C. Stevenson, Esq.	0	10	Miss Grant	0	10	Harrow, per Colonel and Mrs.		
"Beta"	1	1	W. H. Tarrant, Esq.	1	1	Douglas Jones	2	5
General Sir Arthur and Lady Cotton	1	10	Mrs. Berry	1	1	Blackheath & Lee Branch, per		
The Dowager Lady Abercromby	1	1	Sir S. A. Blackwood	1	1	Miss Haslehurst	3	15
Dr. Comandi	0	10	Mrs. Petter	1	0	Athens Branch, per Rev. Dr.		
Mrs. Hitchcock	1	1	H. D. Marshall, Esq.	0	10	Kalopothakes	1	0
Colonel Tredway Clarke	1	1	M. H. Sutton, Esq.	1	10	Liverpool Subscriptions, per		
Rev. J. and Mrs. Rate	1	0	Wm. Newlands, Esq. (2 years)	2	2	S. Hawkes, Esq.	5	4
Lieut. Colonel Shipway	1	1	Rev. Jas. Mackenzie	0	10	Glasgow Subscriptions, per A.		
T. Buckmaster, Esq.	1	5	Mrs. Davidson	1	1	A. Cuthbert, Esq.	2	0
Rev. R. Johnston	0	10	Mr. G. A. Rogers	0	10	Sums under 10s.	15	10
Mrs. W. B. Moore	1	1	Thomas Stocker, Esq.	1	1			
T. F. Muryard, Esq.	0	10	Mrs. Hunting	0	10			
Rev. Canon Graham	0	10	Rev. Canon Christopher	0	10			
Mrs. and Miss Murray Gartshore	1	10	The Hon. Miss Kinnaird	1	1			
Mrs. Penny	1	1	Major-General Lewis	0	10			
			W. H. Forester, Esq., and Mrs.	1	1			
			J. B. Snell, Esq.	0	10			
			M. Rawlence, Esq., and Mrs.	0	15			
			W. Stuart, Esq.	1	1			

SPECIAL FUND FOR PERSECUTED CHRISTIANS.
 Dr. Patton 1 0 0
 J. Kipphinstone, Esq. 3 2 0
 Mrs. G. Johnston 5 0 0
 "H. and L. B." 1 0 0
 Sums under 10s. 0 7 0
 DR. FINDON'S SILVERIAN CHURCH.
 "An Ulster friend" 0 10 0

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

August 1, 1896.]

Evangelical Christendom.

AUGUST 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	225	BRIEF NOTICES OF BOOKS	246
THE CATHOLIC SPIRIT OF TRUE RELIGION ..	229	EVANGELICAL ALLIANCE :—	
FOREIGN INTELLIGENCE :—		Dublin Conference	247
France	232	Proceedings of Council	247
French Protestants and Roman Catholic		Secretarial Deputation Work	249
Education	234	Quarterly Conference for Spiritual Edification	250
Germany	235	Constantinople Branch	251
Italy	236	Religious Persecution in Armenia	252
Bohemia	238	The Persecution of the Stundists in Russia ..	253
India	240	Religious Liberty in New Caledonia	255
The Gospel in Hawaii	241	Persecution of Christians	255
United States	242	Contributions	256
MISSIONARY NOTES	245		

MONTHLY NOTES.

THE remarkable manifestation of sympathetic loyalty to the Queen and interest in the Royal Family, which has been called forth by the late marriage of the Duke of York and the Princess May, gives good evidence that the national attachment to the throne is a more stable and real sentiment than many are wont to suppose. Our Queen, who has for more than fifty years borne without detriment to her high character "the fierce light which beats upon a throne," is no doubt the principle cause of this affectionate sympathy on the part of her people with the joys as well as the sorrows of the Royal Family. One may thankfully compare the state of London—crowded to its utmost capacity during the Wedding Festivities, and yet these crowds orderly and loyal and amenable to the admirable control of the police—with the state of Paris about the same time, with disorderly mobs in fierce conflict with the police, not without bloodshed, and the Government all the while manifesting a timidity and subserviency to mob rule, which augurs badly for the future. It is not in vain that we are told to "pray for kings and all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty."

The two Armenian Professors, Thoumaian and Kayayan, whose condemnation to death at Angora has excited of late so much sympathy and interest, are now amongst us, having arrived in England on the 18th of last month. They will no doubt learn how anxiously their position of danger has been noted by the prayerful sympathy of many in our land, and how thankfully their release has been welcomed. It may be well, however, to sound a note of caution as

to the need of not unnecessarily offending the susceptibilities of the Turkish authorities by any public agitation, which might compromise the position of those who are still in prison under similar charges. The presumption is that these charges are not true, but it was no doubt the fact that the innocence of Messrs. Thoumaian and Kayayan was so fully known, both at the American and German and English Embassies at Constantinople, that led to their release by the Sultan. Attention should now be concentrated on those who are still under condemnation of death, that they, at least, may have justice done them, and if, as there is every reason to believe, innocent of the charges brought against them, that they also may be set at liberty.

There is, in the *Record* of July 7, an excellent review of Professor Cheyne's new book—"Founders of Old Testament Criticism." That such a book should contain a great deal that is interesting about such well-known Hebrew scholars as Gesenius, Ewald, and Delitzsch, as well as about the more recent and more extravagant critics, such as Kuenen and Wellhausen—with whom the writer more especially sympathises,—is not surprising; the sad part of the book is the revelation it contains as to Dr. Cheyne's own position in relation to modern rationalistic criticism. Will it be believed that an Oxford "Professor of the Interpretation of Holy Scripture" denies that it has "yet been made probable that there was a historical individual among the ancestors of the Israelites called Abram, or that the picture of the times of Abraham in Genesis is a fundamentally true tale?" One wonders why the epithet "holy" should be appended to the word Scripture in the title of his Professorship. If Scripture be not true, it is difficult to see how it can be "holy."

But what seems even worse than this dishonour to Scripture is the dishonour to the God of Scripture involved in Dr. Cheyne's extraordinary explanation of 2 Kings xxii, in which we read of Hilkiah's discovery of the book of the law in the temple. According to Dr. Cheyne—"To the priests and prophets who loved spiritual religion, God had revealed that now was the time to take a bold step forward and accomplish the work which the noblest servants of Jehovah had so long desired. The 'pen of the Scribes' (Jer. viii. 8) had been recently consecrated to this purpose by the writing down the kernel of what we now call Deuteronomy. This document consisted of ancient laws, adapted to present purposes and completed by the addition of recent and even perfectly new ones, framed in the spirit of Moses and under the sacred authority of priests and prophets, together with earnest exhortations and threatenings. It had apparently been placed in a repository beside the ark, and there Hilkiah professed to Shaphan to have found it." Well may the *Record* say, "We may be somewhat obtuse, but if we follow all this it would seem that the three conspirators (Hilkiah, Shaphan, and Huldah) planned to foist a book on the king with an undoubted lie." Again, "Unless we entirely misread Professor Cheyne's words, we have here a case in which God Himself revealed to the plotters that now was the time to palm off their imposture upon the King!"

There is one point in which Professor Cheyne sets an example which is worthy of imitation. He is outspoken in his opposition to compromise. About a third of his book is taken up with a friendly criticism of the writings of his

brother professor, Dr. Driver, whom he gently scolds for his tendency to compromise with orthodoxy. He says "It is, I confess, the spirit of compromise that I chiefly dread for our younger students." He highly commends a young professor at Cambridge because "he adopts and defends the best current solution of Daniel without looking about for a compromise." Well, let Dr. Cheyne have his due for honesty. There is no real compromise between the criticism of unbelief and that of faith. Let us be equally consistent in rejecting any compromise between rationalistic criticism and Christian criticism. Above all let us honestly protest against such notions as these unbelieving critics entertain of a God who can connive at deceit and falsehood. The forgeries of Christendom, by which the Church of Rome rose into power are now admitted to be wrong by all right-minded Romanists. Let us beware of the blasphemy of attributing to God similar fraud and deception. Our God is "a God of truth and without iniquity, just and right is He."

We may be thankful that London has got such an Archdeacon, and St. Paul's such a Canon and occasional preacher, as Dr. Sinclair. It is quite refreshing to hear such valuable and weighty testimony from the pulpit of St. Paul's to Christian truth in general, and Protestant truth in particular. On Sunday, July 2, he preached a sermon there, the Archbishop of Canterbury being one of his hearers, in which he answered the Romish challenge, involved in their putting England, as they pretend to do, under the protection of the Virgin Mary and St. Peter. Taking as his text 1 Tim. ii. 5 he showed "that the sole mediation of our Lord Jesus Christ between man and God, was the cardinal truth of Christianity." He then sketched the gradual inroads of Pagan polytheistic corruptions into the primitive Church, and closed with an affectionate appeal to "our dear brothers of the Romish persuasion" to "think once more of the way in which (they) are walking" and to seek the guidance of the Holy Spirit to guide them into all truth. If the Metropolitan Cathedral has of late been unhappily made a means of furthering the Romeward movement, we may rejoice that there is still to be heard in it a clear and able voice of protest against the very errors which are symbolised in its graven images.

To the defence which, in our last issue, we ventured to offer for undenominational work, it may, perhaps, be replied, "Would it not be better to call such work pandenominational or interdenominational than undenominational?" It must, however, be remembered that when ministers or members of different denominations *as such* meet together for united action, there are apt to raise delicate questions as to precedence and loyalty to their own particular church ways, which oftentimes go far to endanger Christian union. When, however, they meet on undenominational ground—i.e., having for the time agreed to suspend their denominationalism—they feel under no obligation to exhibit their denominational position, but rather the opposite. The minister or member of the Church of England will not think it necessary to insist on the use of the prayer-book, nor the Presbyterian on the use of the Scotch version of the Psalms, nor will the Baptist insist on immersion being the only recognisable form of baptism, nor the Congregationalist on all church action depending on the votes of church members. Such things might be expected were pandenominationalism or interdenominationalism strictly carried out, for, once recognise the denomination, and you cannot well silence

the peculiar voice of each denomination; but, on undenominational lines, Christians are set free from any supposed necessity of appearing as advocates of their own form of Christianity, and meet only on ground common to all. It is difficult to imagine how united action in Christian work can be undertaken harmoniously on any other lines.

In the very interesting memoir of the late Dr. Adolph Saphir, which has been recently published, we find the following weighty words on Christian union from his pen: "The union of Christians is marred, not by giving too much importance to little things, but by not keeping sufficiently prominent the great things. Did it ever strike you that the early Christians also differed on minor points, for which now-a-days it would be thought quite necessary to make a new sect? But they were so absorbed in thinking that they knew God as their Father, that Jesus was their Saviour, that they were possessors of the Holy Ghost, that nothing could separate them. Thus it is that when we go to a meeting where Christians meet *as Christians*, we feel as if we have lost our asthma, we can breathe. Christianity without Christ does not exist. There is nothing in it except as you connect it with the living risen One in heaven."

The reports of the Lucerne Conference that have come to hand do not give much promise of anything of a practical nature being attained in the way of what is called "Home Reunion." Canon Curteis, a former Bampton lecturer on the relations of Church and Dissent, has astonished both sides by the boldness of his proposal, conveyed to the Conference in a letter, that the Church of England should submit to disestablishment and disendowment to meet the wishes of Nonconformity, and that Nonconformist ministers, on the other hand, should submit to Episcopal ordination to meet the wishes of Churchmen. No wonder that Mr. Henson repudiates the former, and Mr. Guinness Rogers the latter. Mr. Henson with much indignation, Mr. Rogers with the faint praise that such "Utopian visions do no one any harm, and do honour to his own religion." Many will be inclined to agree with Mr. Rogers—"That these meetings will materially advance any scheme of organic reunion of the Churches, I do not believe, and I doubt whether their promoters expect that they will." He adds—"But they are educational influences, and as such they are valuable."

One would value more the educational influences of these conferences, at least from a Christian point of view, if more care were exercised in selecting as speakers only those who hold the great distinctive truths of Christianity. There can be no hope of home or any other reunion, except upon the basis of a distinct acceptance and recognition of the union of Deity and humanity in the person of our Lord, and of the propitiatory sacrifice for sin which He has effected by His death. Anything short of this can only be a conglomeration of discordant elements, which for a time may be kept together, but can never coalesce. The Evangelical Alliance, though not professing to exhibit any corporate union of a visible kind, would have little hope of attaining the fulfilment of even the endeavour "to keep the unity of the spirit in the bond of peace," if it did not in its basis make the acceptance of the fundamental truths of Christianity an essential condition of membership. Christian love can only follow in the wake of Christian truth, as St. John

says (speaking of Christians): "Whom I love in the truth; and not I only, but also all they that have known the truth, for the truth's sake, which dwelleth in us and shall be with us for ever."

We would direct special attention to a most interesting letter about the persecution of the Christians in Russia, which will be found in another part of our present issue. The sudden deliverance of a Christian from banishment by a pardon being granted to him at the very time that his fellow prisoners were taunting him with the inability of his God to deliver him, reads more like a story of the early Church, such as we meet with in the Acts of the Apostles, than anything else. It is encouraging to know that the wrath of man cannot restrain the work of God. The word which we read of the children of Israel in Exodus i. 12 is now being fulfilled in Russia—"the more they afflicted them the more they multiplied and grew."

A telegram from Chicago announces that, "by 24 votes to 4, the Directors of the Chicago Exhibition have resolved to close the gates on the Lord's Day on the ground that Sunday opening does not pay." We cannot say much for the motive which has led to this decision, but we may be thankful that it has at last been arrived at. "The Sabbath was made for man," and from every point of view it will be found that to trample upon so beneficent a provision for man's rest from weekly toil "does not pay."

THE CATHOLIC SPIRIT OF TRUE RELIGION.

IV.—AN INFALLIBLE CHURCH?

As to the more considerable of the Dissenting Churches, their actual voice (whatever the personal feelings of not a few Dissenters) is, in general, as much in favour of Catholicism, in the sense in which the term is used in this work, as the standards of the national establishments have been shown to be. Thus, one of their greatest ornaments concludes one of his works in these terms, with which let us also conclude this paragraph: "Reasoning (says Robert Hall) supplies an effectual antidote to mere speculative error, but opposes a feeble barrier to inveterate prejudice, and to that contraction of feeling, which is the fruitful parent of innumerable mistakes and misconceptions in religion. There is no room, however, for despondency—for as the dictates of Christian charity are always found to coincide with the purest principles of reason, the first effect of inquiry will be to enlighten the mind; the second to expand and enlarge the heart; and when the Spirit is poured down from on high, He will effectually teach us that God is love, and that we never please Him more than when we embrace with open arms, without distinction of sect or party, all who bear His image.

Scripture must be taken as the only trustworthy revelation, and when it is admitted to be trustworthy it must also be admitted to be supreme. If, indeed, there were an infallible Church, its authority would not only be on a level with that of Scripture, but necessarily superior, for to it would belong the interpretation of the Scripture; and, consequently, whenever there was judged to be a doubt or a difficulty we should be called upon to believe not what Scripture might appear to say (possibly, plainly enough to us), but what the Church said. In all cases, in short, where the Church gave any deliverance at all, we should be called upon to receive its interpretations—its views. The Word of God, being of an old date, could not possibly share the supremacy with any subsequent or *viva voce* power which claimed infallibility. The Scripture, in such a case, were worth consulting only on points (if there were any such) on which the Church gave no deliverance. And, even in that case it would be incumbent on a thoughtful man, in order to avoid every hazard of misunderstanding what he read, to consult the Church as to its meaning. In a word,

if there be in the Church an infallible interpretation of Scripture, that is the only medium through which Scripture can be legitimately and safely viewed. And if this infallible guide profess at the same time to lead the believer in the way of life, without his needing to refer to Scripture at all, he need not refer to it; and if his guide forbid him, he cannot refer to it without sin. Grant only an infallible Church, and Scripture is necessarily thrown altogether into the background. In truth, it becomes in that case wholly a superfluity to the private believer; and in many cases also it cannot but be a restraint and a hindrance to certain clergy. No wonder, then, that certain clergy should desire to raise up the more pliable code of oral tradition to balance the otherwise refractory teaching of Scripture.

Now, though the existence of such an authority as must unavoidably sink the Word of God to so low a place, might, from this circumstance alone, seem extremely improbable, yet certainty is so pleasing to the human mind, and doubt, especially in a matter of such importance as religious truth, is so painful, that almost everyone longs, in some period or other of his religious history, for an infallible guide and interpreter; and the Latin Church, always wise in its generation, always ready to build something for its own aggrandisement on every desire of the human breast, met this longing.

The Church of Rome, though not in an early age, advanced the claim to infallibility, and still maintains that she is infallible. The more enlightened in that communion, no doubt, who are aware of the facts of the case, and who know full well that both the past history and the present state of the Romish Church are altogether incompatible with such a pretension, mean by infallibility, when attributed to their Church, nothing more than that in her decisions which ought to lead us to acquiesce in them as of supreme and ultimate authority, and as worthy of being received for the truth if not the truth. But this is not the original doctrine of infallibility. Nor does the Church herself give up her pretension to this extent. On the contrary, she holds out that she is infallible in the just sense of the term; and those who defend her have adduced arguments to substantiate and justify her claims.

The whole semblance of strength—the whole plausibility of the Church of Rome, consists in a dexterous substitution of

itself exclusively in the place of the Catholic Church, the universal Church which, as has already been shown, is, according to the Council of Trent itself, invisible. With regard to the Catholic Church, it may, in one of its branches at least, be truly said to be infallible, and that in the sense of being above the hazard of erring, since it embraces the saints in glory, as well as those who are now militant with error in the world. But there is much that is true of the Catholic Church viewed as a whole, which cannot be truly maintained in reference to any particular church. Particular churches are, to the whole, the universal or Catholic Church, what particular races of men are to the whole of humanity. And, as many things may be predicated of humanity as a whole, and in the abstract, which cannot be affirmed of any individual race of men, so may many things be predicated of the Catholic Church, which cannot be affirmed of any particular or visible church, whether Romish or Protestant. Of the Catholic Church, not only may infallibility, and that in a high sense, be affirmed, but final triumph also. When the apostle Peter made the glorious confession, "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." In these words, so often quoted, infallibility in the highest sense is promised by the Saviour,—infallibility in point of duration to the Church; infallibility as to the keys, and binding and loosing to the apostle Peter. But infallibility is not promised to any particular church, only to Christ's Church, as a whole, or an unity. "Upon this rock," says our Saviour, "I will build my Church"; which words, tracing the reference to its fountain, and the pronoun to its noun, lead us to the Christ, the Son of the living God, as the rock (*petra*) on which the Church was to be built, and to Peter (*petros*) as a stone, a constituent part holding a prominent place in that Church.

Now, while touching on this often-quoted passage, it may be remarked that there is ample room for discussion as to what is implied in these words respecting Peter; but there is scarcely any room for doubt as to what is implied in the promise, that the gates of hell shall not prevail against the Church. And, indeed, what can be a more exquisite commentary on this passage, than the following words of our Saviour: "I know my sheep, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave me them is greater than all; and no man is able to pluck them out of my Father's hand."

Another of the few passages of Scripture which the Church of Rome finds available for setting off its claim to infallibility, is the promise of our Saviour to be with His Apostles till the end of the world. The passage of Scripture is in these terms: "Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." From these words we learn that Jesus Christ sent the eleven apostles as His ambassadors to all men. From them the whole world was to learn the doctrine of salvation, and the laws of the kingdom of God. What a charge! What an undertaking! Well might they say, who is sufficient for these things! If some of them "doubted" before this charge was given, how little heart must they have for such a mission! How distrustful of their ability must even the best disposed have felt! But our Saviour immediately removes all their doubts, and their disabilities. "Lo, I am with you alway, even to the end of the world." And this promise not only sustained the apostles in their day, and enabled them to achieve wonders, but still holds true, and literally extends to us; for though the apostles themselves have long since been taken from this scene, their ministry still exists in the sacred writings, and the

spirit of Christ is with them there, and daily blesses them to the conversion of sinners, and the edification of saints all over the world. Thus it appears that this promise was made to the apostles, and that it has been fully realised in reference to them. But say that we extend it, so as to believe it equally good in reference to every successful teacher of the truth, and this we safely may do, since, whether in virtue of this promise or not, certain it is that Christ is with every such teacher of His word, still, how can such a substitution be made as to appropriate this promise to the Church of Rome exclusively? And, even granting it to apply to the Church exclusively, what warrant does it give for infallibility? Plainly to argue infallibility from such words, is a course which reason never can assent to.

The only other passage of Scripture which the Romanist can find to assist his pretensions, is in the first epistle of Paul to Timothy. This epistle, the Apostle informs us, he wrote, in order to teach Timothy how he ought to behave himself in the house of God, which, says he, "is the Church of the living God," "the pillar and ground of the truth;" and in these words, say the Romanists, we find an intimation of our infallibility. But even taking these words in the connexion in which they are here given, it is plain that they do not teach the infallibility of the Church of Rome in any sense. For it is obvious that they refer to the church where Timothy then was. But he was at Ephesus. They refer, therefore, to that church. But since many errors soon crept into that church, and it no longer exists, these words cannot imply infallibility, either as to duration or doctrine. Viewed in connexion with the preceding words, as we have here given them and applied to the Church as they most generally are, they are indeed full of a beautiful meaning. They are calculated to remind every Church of Christ, not of its rights, but of its duty. They remind us of the fact, that every Church is a pillar reared up in the midst of the darkness of this world, bearing the Word of the Lord to men. And every Church ought to remember that not to keep up or hide, but to give forth that light is its especial calling. These words, therefore, when viewed in connexion with the Church, rather condemn the Church of Rome than support its claim to infallibility.

In many Greek Testaments, however, the

text is pointed so as to withdraw these words from their connexion with what has gone before, and to give them as the introduction to the following deliverance of the apostle. According to this view the whole passage stands thus: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God—the pillar and ground of the truth, and, without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." According to either connexion, the words have a noble meaning. As to which is

the true connexion, however, no one has anything to say but the Greek scholar; we will not, therefore, argue in favour of the latter, though, if it be the true one, it saves all comment, because it withdraws the words from the Church, and attaches them to that great truth, through which alone, and for the sake of which alone, the Church exists.

The few passages which have thus been noticed, exhaust all that the Scriptures can be made to contribute to the doctrine of infallibility in the Church; and as the evils of such a pretension will fall to be noticed afterwards, when we touch on the subject of Toleration, we may here close this subject, Scripture being thus found, so far as we have gone, in the entire possession of the field!

Foreign Intelligence.

FRANCE.

[From our own Correspondent.

Paris, July 14, 1893.

WHILE all the members of the French Protestant Missionary Society are signing an address to the Government against the falsehoods propagated by the Deputy Mahy, the Minister of Justice publicly said in reply to a speech of the Pastor of Chambéry, where he had gone for the opening of a railroad—"Your (the Protestants) patriotism is too well known for the malevolent insinuations to which you allude (and which I had not noticed) to touch you!" Truly that is the best way to treat calumnies such as these, and such as are now breaking their puny teeth on the McAll Mission, the Gibson Mission, and others—especially the mission boats *Mystery* and *Herald of Mercy*—to whom is attributed a sinister political device of England against France. At the same time falsehoods are propagated against the Protestants' increase of fervour in certain departments, and insinuations of the basest kind, but they will not tell much in favour of the calumniators. It may be hailed as a good and hopeful sign when the enemy again thinks it worth while to attack Protestant good works; it shows where life glimmers and tells. No one fights the dead!

Pastor Doumergue is energetically pressing on to activity the Reformed Church; his appeal is responded to in many quarters. It would seem strange that for so many years no Thursday-schools are attempted in very many Protestant parishes—the only feasible means of bringing the children under the sound of the Gospel and giving them proper religious instruction. This and visiting activities, and grouping Reformed Protestants together, distinct from other denominations, seem to be the means and aim of this movement. Some fear is felt lest it should be a cause of perturbation in societies and groups where various denominations work harmoniously. It is hoped, however, that it may be a simple stimulant to those who have hitherto hesitated to set to work. The greater peril seems lest worldly and erroneous elements mix with the spiritual, and also that uniformity displace unity.

A singular and unique circumstance has occurred in the Free Church of Mâcon, which some years back was flourishing in the fear of the Lord. An offer was made from the President of the Liberal (rationalistic) Delegation of the French Reformed Churches, to the Free Church of Mâcon to take all monetary difficulties

and expenses off their hands if they would accept a liberal pastor, and become one of the Reformed (State) Churches! The Church Council deliberated during four sittings and . . . accepted!

An interesting ordination among the Methodists has been that of Paul Cook, son of the late Pastor J. P. Cook, the principal first promoter of Sunday-schools in France in 1849; he hopes to go as missionary to Kabylia shortly.

Father Hyacinthe Loyson has given to the public a document he styles his "Will," dated May 21, 1893, and which is to appear in a volume he is about to publish. It commences thus: "The days of man, according to the Psalmist, are three score years and ten. I am sixty-six. I am therefore awaiting, on the brink of my tomb, the decree of God, who will judge us all. At eighteen, in order to become a priest, I wrenched myself away from everything dear to me in this life—even my fairest dreams. To become a monk, at thirty, I left St. Sulpice, the priest's seminary—the grave and gentle sacerdotal family I had chosen. Twelve years later, having lost many sincere but fatal illusions, I snapped off, in full success, and I may say, in the midst of glory, my career as a preacher. I came down voluntarily from the pulpit of Notre Dame to fight with open visor the worst of Cæsarisms—that of the Pope, the worst of delusions—that of monkish perfection. I was excommunicated. I remained a Catholic. The Pope can separate a man from the visible church over which he presides, but not from the invisible Church, of whom Christ is the Head. I went to the very utmost of the holy claims on religious freedom, and three years after my excommunication I married, and remained a priest. On that day I accomplished the most logical—the most courageous I was about to say,—the most Christian act of my life . . . Had I to recommence my life, passing through the same state of soul and the same external circumstances, I would do as I have done. I bear with confidence the responsibility before the tribunal of the Sovereign Judge. My faults are elsewhere—they are numerous, and I call upon them infinite mercy; but here I appeal simply to justice." Then he turns to France, and attributes her state to the Romish Church having forsaken the Gospel, and he calls for a Pope Liberator! under whose sway "the Old and New Testament and all the

saints inspired thereby would be religiously kept, but the Word of God would no longer be confounded with human alloy."

He sums up thus: "Neither politics, nor science, nor earthly interests will save France and the world. Our deliverance must come before all from Christianity; but for such a miracle, Christianity must become itself once more—i.e., the religion of the Gospel, of righteousness, of charity. It must rid itself of the superstitions which work it; of the sects which tear it to shreds; the sacerdotalism and governments that enthrall it to selfish purposes. Moral and social renovation by religious renovation! let those be my last words, *verba novissima*! France, souls, and God!" . . . Is this the close of his clerical career; and henceforth will he plunge into the career of the genuine apostle going forth in equal independence and Christian union with real evangelists, to call men to repentance and faith, irrespective of church polity? It would be a glorious step forward, after chasing the wind doctrine as he has done hitherto, to be a soul-winner for the Lord Jesus! God grant it!

Once more the Academy have refused to admit Zola into its ranks, which is satisfactory to the honest sentiment of France. The fatal results of shameless authorism may be seen in the late disturbances in the capital, where 2,000 students—pretending that dancing and attitudinising nudities, exhibited in a low hall, were specimens of high art and models—violently protested against the legal closing of these disgraceful exhibitions. Wounds, bruises, and even death were the consequences of their resistance against the police attempt to disperse the violent manifestation. It is a query why timely measures had not been long before taken by the Government, who is fully armed with legal prohibitions, instead of allowing the insubordination to come to a head and cast an unpropitious shadow over the approaching national *fête*. The honest deputy Béranger—who, stirred by properly bringing the existing cause to bear on the point, stirred the silly ire of the *quartier latin*—had a visit somewhat in the way of the old-fashioned "marrow bones and cleavers," by the most boisterous offenders, who, however, were dispersed, and their attempt put to shame. However, a perilous symptom of the present phase of misdirected thought—no novelty either—is

the animadversions of a larger portion of the press on the police, whose handling of the delicate youths was considered too rough. Another and kindred peril, looming dark and imminent, is the anarchical and socialistic urging to a general strike among handicraftmen. Disgusting rascality and immorality, licentious and lavish expenditure among the rich and idle, naturally draw the people near to perilous days, such as described by the Apostle, treasures of wrath being heaped up for the day of wrath. The *fête* of the taking of the Bastille is not portentous enough for the Parisian Municipality and others akin to it. They look to a future 1793 to be enacted more thorough, more sweeping, more irate.

At the same time, while these noisy factions lift their voices, there are in the land millions who care for none of these things—hundreds of villages, and hamlets, and seafaring populations, whose only wish is to live and let live, or to vegetate and let vegetate! Spiritually they are like parched-up plants devoid of dew and rain; the capacity for life is not yet extinct, but nothing calls it forth. To all practical purpose God is unknown; and, after ceremonies are performed, comes the desolating question among them—"Is there some future state?"

This field is vast indeed, and calls for simple—very simple—earnest, loving, dauntless missionaries (like the Methodists of fifty years ago), who can go in and out among them undeminationaly, understand their needs, catch their feeblest yearnings, and shed abroad the love of Christ around,—that one potent life-giver, His love! Not mere doctrine, but life.

As to the social questions, to which at length Protestantism in all its shades of doctrine is awakening, the Congress took place in Havre, where very valuable speeches were made by various competent parties; the grand point is the practical. All are looking for results; time passes, talk is easy, projects are bewildering;

where is the man to grasp the subject and hold the reins?

The Consistory of the Oratoire Parish have again given their majority of votes against the nomination of the proposed titular Pastor Roberty, because of his rationalism. The Presbyterial Council still supports him.

The Wesleyan Methodist Annual Conference took place in Paris, in June, and lasted ten days. As usual, the past was held up as an example to the present: the stalwart pioneers of fifty years ago, battling against sin, Satan, and the world—bearing persecution from all with faces set like flints; and glorious results of soul-saving and holiness then followed—the permeating others indirectly with doctrine, and practice, and earnestness for soul-gathering; and, at last, the present quiet settling down, "having done what they could." This latter tendency was strongly inveighed against, and the true aggressive spirit called for. Several important arrangements with the Wesleyan Missionary Committee came to a happy conclusion,—viz.: that gradually the French circuits shall become self-supporting; that the English brethren shall be represented in the Commission of evangelistic works, as extraneous aid is needed to support these; and the effecting of an amalgamation of the various Methodist activities in France. Eight years had passed without any ordination of a pastor, but this year M. Roux received the laying-on-of-hands in Nîmes, while Mr. J. P. Cook was consecrated in Paris. According to custom, pastors of various denominations joined in evangelical alliance on these occasions around their young brothers.

The Canton de Vaud has, after ten years, at length repealed the manifold unconstitutional police restrictions concerning the Salvation Army, which is now in the enjoyment of its legal rights. For the honour of Switzerland, we hope the remainder of the oppressing cantons will do the same.

FRENCH PROTESTANTS AND ROMAN CATHOLIC EDUCATION.

IN a recent issue of the *Christianisme* attention is called to the fact that many Protestants send their children to French Roman Catholic convents for education. Both French and English Protestants do

this. Advantageous terms, non-compulsory attendance at Mass, &c., blind parents to the danger of propagandism. The writer adds: "There are two things which, as it seem to us, may be done. The

Committee of the French Branch of the Evangelical Alliance ought to point out the danger which lies in this direction to the other Committees, and especially to the English Branch, and beg them to take up the matter. A certain number of provincial religious journals and several foreign ones—among them the *New York Observer* and *Evangelical Christendom*—have correspondents in France. We believe that it will be enough to place the case in their hands, and hope and trust that they will warn parents and guardians of the young against sending children to establishments where error is taught, and influences so often brought to bear inimical to religion and liberty."

The article notes that the Synod of

Versailles has brought forward this state of things, to be dealt with energetically. There is an erroneous impression, it adds, spread abroad—viz., that Protestant establishments are nowhere in Paris. There are excellent schools among the 100,000 Protestants in Paris and the department of the Seine, to say nothing of good schools elsewhere.

A correspondent of our own writes suggesting that it would be well to print a list of first-rate schools. It would thus spread a knowledge of where such establishments are to be found, and the publication of a list in *Evangelical Christendom* would be a guarantee of the efficiency and soundness of such schools.

GERMANY.

[From our own Correspondent.]

Berlin, July 15, 1893.

THE elections of the 15th of June are still foremost in public interest. The number of Socialist votes is much larger than three years ago, and ought to open the eyes of everybody to the danger this involves. The actual seats obtained by the Social Democrats (forty-five) is not so large; but this is owing to the fact that if a candidate has not received the absolute majority, another election takes place, in which only those two candidates can receive votes who had the greatest number the first time—and in these cases all the Parties generally combine against the Socialists. Many well-known politicians have not been re-elected, especially among the Ultramontanes—that Party has become more democratic. The Conservatives and National Liberals have gained. On the Conservative side we miss Mr. Stöcker, who has lost his seat. A remarkable feature is the great increase of the Anti-Semites—from two to eighteen deputies. The advanced Liberals (Progressists) have suffered the greatest losses; many of their electors have either gone over to the Social Democrats, or turned towards the Right side. The present session of Parliament was a short, though important one. It only lasted twelve days, and to-day the Army Bill was definitively voted. The electoral contest was very hot, and we trust that now the excitement will cool down. The Emperor had the success of the Army Bill very much at heart. At the opening of Parliament, after having read his

speech, he uttered a few extemporary words: "Now, gentlemen, the God of old looks down upon us. Go and do an honest work for the benefit of the Fatherland. Amen." Though this addition to the official speech from the throne may not have been quite constitutional, it made on the whole a good impression. The recognition of God, and that He sees us, is not without importance. One of the leaders of Social Democracy, Mr. Bebel, referred to this, and said "there has been a question of the old God—soon the new gods will come." It is a comfort to know in these times, when open atheism so much increases, that God rules after all, and that His enemies can only just do as much as He allows them to do. A curious thing is that Lieut.-Colonel von Egidy, the champion of a colourless and universal Christianity, who put himself up as candidate for Parliament, got 1,500 votes in our Capital.

The most dangerous feature of our times is, perhaps, the fact that our young theologians are almost all under the influence of the Reitschel School. If this goes on our official circles will soon be rationalistic, and believing Christianity will flee to small circles of laymen.

Your readers will remember that recently the highest tribunal decided that, in case the churches have no means, the political communities must pay for the necessary buildings. In consequence of this the Berlin City Synod refused to raise a large loan for building churches. Several Berlin churches addressed them-

selves, in consequence, to the city authorities. These have, however, in all cases given a flat refusal. Several new lawsuits will have to be made, until the arrangement between the city of Berlin and our Church Government will have prepared the way for a new legal arrangement. Our country has been visited by a great dearth this summer—hardly any rain has fallen since March. Is it not, like the cholera last summer, a warning of Almighty God?

Colonel von Knobelsdorff is now travelling in East Prussia on behalf of the blue ribbon movement. He finds generally large assemblies, as there is much religious life in that part of the country.

Mr. Phildius, the General Secretary of the Young Men's Christian Association here, visited the continental secretaries' conference, which met at Paris this time,

and he speaks with great satisfaction of the friendly and truly brotherly reception which he and his German colleagues met from the French Christians.

The Committee of the German branch of the Alliance has been able to take steps in the interest of religious liberty in two cases recently. The one refers to some petty difficulties which the Baptists met in Saxony. They are hardly real infringements of religious liberty, and the Dissenters in Saxony would be able to avoid them if they more accurately fulfilled the formalities prescribed by law; but the Committee, nevertheless, gladly tried to help them. The other case is the well-known one of the Armenian Protestants, who were condemned to death. The German Foreign Office did what it could to obtain the release of the prisoners, which has now been accorded by the Sultan.

ITALY.

THE "Evangelical Year-Book" has just been issued by the Claudian Press, and anew brings home the fact that the work carried on by the Evangelical Churches in the land steadily advances. During the past year the Waldensian Church in its mission stations received into church fellowship 591 persons, the Evangelical Italian Church 275—that is, the Presbyterian Churches together add 866. The two Methodist Churches (English Wesleyan and American Episcopal) show a net gain of 207 members. The Union of Baptist Churches is represented by a similar gain of 165. The total admissions for the year may be safely set down at 1,500 members, if we add to the above the additions made to the Military Church. Another encouraging fact relates to the number that are under catechetical instruction. Four of the five churches give returns under this head, and show 1,732 as the total number of catechumens. If we make proportionate allowance for the Union of Baptist Churches, which makes no return under this head, the entire number of catechumens may be set down as 2,000. Although only four of the churches occupy themselves with day-schools, the number of children in attendance, including those of the Waldensian Valleys, is 10,471, while those frequenting the Sunday-schools are 9,979. These figures leave entirely out of account all those schools, both day schools and Sunday schools, that are on

an independent basis: so that the number of young people under distinct Evangelical training approaches more nearly to 12,000 than to 10,000. Besides this systematic school agency, there are connected with several of the churches Medical Missions, which are doing a most important work among the poorer classes. No fewer than 21 Bible-women are employed in going from house to house. A large number of people are thus being reached by other means than the usual public services.—*A Voice from Italy.*

Any one passing the Sabbath in Rome must have been struck with the open shops and the amount of business carried on during that day. There seems, however, to be an awakening sense of the unseemliness, as well as the undesirableness, of such proceedings. Scripture, and also common humanity, prescribe one day's rest in seven. The Roman clergy have taken up the subject, and a circular is being distributed broadcast in Rome, urging the cessation of work on that day. It is much to be regretted that Leo XIII. has not recommended the observance of the Sabbath alone, but likewise of the Saints' days. Those who remember the chief cities of Italy prior to its unity, will remember the inconvenience which arose from the frequent occurrence of *Festa* and *Mezza Festa*. The observance of Saints' days induces a spirit of indolence

and love of pleasure, which very soon leads to demoralisation. The Day of Rest throughout the world is a boon. But let Italy reflect what she would lose if the Saints' days were once more to become obligatory as holidays.

At a Consistory held last month, Leo XIII. conferred various cardinal honours,—the diplomatic corps accredited to the See of Rome, the Knights of Malta and several Roman nobles being present. The new cardinals swore fealty to their lord and his successors, and also took oath to co-operate in the conservation, and the recovery of the possessions of the same. Being all of them in a truly Christian mood, they promised to persecute and combat heretics, schismatics, and all who ventured to oppose the good will and pleasure of his Holiness, the Vicar of Christ! What concord hath Christ with Belial? The temporal power to which these cardinals are pledged (and, with them, all others), is plainly stated to be brute force. To this fact it will be well for Englishmen to give ear, and act accordingly. It was well said not long ago in Rome, by one who knew Vatican politics thoroughly: "The temporal power is a tyranny; and you must crush it, or it will crush you." In other words, the Curia must be ruled and governed, but never be allowed to govern. Civil and religious liberty is disavowed at headquarters in the Romish Church, and is ever a thing unknown under the rule of the triple crown. The wearer of it says so, and means it.

The hint given in the "Open Letter to Leo xv." by Signor Bonghi that some arrangement might possibly be made, and take a legal form, regarding the apportioning of funds (available for religious purposes) to Evangelical pastors, provided the majority of the commune desired it, appears to have received a further development. Not only is it now a question of income, but also of church accommodation. Not a few churches belonging to the Romish Communion were suppressed when the Government of United Italy took certain ecclesiastical matters in hand. There were many more than were needed, and therefore were put down. The buildings, however, are available. Some years ago, a warm friend of the Evangelicals urged the latter—the heads of evangelization movements—to approach the Government with a view to induce it to grant the use

of these churches for the Evangelicals, and promised to present the petition—a friend of his being then in the Government. The Ministry, however, went out before any steps were taken. The highly esteemed professor has returned once more to the subject, and is urging action. A warm advocate of such a course gives expression to his sentiments in one of the numbers of the *Evangelica*, and says: "Let us accept it with open arms, and act forthwith. Hearty good-will on the part of all the heads of denominations is all that is wanted. Let them be united, of one mind on the subject—firm, unwavering, and faithful to the end in view. Let us put away from us subtle arguments and fine drawn casuistries, which only too often mystify and embroil, instead of dispersing doubts and solving difficulties. Let the question be thrashed out in some of our dailies, which might sustain our demand if it be brought forward. And we may well hope that such able and enlightened men as Crispi, Bonghi, and others would favour our cause. Of course a difficulty presents itself at once. Suppose there is a suppressed church in a certain town where two or three denominations are working, to which denomination shall it be made over? This surely need not be an insurmountable difficulty. Let the Government make it over, and we can then deal with it as a family question; do our best to adjust matters, as shall be as advantageous to the cause of the Great King, and with courteous consideration for one another."

To this appeal another correspondent replies in the *Evangelica* of the following week. The difficulties alluded to as likely to arise inevitably begin to appear. "The prosecution of the work of evangelization, now free from any obligation, might become hampered by State interference; and although those sharing the burdens of the State ought also to reap its advantages, yet the State would most likely look for a *quid pro quo*." He then goes on to urge evangelization pure and simple, and says "Cavour on one occasion said, 'First and foremost make adherents—many disciples,' and Mazzini remarked, 'Get the Government to accord free course for evangelization.'"

It cannot, however, be ignored that, should a *modus vivendi* be arrived at and not weighted with unfair conditions, it might further the good work in Italy.

THE SPEZIA MISSION.

We have received the following from the Rev. Edward Clarke:—

As the circumstances which have occurred in Spezia of late have been of a remarkable character, the following short statement of facts will probably interest those who have the spread of the Gospel at heart.

Thus far, this year has been exceptionally full of incidents of a striking character in relation to the Spezia Mission. The Bible day-schools have continued to gain in power to a degree almost unprecedented in a Roman Catholic country, numbering, as do the scholars in connexion with the schools, over 600 children, besides those in the Orphanage.

On Good Friday last, notwithstanding it was such an important day as a Festa in the churches, between 200 and 300 children from the mission schools met Mr. Edwards, of the Sunday-school Union, who, by means of an interpreter, examined them in Biblical truth. It was a day full of gladness, and a foreshadowing of greater blessings. At present there is no building equal to the gathering together in one place the whole of the children and teachers, but "He who calls things that are not as though they were" can give this needful accommodation.

It was not to be expected that such exceptional progress in the Bible day-schools of this Mission would be allowed to advance without strenuous efforts to injure them, and in due season the plan was revealed, but to the honour of some leading men in authority in Spezia, when they knew it threw the balance of their influence in favour of a liberal Christian education of youth.

Great anxiety has been caused to the friends of the Mission by legal proceedings having been taken against it, and which has had to be defended by advocates. This vexatious suit has been proceeding

now for about four months, but thus far God has overruled the persecution for a great advancement of interest in the work amongst persons in office and power, not only in Spezia, but elsewhere; and elicited an exhibition of sympathy with Evangelical principles, that is quite extraordinary.

Another noteworthy circumstance has occurred during the visit of the King and Queen of Italy, together with the Emperor and Empress of Germany, Mr. Clarke having received an invitation from the Mayor to form one of the number to give them a welcome; and it was his privilege to be favoured with a lengthened conversation with the Queen, who made many important inquiries respecting the Mission, and was much interested in learning that an English minister had resided many years in Spezia, and had founded free schools and an orphanage for the benefit of Italian youth.

Subsequently Mr. Clarke addressed the King, saying: "I pray God's blessing may rest on his Majesty." "What is that?" said the King, when the prayer was repeated, with the addition, "And may God give the King to see a golden wedding"; whereupon his Majesty was visibly touched, and, on his return to Rome, instructed his secretary, U. Rattazzi, to send in the King's name a warm letter of thanks to Mr. Clarke, and congratulating him upon his deeds of benevolence and the good he had been able to effectuate for the youth of Italy.

It is therefore most evident that Bible principles are awakening an attention on the part of persons in authority in Italy, and who shall say where this shall stop? What is now needed is, that where the openings exist, that they should not be allowed to close in the face of those who love the truth, from the lack of a liberal support on the part of those who know the value of Biblical truths.

BOHEMIA.

We have received the following communication from the Rev. Albert W. Clark, of Prague:—

Your interest in every good work is a sufficient excuse for my intruding upon your time. We have reached a crisis in our labours here. Will you kindly listen to my plea for help?

Mission work has its full share of joy and trial. Indifference, opposition, persecution and success is the record of many a mission enterprise. In this regard Bohemia is no exception. Any of the four experiences mentioned can be had here any day according to the part of the field one visits. In several of our stations

here success has brought embarrassment. and placed us face to face with the problem how to have either fewer hearers or larger halls of worship. To seek relief by diminishing attendance at our Bible services would be disloyalty to God and man. We must go forward, even though it multiply care and embarrassment. Not to speak of other places where we are similarly embarrassed (we have now ten churches and over thirty preaching places), let me call attention to Böhmisches-Skalitz.

Those familiar with the stirring events of 1866 will associate Skalitz with a battle scarcely less fierce than that of Königgrätz. Some six years ago the mission of the American Board was led to begin a battle for truth in historic Skalitz. We are in the midst of earnest quiet conflict (attacking no system) but earnestly proclaiming the full Gospel of Christ. The work in Skalitz was not long in outgrowing the small hall that was secured for divine service, and yet until now we have submitted to painful overcrowding. The owner of the house has failed, and his house will be sold this month at auction. We cannot buy it, nor can we find another suitable house in all Skalitz. We must build. Our cheering work in that town—sixty members and congregation of eighty—will soon be homeless. Our poor people are sacrificing nobly to meet the crisis, but they cannot raise one half the amount needed. Who will help? The people are most worthy, and I know of no place where a few hundred dollars can be better invested for the cause of Christ. The character of our converts in Skalitz has won golden opinions. If, for example, five persons apply for work in the factory there, and only one is from our church, he has at once the preference, because of honesty and freedom from strikes. Our preacher in Skalitz has five out-stations where he regularly preaches the Gospel. Two members that help him most in the smaller meetings are marvels of grace. They have been rescued not only from sin and superstition but from gross intemperance.

In faith that God will help us we have bought a lot. A building containing rooms for the preacher, for the Young Men's Christian Association, and a gospel hall for 250, will be erected this summer. Who will lessen our embarrassment? Contributions may be sent to the Rev. R. S. Ashton, B.A., Secretary Continental Society, 13 Blomfield Street, London Wall,

London, E.C.; or to the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London.

Mr. Clark sends us a later communication signed by himself and the Rev. John S. Porter, and is as follows:—

Please allow us to call your attention to a new work of evangelisation in the very birth place of John Huss. His memory is venerated by every sincere follower of Christ. The Christian world owes him a debt of lasting gratitude. John Huss was born, as you know, in Husinec, a small city of Bohemia about 200 miles south of Prague. He was educated as a Romanist; but, influenced by the writings of our Wycliffe, he turned from the traditions of the Roman Catholic Church to a study and proclamation of the Gospel. He became a martyr for the truth, but God's instrument for sowing the seed whereby Bohemia and Moravia "lived unto God." Such in brief is the story of his life.

Two centuries after the death of Huss!!!

Of the 3,000,000 Protestants in Bohemia by far the greater part suffered banishment or death; and the handful remaining was forced to become nominally "Romanist." Thus Bohemia passed from the sunlight of the Gospel into spiritual darkness such as broods over Spain and Mexico. That darkness has as yet, comparatively, but few rifts.

We come to you, dear Christian friend, with this request—viz., that you will aid us in planting the torch of Gospel truth in Husinec. No Protestant church is within miles of the childhood home of the great reformer. More than this, it is a natural centre for work in the many adjacent cities and villages. A young man of experience and zeal is longing to begin the work.

A national society owns and will preserve the house where Huss was born; but the Huss garden and barn adjoining has been secured by the Free Reformed Church. The legally organised society, Bethany, will hold the title to this historic property. The work of changing the substantial old barn into a chapel with dwelling for the preacher has already begun. Ultramontane influence to the contrary, the name of Huss is among those of Bohemian worthies on the new national museum. A monument is soon to be erected to his memory in the heart of old Prague. Such praiseworthy patriotism however will not help us with the work in

hand. Men and women who love the God of Huss must be looked to for such aid. To put the barn and garden in proper condition will cost at least £340. Towards this sum we already have £100. May we not receive your aid, little or much, toward establishing a fountain from whence shall flow forth the "living water" in the birth-

place of that great Christian hero, who belongs not to Bohemia alone, but to the whole world. God grant that many inhabitants of Husinec and of the surrounding country—as well as many pilgrims whom a praiseworthy national pride brings annually to Husinec—may find a greater than Huss.

INDIA.

WHAT A BUSINESS MAN SAW IN MADURA.

MR. CHARLES STEWART SMITH, President of the New York Chamber of Commerce, has been travelling in the East, and a letter from him, addressed to the Secretary of the Chamber of Commerce, was published in *The New York Tribune*. The letter refers particularly to what Mr. Smith saw within the Madura Mission of the American Board, and his testimony as to the character of the missionaries and the value of their work is most emphatic. The high source from which it comes entitles it to special attention and full credence. We are glad to give here that portion of Mr. Smith's letter relating to missionaries:—

"It is the fashion among passengers by the Pacific steamers and with a large number of travellers to sneer at foreign missionaries. I determined to take advantage of my visit to Southern India to judge from personal observation of the claims of the missionaries of the American Board, located at Madura, to the sympathy and support of all good men and women. A letter from the distinguished president of the American Board, Dr. Richard S. Storrs, opened the door to this inquiry. No commendation is needed from me, either of the grand work of Dr. Washburn, the head of Pasmalia College, who has given not only his life service, but also all his private means to the college, or of the devotion of John Scudder Chandler and his predecessors in charge of the Madura Mission. The story is well and truly told in the jubilee report of half a century's work in this place. My personal observations lead me to the conviction that the results are understated.

"We visited a room in one of the mission buildings and found twenty-two tidy-looking native women, who gave us the graceful Oriental salaam; it was a session of Bible readers. The Lord's Prayer was said in the Tamil language, a hymn sung, and the Bible read; then followed questions by the women, and

answers and explanations by the teacher, who had been for eight years engaged in this work. This delicate looking but brave young woman holds two classes each morning, of one and a quarter hour each, and in the afternoon visits the dirty lanes and poor huts of the natives, inspecting and assisting the labours of the woman that she is training to go from hut to hut to read the Bible to all who will listen to them. There are now from 700 to 1,000 native Bible readers connected with the Madura Mission in all its branches, who have been prepared for their work in the manner above described. The pluck and enthusiasm with which these poor native women perform this service in face of opposition and persecution from their own families and neighbours are remarkable.

"Some fifteen or twenty years ago an attempt was made to open a school for Mohammedan children similar to the one which has been so long in successful operation among the Hindu population; but the lives of the missionaries were threatened and the project was abandoned. Within a year or two a very intelligent and prominent Mohammedan of Madura applied to the Mission to have a school opened by one of the ladies for a class of children whose parents were able and willing to pay for this service. This request was coupled with the condition that the Christian Bible should not be used in the school. The missionaries declined this proposition unless with the liberty to teach the Bible in any way they pleased. The terms of the missionaries were finally accepted and loyally carried out. We visited this school also, and heard twenty-five or thirty very interesting Mohammedan children recite the Lord's Prayer in their own language.

"I was invited to the principal Hindu Club of Madura, and was introduced to a high-caste Brahmin, who was a distinguished member of the Bar. He spoke faultless

English and was a very interesting man. This gentleman said: 'Hindu as I am, I want to bear my testimony to the valuable service the missionaries have rendered to our poor people by their schools. They have forced us in self-defence to open Hindu schools for the poor.' I afterwards learned that this same man had contributed largely to the support of a Hindu school modelled on the American plan. I spoke to the young lady in charge of the Bible readers' classes of the hard work and discouragements connected with her special field. 'Yes,' she replied; 'I do sometimes feel discouraged; but then I turn to the Master, at once divine and human, whose commission I bear, and I hear His voice sounding through the centuries: "I am with you alway, even to the end of the world"; and I remember He said also: "My words shall never pass away."' "

"I have since visited the stirring scenes of the Indian mutinies at Lucknow, Cawnpore, and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmit gate by storm, and gave their lives to save the honour and the empire of the English race in India. I solemnly believe, however, that no soldier who (in Lawrence's last words) died 'trying to do his duty' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle, and cholera, which is always present in India, and are with heroic self-sacrifice wearing out their lives silently for the good of others."—*Missionary Herald*.

THE GOSPEL IN HAWAII.

THE eyes of the world have been of late directed to the Hawaiian or Sandwich Islands. What flag shall float over them? What form of government shall be theirs? Shall they continue a kingdom, merge into a republic, or become the *protège* and care of another nation? These and connected political aspects have so engrossed attention as to leave the more important question of the salvation of the Hawaiians, and the sovereignty of Jesus Christ over their lives, entirely (or almost so) unthought of. It is not our purpose to give, nor would our space admit of a lengthy account of what the Gospel has wrought among this people.

If you seek that which shall bear witness to the mighty deeds done in the name of the Gospel, go to the Hawaiian Islands; take with you a free, unbiassed mind; learn of the condition of the native people, even so recently as three-quarters of a century ago; learn of the polluted depths of foul barbarism into which they had sunk; learn how La Pèrouse was compelled to abandon his opinions as to the "innocence of savage life," one of the teachings of the Rousseau school, before the fact of the shameless degradation into which the natives had fallen; consider the frightful waste of human blood poured upon the altars in the *heians* or temples built to the thousand and one gods worshipped by the islanders; learn of the degrading fear prevailing amongst a people

whose very lives and means of sustenance were in the hands of a tyrannical band of chiefs and priests; and then contemplate the civilisation of the islands of to-day.

"It is no small thing," says Mr. R. H. Dana, "to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature and translated into it the Bible and works of devotion, science, and entertainment, &c. They have established schools, reared up native teachers, and so pressed their work, that now, the proportion of inhabitants who can read and write is greater than in New England. And whereas they found these islanders a nation of half-naked savages, they now see the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies."

In 1820 the first Christian missionaries to the Hawaiians landed in the islands. These early missionaries were Congregationalists, sent from Boston by the American Board for Foreign Missions.

Considerable success attended the labours of these men during the first few years of

the landing, the king himself adopting Christianity and issuing orders for the strict observance of the Sabbath. In 1825 the Queen Regent and her Prime Minister joined the Mission Church, and in 1828—or eight years from the first arrival of the missionaries,—while there were only 50 baptised converts, there were over 12,000 attendants on the services and 26,000 pupils in the schools, and no less than fifteen to twenty thousand copies of the four gospels were in circulation. In 1831 a temperance society was started at Honolulu, and in 1837 additional missionaries arrived from Boston. Boarding schools and public schools were opened at different points; also manual labour schools. In the same year a great awakening commenced, and for four years the missionaries were taxed to their utmost in dealing with the inquirers. As a result, in the succeeding six years over 27,000 persons were baptised. In 1839 the whole Bible was translated into Hawaiian. Passing on to 1851, we find in a report of the Minister of Public Instruction that there existed 535 schools, with 15,482 scholars, or more than one-sixth of the

whole population; the number of members admitted to the Church up to that date being 39,201, and children baptised 14,173. In 1850 a Hawaiian Foreign Mission was established, and the following year sent two Hawaiian teachers, with their missionaries, to labour on an island 2,000 miles from Hawaii. To this mission the Hawaiians contributed upwards of 24,000 dollars in one year. The next year they sent a mission, entirely of natives, to one of the Marquesas Islands.

In 1863 the American Board handed over the work entirely to the native pastors and churches. Another awakening in 1860 resulted in an addition of 2,000 communicants. We have not the space at our disposal to further trace the progress of the work.

“Although the native race of Hawaii is fast disappearing, and is probably doomed to extinction, there is great reason to thank God that so many of those who have passed away have been led into the light, and that that light still continues to shine and light up the path of this apparently decaying nation.”—*Faithful Witness*.

UNITED STATES.

WE extract the two following articles from the *New York Observer* :—

THE SUSPENSION OF DR. BRIGGS.

By a vote of 383 to 116 the General Assembly of the Presbyterian Church, in session at Washington last week, decided to sustain the appeal of the Prosecuting Committee in the case of the Rev. Professor Briggs, of Union Seminary, New York. This decision means that the Assembly adjudges the New York Presbytery in error when it voted by a small majority to acquit Dr. Briggs of the charges of heresy in his inaugural address. It means also most emphatically that the Presbyterian Church disavows the peculiar teachings of Dr. Briggs, which have given rise to the trial. The vote does not emphasise to the full the attitude of the General Assembly towards the professor's views, because a number of the commissioners who voted with the minority against sustaining the appeal were moved to do so by sympathy with Dr. Briggs, or by a desire for peace, or from other motives, while announcing their want of sympathy with his teachings.

The Assembly was an anti-Briggs one in the sense of disavowal of his heretical views, and it represented fairly and squarely the Presbyterian Church in the verdict rendered. The Presbyterian Church regards as heretical the Professor's views of the inspiration of the Bible, the doctrine of progressive sanctification after death, and the classification of the Church and the reason as sources of divine authority co-ordinate with the Bible.

We are not surprised at the result of the trial, and the consequent suspension of Dr. Briggs from the ministry. The Assembly voted logically and deliberately. There has been a widespread discussion of the case and all the subjects involved. The views of Dr. Briggs have been reiterated again and again. His friends and defenders have literally written volumes in his defence. He himself has explained and re-explained, and the large and intelligent body of commissioners, in session at Washington, rendered their decision in the full light of copious explanation and exposition.

It must be remembered that the General Assembly was the deciding body in this

case. It has undertaken to interpret Presbyterianism, although the language of Professor Briggs on more than one occasion would suggest that the Presbyterian Church was on trial and that he himself was the judge. It is impossible to read what he has said in his defence without concluding that in his estimate, if the Bible and the Presbyterian standards do not seem to teach what he teaches, it is because they are not correctly interpreted. He practically poses as the one authentic medium through which the Scripture and Presbyterianism can be understood. It is unfortunate for the Church, of course, that the only medium of the truth's interpretation should be so incapable of clearly expressing his views that even learned scholars in the Presbyterian Church are unable to speak of them without misinterpreting them. He has no cause to complain, however, if when he uses the English language, his utterances are tested and tried by the ordinary rules of interpretation of that language. Whether the language he uses interpreted by the ordinary methods expresses his views or not, the great majority of the Presbyterian General Assembly of 1893 decides that his language is not the language of the Presbyterian standards. Dr. Briggs endeavours to discriminate between the divine concept and the human expressions of the Bible: an absurd discrimination. With equal or even greater absurdity he practically claims a difference between his own concept and his own language. Unless his mind is in a maze, his language must be accepted as the exposition of his views. By his own words he is to be righteously justified or righteously condemned. The Presbyterian Church condemns him.

In the defence submitted by Dr. Briggs to the Assembly he made no new points. He said nothing to show any nearer concert between his views and the Presbyterian standards than his previous utterances have manifested. Moreover his attitude has been uniformly arrogant and offensive. Colonel McCook, of the Prosecuting Committee, fairly represented the attitude assumed by the professor when he illustrated it by that of a man charged with violation of the law, who upon being called upon to plead, should plead guilty to the truth of the charges against him, but when the judge undertook to impose the penalty prescribed, should say: "O, judge, don't impose that

penalty, for I am not satisfied that the statute in question or the section under which you are acting is at all a beneficent law." The accused man does not sanction the course of constitutional proceeding under which he is tried. But Presbyterian doctrine and Presbyterian discipline are alike clear and definite. The views of Dr. Briggs so far as they can be understood are antagonistic to Presbyterian doctrine. If he honestly believes his teachings to be in accord with the Presbyterian standards he either does not interpret those standards aright, or he does not know what he believes. Moreover, he shows equal lack of appreciation of Presbyterian discipline, because a correct and thorough appreciation of it would have shown him that he could not properly remain in the Presbyterian Church while holding his present views.

It matters little that the secular press happens to cry out against the Presbyterian Church as narrow and bigoted. The way that leads to life eternal is narrow, and we dare not broaden the platform or the path which Christ Himself enunciates. It is pure folly to suggest that the disavowal of Dr. Briggs' doctrines is the throwing overboard of the highest scholarship in the Presbyterian Church. The Church has a grand array of scholarship fully capable of meeting the emergencies of this or any age. The scholarship of the Union Seminary professor has accomplished very little for the Church. His work has been highly destructive. He has not built men up in their most holy faith, but has uprooted and destroyed. He has dishonoured Christ by attempting to put serious limitations about Him, and he has made the Bible a set of disjointed documents instead of a prism focussing the rays of divine light upon the darkness of man's fallen condition, enabling him to see the way out of sin and misery unto holiness and life. He has not reached certitude through the Bible, or the Church, or the Reason. His theories are negative, not positive, or positive only in their negations. He tells us there are errors in the Bible, but he does not prove their existence, nor does he aid us in eschewing the evil and choosing the good. He has never marked out for us the rocks in the channel. It is vain for him to plead that he has taught much that is orthodox. While the fly of false doctrine remains in the spikenard, the odour is unsavoury, and Presbyterian nostrils cannot abide it. Summed up, the

results of his scholarship have little to show. He has sown the tares of doubt and not the seed-corn of faith; he has given in place of the bread of a divine Word, the stone of a promiscuously made book, many of whose prophecies he tells us have not been and never can be fulfilled; and yet of a book thus filled with contradictions he asserts that he regards it as the infallible rule of faith and practice. His teaching will lead many minds to regard the Bible as full of inconsistencies. The more thoughtful will see that the inconsistencies are in the teacher and not in the Book.

Such being the views and attitude of Dr. Briggs, and his case having been legitimately brought before the General Assembly, that body could not do otherwise than it has done. It has enunciated the sentiment of the Church, and its voice should be heeded and obeyed.

SUNDAY OPENING OF THE FAIR.

Arguments were heard in the United States Court of Appeals in Chicago last week on the Bill to restrain the opening of the World's Fair gates on Sunday. The Bill was filed by District Attorney Milechrist on behalf of the Federal Government, which has thus shown its determination to use all its powers to enforce the law. For this determination the administration will have the thanks not only of the Christian people of the country, but of all citizens who believe in keeping faith and in obedience to law. What the decision of the court will be cannot, of course, be known. But as there is doubt whether the United States can, through the action of a court, compel the closing of the gates for a breach of the condition upon which the appropriation was granted, it is not improbable that the petition may be denied. Even if it is not, the courts of the State of Illinois may be appealed to by the directors of the Exposition corporation, with the result to create a confusion and delay under which the Fair can be kept open on Sunday.

Meantime, it is evident that interest in the Exposition is waning on every hand. For this several causes may be assigned—the unjust treatment complained of by some of the leading manufacturers of the country, which has left unrepresented the foremost companies in important industries; the failure of the system of awards established by the directors to satisfy

foreign exhibitors, and the action of the railway corporations in maintaining high rates for transportation by which the masses are prohibited from attending the Fair. The chief cause, however, is the contest over Sunday closing, and the flagrant disregard by the directors of the Fair of the express stipulation upon which national aid was granted it. The action of the directors in this particular will bear no discussion. They accepted the money from Congress, that is, from the whole people of the United States, on condition that the Exposition was not to be open on Sunday. Having done so, the matter was closed. The mere thought that the condition could be evaded was dishonest. Unless the matter was reopened by mutual consent, no argument could be advanced to justify the evasion of the condition that would not also justify that of all public and private obligations. The plea that its evasion is in the interests of working men is a mere makeshift, shown to be so by the reports of correspondents as to the disposition of this class of visitors on Sunday last—in the restaurants and side shows—and the direct admission of the management that its purpose is to increase the revenues. No one is deceived by the statement that the money given by the United States is to be refunded, nor by the "moral" reasons advanced. The Fair is open on Sunday to make money, and in direct violation of divine law and common business honour. Even should the courts fail to find authority for closing the gates, the breach of good faith on the part of the directors is no less heinous.

In this condition, what should be the attitude of Christian people toward the Fair? It is already that of indifference or indignation. Shall it go further and become antagonistic to the success of the enterprise? For ourselves we answer unhesitatingly, "Yes." True, it is the greatest exposition the world ever saw, and its educational advantages are unequalled. But to attend it will be to condone dishonesty and to receive an education in dishonour. It is urged that it is legitimately open six days in the week. But a fair which violates human and divine laws on one day of the week, violates them every day in the week. It is said that the decision of the Christian as to whether he can attend a Fair tainted by dishonour depends on whether he wishes it to fail or succeed. But the Christian wishes all evil to fail, and, as a

patriotic American, will prefer that the Exposition should be declared a failure rather than that it should proclaim to the world that the Christian Sabbath and business honour in America are mere myths. Moreover, why should Christian people be zealous for the success of a Fair whose managers have deliberately and persistently trampled upon their most sacred convictions?

After the Chicago fire the city in its

distress appealed to the nation for assistance. Christian people all over the land responded promptly and generously. These same people now ask Chicago to observe the divine law by closing the Fair on the Sabbath day, so that they may conscientiously share in the benefits of an exposition intended to be creditable to the nation, and to the creation of which they have contributed their means. The answer is a blow in the face.

Missionary Notes.

SOUTH SEA MISSIONS.—Mr. R. L. Stevenson was entertained to dinner by the New South Wales General Assembly, and made on the occasion a speech which was at once amusing and important. He claimed to be a good Scotch Presbyterian, with the blood of the manse in him. But he did not simply entertain his hosts. He also gave very gratifying testimony to the value of those South Sea Missions of which all the world has heard so much, his prolonged residence in Samoa entitling him to speak with some authority on the subject. "I had conceived," he said, "a great prejudice against missions in the South Seas; but I had no sooner come there than that prejudice was at first reduced and at last annihilated. Those who have deblattered against missions have only one thing to do—to come and see them on the spot."

CHINA.—The Ven. Archdeacon Wolfe relates a suggestive incident of a visit to Hok-ching, Fookien province: "Early in the morning after the day of my arrival, as I was standing on the street in front of the church, the mandarin happened to be passing by in his grand sedan-chair, surrounded by his retinue of soldiers. As he passed I saluted him in Chinese fashion. He at once ordered his bearers to halt and let down the sedan, and came out and walked back before the crowd to where I stood, and took me by the hand and saluted me, saying in English, 'I am so glad to see you!' He then invited me to call and see him at his yamun. I did so the next day, and enjoyed a long conversation with him. My daughter called on his wife the following day, and spent a very pleasant time with her. She was very anxious to hear all about Christ, and

begged especially for a copy of St. John's Gospel. She said they had heard much about St. John, and should like to read his book. My daughter sent her a copy of the New Testament in Chinese."—*Regions Beyond.*

CHINESE IN THE UNITED STATES.—There are at least seven organised Chinese churches in the United States—five in California and two in Oregon. San Francisco, as might be expected, is the locality in which the most of them are to be found. One, with eighty-two members, is maintained by the Presbyterians; another by the Baptists, with fifty-six members; and a third in connexion with the Methodist Episcopal Church, with sixty-five members. "There is every encouragement," we are told, "to Christian labour among these people. The proportion converted is much larger than among most other classes of immigrants; and when converted, they become very liberal contributors to the work of the Church."

RELIGIOUS LIBERTY IN JAPAN.—The XXVIIIth Article of the Constitution reads: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." A local Governor, who recently declared that "Christianity is a foreign religion, and is not to be believed," and who tried to exclude Christian teachers from the schools in his prefecture, was censured by both the Ministers for Education and for Home Affairs. The Japanese Minister for Home Affairs informed him that there must be no arbitrary interference on his part with the religious convictions of the people, and at the Educational Office it was asserted that every individual was

left entirely to his free will as to his acceptance of Buddhism, Christianity, or no religion at all.

CUBA.—The Wesleyan Missionary Notices contain an interesting account of a visit recently paid to Cuba—"the pearl of the Antilles"—by the Rev. G. Lester. He says the island is now open to Protestant teaching, the new Spanish constitution having granted religious toleration. Missionary operations are being carried on by the American Board, by the Methodists of Florida, by the Presbyterians of Mexico, by the Jamaica Baptist Society, and by some Episcopalians. None of these, however, are on any great scale, except, perhaps, the first, which is under the direction of a somewhat remarkable man—the Rev. A. J. Diaz, M.D. Dr. Diaz has purchased a theatre in the heart of Havana, and from this, as a centre, a net-

work of agencies has been extended. Mr. Lester gives a sad account of the island. "Never," he says, "have I witnessed in any European capital such utter and unblushing Sabbath desecration as that which I beheld in Havana. The gaming-tables were thronged with devotees, but the churches were well-nigh forsaken."—A Correspondent adds: "It is some time since I referred to the wonderful work carried on in Cuba by Mr. A. J. Diaz, once a shipwrecked sailor, now the Baptist pastor of a church of 2,500 members, all of them, as well as himself, converts from Romanism. Mr. Diaz has been speaking in New York, and his experience is thrilling in its interest. He is a very eloquent speaker, too, and a man of strongly original character, who has already stamped his personality on the island."

BRIEF NOTICES OF BOOKS.

Sweet First Fruits. Religious Tract Society. THIS is a tale of the nineteenth century, on the truth and virtue of the Christian religion. It is translated from the Arabic and abridged, with an introduction by Sir William Muir, K.C.S.I., who says of the book: "It is the first fruits of what we may expect from the information now so steadily spreading among the Eastern Christians; and, as such, may take the highest rank in apologetic literature. It is beyond question one of the most powerful treatises on the claims of Christianity that has ever been addressed to the Mohammedan world. It is singular, also, as a work which only a native Christian could accomplish—one who, though born and bred in the East, has cast aside the corruptions of an effete ecclesiasticism, and has embraced in all its purity the faith preached in the same lands eighteen centuries ago."

Mr. By-ends of Fair Speech, and other sketches from Bunyan. By LESLIE KEITH. Religious Tract Society.

THIS is a small volume containing a series of sketches full of careful study and suggestions from the ever fresh and ever helpful character-gallery of John Bunyan. They include such portraiture as Talkative, the Fearing Family, Mercy, and Captain Courage. Both in the text and in the illustrations the attempt is made to depict the present-day representations of each character.

Darkest World turned into Brightest Glory. By J. W. HEBBLETHWAITE. Christian Commonwealth Publishing Co. Ltd.

A WELL-MEANING, though wordy and tedious production. Its contents might well be condensed into about one-tenth of the language,

while the rambling style of the author makes it difficult to discover his meaning. In his preface the writer states he has discovered the secret of how to make the best of both worlds, and his book is an attempt to communicate it to others. In spite of the confusion of words and ideas some readers may here and there find assistance, though we fear the number of such will be very limited.

The Romance of Electricity. By JOHN MUNRO. Religious Tract Society.

THIS handsomely printed volume, containing some 300 pages of text, and nearly sixty woodcuts, will sure to be prized by readers who care to acquaint themselves with the progress of electric science. It is full of interesting information—of a kind, too, which is especially valuable to the student as well as the general reader; and presents, in a condensed form, the result of a multitude of observations on the subject of electricity which have been accumulating for many years. We have tested the book in many places and have found it singularly trustworthy, like the companion volume published by Mr. Munro some two years ago—*Heroes of the Telegraph*. The last chapter of the present volume (Chap. xvi.), entitled "A Speculation," strikes us as specially worthy of appreciative notice. In an age when scientific men oftentimes seem to have given up any belief in a God ruling the Universe with never-ceasing wisdom and power, we gladly recognise Mr. Munro's reverent acknowledgement of a Creator and Designer of all things, who not merely "telleth the number of the stars," but "healeth the broken in heart," and has bidden men look up to Himself as their Father and their everlasting Friend.

Evangelical Alliance.

DUBLIN CONFERENCE.

SEPTEMBER 25—28.

WE have already, in several issues, referred to the approaching 47th Annual Conference of the British Organization of the Evangelical Alliance, which takes the place this year of the Dublin Christian Convention, by arrangement with the United Services Committee. This body (hitherto responsible for the Annual Christian Convention at Dublin) and also the Irish Council of the Alliance have expressed the unanimous wish for the Conference to be held this year in Dublin. It is now many years since the Alliance assembled in Ireland, and it is felt that the present condition of that country calls for a special effort on the part of British Christians to manifest their sympathetic interest in their Irish fellow Christians. The Council prayerfully anticipate that on this occasion, as at past Conferences, a season of happy and blessed fellowship will be experienced by all who attend.

The programme for the Conference is not yet quite complete, but we are glad to announce that the following have already been secured to give addresses or take part in the proceedings: His Grace the Lord Archbishop of Dublin, Viscount Bangor, General Noble, the Very Rev. the Dean of Connor, the Very Rev. the Dean of Achonry, the Ven. Archdeacon Taylor, the Rev. Principal Culross, of Bristol, the Rev. Principal Waller, of Highbury; the Rev. Chas. Spurgeon, of Greenwich; the Rev. Canon Bell, of Cheltenham; the Rev. Dr. MacEwan, of Clapham; the Rev. Jno. Bond, of London; the Rev. E. N. Thwaites, of Salisbury; the Rev. W. Roberts, of London; the Rev. J. F. T. Hallows, of Birmingham; the Rev. Jno. Urquhart, of Weston-Super-Mare; and the Rev. Dr. Murray Mitchell. In addition to these there will be many Dublin brethren, including the Revs. Samuel Prenter, Jas. Irvine, Dr. W. J. Clarke, J. Denham Osborne, W. E. Burroughes, Pastor H. D. Brown, Dr. McCheyne Edgar, and Dr. Nicholas.

The subjects for consideration include the following, and others will be added: "Truth in contradistinction to modern criticism," "Life in Christ," "Loyalty to Jesus Christ," "Crucified with Christ," "Christ and the Masses," "The Adaptation of the Bible to the moral necessities of fallen man," "The Bible our sole rule of Faith," "The Possibilities of Faith," "Reasons for Faith," "Undenominationalism—not Indefiniteness," "Foreign Missions," &c.

The Conference will commence with a *Conversazione* and public meeting on Monday evening, September 25, and on each of the three following days meetings will be held in the morning, afternoon, and evening, commencing with a prayer meeting at 10.30 a.m.

A joint committee has been appointed by the United Services Committee and the Dublin Council of the Alliance. This Committee are making the necessary local arrangements, and hospitality will be provided as far as possible for all members and friends of the Alliance who desire to avail themselves of it. Early communication with the Secretary in London is requested.

We hope to give the full programme in our next issue.

All friends of Christian union, whether members of the Alliance or not, will be cordially welcomed. The Council earnestly desire that much prayer be offered for God's rich blessing to rest upon the whole proceedings.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, July 13, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Matthews.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. Fredk. B. Paston, Dover.
U. Stalker, Esq., Dover.
W. Hawkes, Esq., Dover.

Major Cockburn, Dover.
 Mr. Thomas Barcham, Tunbridge Wells.
 Ernest W. Fowler, Esq., near Lowestoft.
 Mrs. Thomson, London.
 Rev. E. C. Britton, Ealing.
 Mrs. Williamson, Forres, N.B.
 Mrs. S. G. Sheppard, Potters Bar.
 Mr. John Cardwell, Potters Bar.
 Mr. W. T. Coster, Potters Bar.
 Miss A. Putt, Potters Bar.

DEPUTATION WORK.

Mr. Arnold gave a report of recent meetings which he had attended, and also stated that the Rev. Dr. Gritton and Rev. F. A. C. Lillingston had attended, as a Deputation from this Council, a meeting of the Richmond Branch. The Rev. Allen Edwards had kindly consented to preach for the Alliance at Bournemouth in August next.

The Council desired that their best thanks be given to Dr. Gritton and Mr. Lillingston for their valuable help.

DUBLIN CONFERENCE.

Mr. Arnold reported that the arrangements for the Dublin Conference were progressing, and that the Consultation Committee had just had a further meeting with reference to the subjects for addresses.

THE PERSECUTIONS IN ARMENIA.

In regard to the recent persecutions in Armenia, Mr. Arnold mentioned that he had had a very heavy correspondence during the past month, and stated the action taken in regard to the matter. He added that on receipt of the intelligence that MM. Thoumaian and Kayayan had been, with fifteen others, sentenced to death, he, in the name of the Alliance, immediately made strong representations to the British Foreign Office, and also telegraphed to the United States Branch, urging their help in the matter. He had also written letters, which had appeared in *The Times* and many other newspapers, with a view to evoking public opinion and sympathy upon the subject. Replies were read from the Foreign Office and also from the United States Branch, showing that they would do all that was possible.

Much gratification was expressed that MM. Thoumaian and Kayayan had been released from imprisonment, and that the Sultan had given them free passage to England.

It was unanimously agreed that a suitable letter of thanks should be addressed to Lord Rosebery for the energetic action taken by the Foreign Office in the matter.

RELIGIOUS PERSECUTION IN SPAIN.

The Secretary reported that immediately after the last Council meeting he had received communications from Spain, showing that Vasquaz, the evangelist who had been prosecuted at Algeciras for writing an article in a newspaper exposing the errors of the Church of Rome, had been released on bail, and that his trial, which took place on June 8, had resulted in his acquittal. The legal expenses of his defence, however, were seven guineas, and the poor man was totally unable to meet the cost. The Rev. Thos. Murray, of Gibraltar, appealed to the Alliance for help in this matter, and the sum of £5 was unanimously voted by the Council.

The Secretary further stated that Señor Alexander Lopez Rodriquez had been imprisoned in North Spain on a paltry charge of disrespect to the national religion, but it was already announced that he had been released on bail.

RUSSIAN PERSECUTIONS.

Communications were read from several quarters with reference to the persecution of the Stundists and others in Russia.

PERSIA.

Letters were read from the Rev. Dr. Shedd, of Oroomiah, reporting that Mirza Ibrahim had succumbed to injuries inflicted upon him by some of his fellow prisoners, but that the persecution had already resulted in several other converts desiring openly to profess Christ.

GREECE.

Letters were read from the Rev. Dr. Kalopothakes, of Athens, on the subject of Religious Liberty in Greece.

WEEK OF UNIVERSAL PRAYER, 1894.

The Secretary read draft of the Invitation and Programme for next year's Week of Prayer, prepared as usual by a member of the Council.

The draft was unanimously approved by the Council, and the Secretary stated that it had already been sent out in proof to the various foreign branches.

ALLIANCE CONFERENCE AT BERLIN.

A letter was read from Pastor Baumann, Secretary of the Berlin Committee, and stating that the Conference—which had been proposed to be held in that city last autumn, but was postponed owing to the cholera—had now been fixed to take place on November 8 and 9, and it was earnestly hoped that the British Branch would take as much part in it as possible and give both their help and their prayers.

The Council expressed their hearty desire to co-operate in this matter.

SUNDAY OPENING OF THE CHICAGO FAIR.

A letter was read from the Rev. Dr. Strong, secretary to the United States Branch, with reference to the Sunday opening of the Chicago Exposition which was greatly deplored by the New York Committee. It was felt, however, that as the Conference of the Alliance would not take place within the Exhibition building or grounds, there was no reason for changing the place of meeting as had

been suggested. Dr. Strong also referred with regret to the inability of the English Secretary to attend the Conference at Chicago, as promised.

CONSTANTINOPLE BRANCH.

It was reported that the Constantinople Branch had recently held its Annual Meeting, and that Dr. Matthews, who was then in the city, had attended and spoken as representative of the British Branch.

The Council expressed their thanks to Dr. Matthews for the service he had rendered.

SECRETARIAL DEPUTATION WORK.

THE following report presented to the Council, at the June meeting, by the Rev. Jas. Costerdine, was accidentally omitted from our last issue:—

On Friday evening, May 26, by the kindness of Colonel and Mrs. Douglas Jones, the Rev. J. Consterdine addressed a number of friends in their Drawing-room at Roxeth Lea, Harrow. The aims and principles of the Alliance were set forth, and more especially its efforts on behalf of the persecuted. The condition of the Stundists was dwelt upon, and evoked sympathy. The chair was taken by Colonel Douglas Jones, he and Mrs. Jones kindly undertaking in future to collect and forward the Harrow subscriptions. The Rev. J. F. Andrewes, Vicar of Roxeth, spoke a few words. A collection was made after the meeting and several names have been given to membership.

Mr. Arnold reported to the Council that on Thursday, May 25, General Graydon, of Upper Norwood, had given him the opportunity of addressing a Drawing-room Meeting on the principles and recent work of the Alliance.

On Tuesday, May 30, and on Wednesday, May 31, Mr. Arnold attended the Southsea Conference, when the Rev. F. Baldey kindly arranged for the Secretary to give an address, setting forth the practical value of Christian union as seen in the recent work of the Alliance.

On Tuesday, June 6, the Rev. E. W. Moore, Minister of Emmanuel Church, Wimbledon, kindly gathered, by special

invitation, a number of Christian people in his Lecture Hall, when Mr. Arnold gave an address on the work of the Alliance, specially referring to recent efforts behalf of persecuted Christians.

At Little Heath, Potters Bar, on June 21, Mr. Arnold had the opportunity of speaking at a drawing-room meeting kindly convened by the Rev. Jas. and Mrs. Consterdine at the parsonage. A goodly number of Christian friends assembled, and much interest was awakened by the address of the Secretary, who spoke not only of the principles of the Alliance but of its practical work. A collection in aid of the funds of the Alliance was taken at the close.

At Dover, on Wednesday, June 28, a meeting was held at St. James's Hall, kindly convened by General Heath. The Chair was occupied by the Rev. A. Howell Smith, the rector, who spoke warmly of his attachment to the principles of the Alliance. He also rejoiced in its steadfast adherence to fundamental truth no less than in its practical work, particularly on behalf of persecuted Christians. Mr. Arnold followed with an address giving details of the efforts made by the Alliance to promote brotherly love and union as well as to secure religious liberty. At the close of the address a vote of thanks to the deputation and to the Chairman was cordially adopted, and several of those present gave their names for enrolment as members of the Alliance. A collection was taken in aid of the funds.

QUARTERLY CONFERENCE FOR SPIRITUAL EDIFICATION.

THE quarterly meeting for united prayer and conference was held in the Council Room at the Alliance House, on Friday, June 30, Admiral Grant, C.B., presiding. There was a fairly good attendance, the large majority being gentlemen.

The earlier part of the time was spent in earnest prayer to God, especially on behalf of the persecuted Christians in Armenia, Russia, and other countries.

The address, a summary of which follows, was given by the Rev. J. Hiles Hitchens, D.D., Minister of Eccleston Square Church, Belgrave Road. The subject was—

BURDEN BEARING.

There are three passages of Holy Writ to which I desire to direct your attention. The one in Psalm lv. 22—"Cast thy burden upon the Lord." The others are Galatians vi. 2 and 5—"Bear ye one another's burdens;" "For every man shall bear his own burden."

These three passages have been sometimes regarded as contradictory. A slight examination will, however, suffice to show that neither passage is opposed to the others. In the first text the allusion is to the burden of conscious need and anxiety; in the second, the burden of human sympathy; and in the third the burden of personal responsibility.

1. The words "Cast thy burden upon the Lord" were addressed by David to his own soul. He was accustomed frequently to preach to himself, and hence his Psalms are such precious homilies to others. When he employed these words he was sorely troubled. He was overwhelmed by the hypocrisy, treachery, and rebellion to which he was subjected. So he rebuked and encouraged his spirit by this personal address. In the 37th Psalm he, in like manner, counsels his heart to "*Trust in the Lord, "Delight in the Lord," "Rest in the Lord,"* whilst he adds, "*Commit thy way unto the Lord,*" or literally and far more beautifully, "*Roll thy way upon the Lord.*" So the burden which the shepherd-king would have cast on God is the burden of anxious care, crushing sorrow, conscious need.

Now, every man has a burden—even they whose circumstances appear so cheerful, and whose characters seem so sunny, are not strangers to some care that, acid-

like, eats into the very life. Every heart knoweth its own bitterness. With some the burden may be physical weakness or disease; with others, disappointment or reverse of fortune, or domestic solicitude, or bitter bereavement.

But whatever the nature of the burden it is our privilege and duty to cast it entirely on the Lord. Read literally, the words are "*Cast what God hath given.*" The burden came direct from God or by His permission. He is able, willing, wishful, waiting to bear it. He has promised either to remove it, or to sustain us under it. A nobleman, driving along a country road, observed a poor man carrying a heavy bundle, and, stopping his carriage, offered the traveller a lift. With many thanks the stranger took a seat in the vehicle. Presently, the gentleman, thinking to put the poor man a little at his ease, turned round to speak, when to his surprise, there sat the man with the burden still on his back. "Put down your bundle, my good fellow, my carriage can carry that as well as you," said the nobleman. Is not our conduct oftentimes like that of the wayfarer? Do we not come and tell God of our troubles and yet bring them away from the Throne of Grace? We act as men enamoured of our sorrows and anxieties—or as men left, orphanlike, in the world, to struggle and endure unaided. Why should we remain in a state of unhappy hesitation—a state of intermittent rest, a state of partial bondage—when all the while we possess the offer and the promise of the Almighty to sustain us?

"If our faith were but more simple
We should take Him at His word,
And our life would be all sunshine
In the presence of the Lord."

2. The second passage, "Bear ye one another's burdens," is a call to mutual sympathy. It embraces, I believe, three aspects of Christian duty, — namely, patience with a brother's infirmities, relief of a brother's necessities, and interest in a brother's spiritual prosperity.

To do our utmost to relieve the necessities of our fellow Christians is undoubtedly an obligation. Nothing is more offensive than icy insensibility to a brother's care. And nothing is more captivating than the Christ-like compassion which takes a man with reverend mien to

the home of sorrow, and keeps him bravely at his brother's side in the season of darkness and distress. Such compassion was inculcated and displayed by Him who went about doing good; and it was taught by the apostles, who said, "Weep with those that weep"; "The members should have the same care one of another—and whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it."

Nor is there any limitation here drawn by the Apostle when he says, "Bear ye one another's burdens." Thoughts of country, clime, class, creed, or connexions are not to circumscribe kindly effort. Sorrow and compassion are to kiss each other wherever in the world's highway they meet. And so we this morning bring the cause of our suffering Christian brethren in Russia, Syria, and elsewhere before the Lord. We feel not simply *for* them, but *with* them. We bear their burden, in the arms of our prayer and faith, to the foot of the infinite Father, and pray that they may be strengthened, succoured, and delivered.

3. But there is a third burden, which may be taken as a reason why we should do our duty by the other two burdens: "For every man must bear his own burden." This is the burden of individual responsibility. It is not an optional burden—not one we can take up or put down at our pleasure—not one that any

friend can carry for us—not one that we can roll upon God and thus feel quit of it: it is a life-long and abiding burden. But it lies at the basis of the other burdens. You and I are to cast our burden of anxiety and need on God because we are responsible beings. You and I are to bear others' burdens and cultivate mutual sympathy, because we must each give an account of how we have lived and acted.

Now every man is made to feel his solemn responsibility. Here, and now, an injudicious or iniquitous act brings in its train painful consequences; whilst noble, pure, charitable, honest conduct, as a rule, is productive of precious fruits.

But there is another state of being—a state in which every man must give an account of his stewardship. Then, when the judgment-seat is occupied by Him of Nazareth, there will be no escape. Then our mutual sympathy shall be noted, so that a cup of cold water given to a disciple for Christ's sake—given from the love we bear to Christ—given from a desire to please Christ—given, indeed, to Christ, in the person of the least of His brethren, shall not lose its reward.

This address was felt to be very timely, and was greatly appreciated by all present. General Sir John Field, K.C.B., the Rev. Dr. Gritton, Mr. Lambert Jones, and other brethren took part in the open conference.

CONSTANTINOPLE BRANCH.

THE annual meeting of the Constantinople Branch of the Evangelical Alliance was held in the Dutch Chapel on Tuesday, May 30. The Rev. Mr. Spence, chairman during the past year, conducted the opening exercises, and, after thanking the meeting for the honour conferred on him a year ago, gave a brief but interesting statement in regard to the annual conference of the British Alliance, held last fall at Dundee, which he (Mr. Spence) had enjoyed the privilege of attending and addressing.

The following gentlemen were then chosen as the executive committee for next year: Rev. Dr. Washburn, chairman; Rev. Mr. Spence, vice-chairman; Rev. Mr. Dwight, secretary and treasurer; Rev. Mr. Bowen, Judge Tarring, Mr. Burness, and Rev. Mr. Anderson.

Dr. Washburn, upon taking the chair, thanked the meeting for the honour con-

ferred, and made some most interesting remarks upon the true spirit and aim of the Evangelical Alliance. The differences, and even hostility, which had existed among Christians had furnished opponents with a justification for severe criticism. But the fact that such objections were urged only emphasised the necessity of showing to the world, as this Society does, that Christians do love one another. Dr. Washburn spoke also of the wonderful progress that the Christian world had made in different directions since the formation of the Alliance in 1846. The Rev. Mr. Anderson, of the Pera Union Church, spoke of the unifying influence of Christianity, both in its adaptation to all classes and types of the human family, and in the oneness of its message to men, thus binding all its followers to one another and to their common Head. But we cannot ignore the fact of divisions. Such

divisions are likely to remain, and may even be helpful in bringing out and illustrating the all-roundness of Christianity.

The Rev. Mr. Marsh, of the American Mission at Philippopolis, spoke of the nature and happy influence of evangelistic effort among the Bulgarians. Strenuous effort should be made to bring that people to an intelligent appreciation of the Word of God, and of the great need and duty of doing all in their power for its circulation. Important changes had taken place and were taking place. There had been a great enlargement of the evangelical spirit, and the number was rapidly increasing of those who, though not Protestants, are yet to be welcomed to our sympathy and Christian fellowship, as genuine friends of Christ.

The last speaker was the Rev. Dr. Mathews, of London, secretary of the General Presbyterian Alliance. He extended the salutations of the brethren of the London Council, of which he was a member, and expressed the pleasure he felt in being present on this occasion. The object of the Alliance, he proceeded to say, is to manifest the spiritual unity which actually exists. This spiritual unity should not be confused as it too frequently is with oneness of denomination. A genuine, spiritual bond leading to a practical co-operation and unity is about as much as most of us may hope to see attained, and a blessed attainment it will be. The Christian Church is like a tree

with one stem, but many branches, some of them straight and others crooked. One person will discover in the straight branch great possibilities of serviceable planks, but will condemn the snarly branch as useless. But that same crooked branch will command a high price from the ship-builder. So Christian life needs variety of types, and the Church is better for them. Circumstances draw one in one direction and another in another. The Evangelical Alliance does not discountenance these differences, but it says to all: "We recognise and we appreciate your differences, and all we ask is that you forget them for a time as really matters of secondary importance, and look at that, which alone is primary—viz., our oneness in the Lord." The real strength of the Alliance is in its firm grasp upon the supernatural. It magnifies the work of the Holy Spirit, so tending to root out mere intellectualism and naturalism. It emphasises the spiritual side of the Christian life, bringing out clearly its essential oneness.

At the close, the meeting was led in prayer by the Rev. Dr. Farnsworth, of Cesarea.

The history of the past year has amply demonstrated the *raison d'être* of the local branch, and illustrated the value of its influence. Owing to the absence of Mr. Dwight, secretary of the committee, the report usually expected from him, and which this year would perhaps have been of unusual interest, was omitted.

RELIGIOUS PERSECUTION IN ARMENIA.

IN our last issue we referred to the trial at Angora, and the sentences passed upon many of the Armenian prisoners. Of the seventeen condemned to death, two were teachers in the American College at Marsovan, MM. Thoumaian and Kayayan. Reference has also been made in these columns to the active efforts made by the Evangelical Alliance on behalf of these brethren since their arrest and imprisonment in the early part of the year. These efforts were not relaxed when the sentences of death became known, and we are thankful to announce that, by God's blessing, the representations made at Constantinople have had the desired effect. MM. Thoumaian and Kayayan have been set at liberty, though exiled from their country; and the Sultan, in sending them from Constantinople, gave them free passes to Brindisi, and made them each a present

of £15. These brethren have now arrived in this country, and are in good health, considering the long imprisonment and hardships they have endured. It is now four months since the first communication upon this subject was made by the Council of the Alliance to the Earl of Rosebery, her Majesty's Secretary of State for Foreign Affairs, and many communications have passed since then. The Constantinople Committee of the Alliance have kept the Council fully informed in regard to the whole matter, and the presence of Dr. Herrick, Principal of the Marsovan College, in this country during the past few weeks has been of great assistance. We are glad also to state that public attention has been so fully directed to this matter by questions in the House of Commons and otherwise, that great interest has been awakened in regard to the subject. One

result was the formation in London, after several meetings of the friends of religious freedom, of a Committee, called "The Armenian Christians' Defence Committee," including representatives of the various religious denominations, and the Secretary of the Evangelical Alliance was invited to take a prominent part in it. The co-operation thus manifested has been useful, not only in regard to a public meeting which was held at Exeter Hall, but has in many ways been helpful in the cause of religious liberty. Now that MM. Thoumaian and Kayayan have been set at liberty, the Defence Committee has been practically dissolved.

It should be noted that the Earl of Rosebery took prompt and energetic action on the announcement of the sentences at Angora, and the influence of the American and German Ambassadors at Constantinople was also sought. Sir Clare Ford, the British Ambassador, has been absent during the past few weeks, but the *Chargé d' Affaires*, Sir Arthur Nicholson, has ably represented the views of the British Government, and has given earnest attention to the matter.

There is much remaining to be done in regard to religious liberty in Turkey and in Armenia especially. Amongst those

who are still under sentence there is one Protestant pastor, and doubtless many others who are totally innocent of the charge of sedition brought against them by Turkish officials. The difficulty is to obtain precise information about all of these, but members and friends of the Alliance may rest assured that the Council will continue to do all in its power to promote the cause of religious freedom in Turkey, as it has been steadily doing for so many years past.

It is a cause for profound thankfulness to God that our brethren Thoumaian and Kayayan have escaped a fate which it seemed at one time must fall upon them. We trust that the time may yet come when they will be allowed to return to their country and their loved work in the Marsovan College; but in the meantime it is the earnest desire of the Council of the Alliance that great prudence and caution should be exercised by the friends of these brethren, while they remain in England. Any unwise or irritating action might have a baneful effect upon the condition of those who are yet in prison, and might also frustrate the good intentions of those who are still seeking to obtain concessions from the Turkish Government.

THE PERSECUTION OF THE STUNDISTS IN RUSSIA.

Our own Correspondent, who is travelling in Siberia, writing to the Secretary of the Evangelical Alliance, under date June 15, says:—

"I am grateful for every remembrance in prayer and not less for the practical sympathy so generously shown by your Committee. I find on my journey in Siberia there are great opportunities to spend and to be spent, and I hope to utilise these occasions all along the line as I meet with many who have been banished for the sake of the Gospel.

"I am very thankful that you hold the threads of the whole network of the kingdom, and the Evangelical Alliance has a watchful eye over suffering brethren and their tormentors.

"Russian papers give an account of a large number of Stundists having returned to the Greek Church, the Governor of Kiev joining with them and presenting them as his trophy to the Church, and on the occasion presenting a big cross to the Church. Doubtless many who have followed their leading evangelist, and have

not really been converted to the Lord, will fall away in the time of persecution, being left without any teacher and severely oppressed and tempted on the part of police and Church. I have spoken to some influential lady, who will take an opportunity to suggest to the Czar that these banished ones should be allowed to settle in Siberia. In places like Gerüsi there is nothing for them but starvation, whereas in Siberia they might do well as farmers and labourers. Much may be done in Russia in a quiet way, not officially, and the Czar is not aware of any suffering of the people. Surely there is room enough in this vast empire for all the sects and heathen as well!"

In another communication our special Correspondent says: "Concerning our brethren under pressure and in bonds there is no change for the better, but it seems as if the authorities who persecute were more than ever determined to extinguish what they so readily call 'Sectarians.' At — some of our friends are closely watched, the priests

coming in late in the evening to discuss dogmatical church questions; also, they preach in their churches, even naming before their audiences those who have left the Orthodox Church, and trying to excite the people against them. Two of my friends in — have been placed under close supervision, the priests as well as the police visiting them whenever they like; and are forbidden to leave the place. From various parts I hear of fresh cases of persecution, and I found some of the brethren in chains, amongst criminals, literally 'numbered with the transgressors' and bearing the mark of criminals, waiting to be sent either to Siberia or the Caucasus. It seems to me worse and worse. Those brethren whom I have had the privilege of meeting in prisons and in chains were full of joy, and they counted it a great honour to bear persecution for the Gospel's sake. Their only hope is in God, and I believe *our* only hope for them is in Him who sitteth over the water floods. The united prayers of the Church of God should be called forth to rescue our suffering brethren and sisters, and to obtain for them from God the liberty which is refused to them by shortsighted men.

"I have no doubt that great blessing will be the fruit of this time of persecution, although it also is a sifting time, and many who are not firmly grounded on the Rock may fall away. In the Baltic Provinces also the suicidal policy of persecuting Lutherans continues, and in the public papers one can read statements by the authorities, naming the Lutheran pastors who have been judged and punished. Altogether the so-called Orthodox Church presents to the world a striking sight. I do not think it just any longer to withhold from publication the cruel treatment by the Russian Empire of her subjects who seek to follow the dictates of the Word of God and of their consciences. There is at the present time greater liberty of conscience in heathen China and Africa than in Russia.

—
An occasional Russian Correspondent writes to us under date June 22, as follows:—

"The Lord has been dealing most wonderfully with His children in Petersburg. The inspector of the Seminary there was appointed to visit the converts to try to persuade them to return to the Greek Church. He found his way into houses

accompanied by some monks and sat for hours talking to the people, trying to make them tell out all their thoughts and manner of thinking. We were all very anxious as to the consequences of these visits because he was a man known to have done much harm to the Christians, and to have been the means of exile to many of them, and it was much to be feared that those he visited would have to undergo some punishment; at the same time, there was no possibility to evade these interviews, which were very trying to those who had to undergo them. But the Lord Himself intervened, and put a stop to the whole business in a most unexpected way. The students of the Seminary presented a paper to the Synod accusing the inspector of immoral life, which, on being investigated, proved true, and he was banished to a monastery in Jerusalem as an ordinary monk.

"Soon after that, another touching instance of the Lord's faithfulness occurred. One of the Christians who had been imprisoned in St. Petersburg for having spoken of his trust in God's salvation, was preparing to go off into exile with a number of other convicts. While standing in the prison courtyard awaiting the orders to march out, he was laughed and mocked at for his faith by his fellow prisoners, to whom he had been able to speak of the Lord: 'How is it your God has not delivered you? You put your trust in Him, and yet there you stand wearing bracelets just like ours (meaning their handcuffs), and sharing the same fate with us,' and so on. 'Though the hands are chained the heart has been made free,' the man replied, 'and if the Lord will He can even now set me at liberty.' At that very moment a voice was heard calling him by name, and telling him that a paper had just been received granting him a full pardon. His chains were instantly taken off and he was let go. At the same time the prison gates were thrown open and the orders to march given to the rest. All had to go, the man alone remaining behind to return to his family and friends. I am told the impression made on all present was very great, and not to be forgotten, the convicts being quite awed by what they had witnessed. Till now no one knows how it was that pardon was granted, making it all the more evident that it was the Lord's own doing.

"An article has also been published by

one of the judges in Moscow in an ecclesiastical paper, the *Theological Review*, giving a detailed account of the conversion of one of the Christians who had been banished to the Caucasus this spring, with a full confession of his faith. It is taken from the man's own words when he was called upon by the police to give an account of his belief, and is worth any tract, showing so plainly the necessity of being born from above, and the change

that the Spirit of God produces in a man's heart when touched by the grace of our Lord. The wisdom with which this poor, unlearned man spoke is a striking instance of the fulfilment of God's promise (Mark xiii. 11, Luke xxi. 14, 15). I tell you all this because I know you will be glad to hear of it, and join with us in praise to God for His great tenderness and love to His own, having joined with us in prayer to Him for help."

RELIGIOUS LIBERTY IN NEW CALEDONIA.

THE Rev. J. Jones, late of Maré, writes us from Sydney as follows:—

"I hope God's blessing may still continue to rest upon your good Society, and that you may be eminently successful in maintaining religious liberty in all the earth.

"The Governor of New Caledonia passed through Sydney lately on his way to France. I took that opportunity of asking him to receive a deputation of our ministers, to plead for the liberation of the Maré exiles. He received us and our

petition favourably, and promised to write back to New Caledonia to ask those whom he had left in authority if the moment had not come when these men might be liberated. They have been in exile now two and a-half years for no crime, but simply for organising church work without first asking the permission of the chief. Just like Bunyan of old he was told he could be liberated if he would promise not to preach until the King gave him permission."

PERSECUTION OF CHRISTIANS.

THE following letter appeared on June 24, in *The Times*, and many of the daily and other newspapers throughout the country. In most cases a copy of the letter of one of the condemned Armenians* was appended to that of the Secretary of the Evangelical Alliance:—

TO THE EDITOR OF "THE TIMES."

Sir,—Religious persecution is just now presenting itself to the world in a hideous light: one Christian is beaten to death in Persia and several others are condemned to death in Turkey; while in Russia the persecution of the Stundists, Baptists and others continues as briskly as at any time during the past few years; and in Spain, too, a Protestant Minister is now suffering imprisonment on a paltry charge of disrespect to the national religion.

Will you permit me to mention a few particulars regarding some of these cases in your valuable journal.

1. There is the case of the sentence of death passed upon seventeen Armenians at the recent trials at Angora. Two of these men were professors in the American College at Marsovan, and although the

circumstances have been pretty generally published I trust you will find space in your widely read columns for the accompanying letter just received from one of the condemned men, Mr. Kayayan, dated Angora, June 13.

This touching account of a so-called "trial," will be read with interest, but we are concerned now to know what the great Powers will have to say in the matter. Turkey has bound itself by solemn treaty obligations, and surely the influence of Britain and Germany, coupled with that of the United States, will produce such an impression upon the Sultan's Government as will at least lead to the remission of the sentences upon those who are evidently persecuted because they are Protestant Christians. We are glad to know that our Government is moving actively in this matter; and I have just received a telegram from Washington saying that the State Department are taking active interest and will do all possible.

2. In Persia a man named Mirza Ibrahim, who had become a convert to Christianity, was imprisoned last year, and

* This communication appeared in our last issue.

has suffered much since then, and simply because he was a Christian. We have just received intelligence from Oroomiah that this man has died from the effects of an attack made upon him in prison. We are glad in this case to exonerate the Persian Government from any complicity in the matter. In fact we believe that the Shah would gladly have released Mirza Ibrahim but for the fanaticism of the Mussulman dignitaries. It is only a few weeks since we received a letter from this man dated from his prison, showing that he was calmly enduring his persecution as a Christian. The intelligence of his death comes as a painful shock.

Our gracious Queen has many millions of Mohammedan subjects in India and other dependencies, all of whom enjoy religious liberty. We see, however, by the reactionary spirit displayed in Turkey, and the fanaticism of Mohammedans in Persia, something of what Mohammedan law is towards Christianity.

3. If we turn to some Roman Catholic countries—Spain, for instance,—we see at the present moment Protestant Christians suffering imprisonment for the crime of answering priestly denunciation of the Evangelicals by showing some of the errors of the Church of Rome. Again, if we turn to Russia, we find hundreds of Stundists and other dissenters from the State Church suffering terrible persecution under the Orthodox Greek Church of Russia.

It is hoped that the influence of public opinion, expressed as it doubtless will be by the Press of this country, may avail to remove the terrible reproach of these persecutions amid all our boasted civilization in this nineteenth century. I feel sure that the voice of *The Times* will be exerted in this direction.—I am, Sir, yours faithfully,

A. J. ARNOLD, General Secretary.

Evangelical Alliance,
7 Adam Street, Strand, London.

CONTRIBUTIONS RECEIVED FROM JUNE 19 TO JULY 17, 1893.

	£	s	d.		£	s	d.		£	s	d.
Dr. Cleghorn	1	1	0	Mrs. Laird	0	15	0	New South Wales Branch, per			
Rev. Dr. Hole	0	10	6	Folliott Sandford, Esq., and	1	1	0	Rev. G. Sutherland, D.D.	3	10	0
T. C. Waterhouse, Esq.	0	19	0	Mrs. Sandford	1	1	0	Collections at Meetings at—			
Admiral Grant, C.A.	1	1	0	Captain Warry	1	1	0	Little Heath, Potters Bar,			
J. Jenkins, Esq.	0	10	6	Rev. W. H. Johnston	0	10	6	per Rev. J. Consterdine	2	6	3
Rev. J. Arkell	1	1	0	J. D. Lamb, Esq.	0	10	6	Collection at Drawing-room			
A. Henderson, Esq.	2	2	0	G. Skey, Esq.	1	1	0	Meeting at—			
Mrs. Pearce Gould	0	10	6	Miss Kidson	0	10	6	Dover, per Captain Reid	2	12	10
Rev. J. G. Train	0	10	6	Mrs. J. H. Young	0	10	6	Sums under 10s.	2	12	0
Mrs. Perkins and Miss Green	1	1	0	Mrs. Voale	1	0	0				
Thos. Allen, Esq.	2	0	0	P. J. F. Lush, Esq.	0	10	6				
A. Crowe, Esq.	0	10	6	A. R. Coldstream, Esq., M.D.	0	10	6				
Dr. H. Bennett	1	1	0	The Misses Mure	1	0	0				
H. Spelman, Esq.	1	1	0	Miss Pearce	1	1	0				
Mrs. H. Kelsall	0	10	6	Rev. Dr. Elder Cumming	0	10	6				
Major-General Warren	1	1	0	Dr. H. Browne	1	1	0				
T. Penny, Esq.	0	10	6	Mrs. MacDonald	0	10	6				
Mrs. J. Tennant	0	19	6	Rev. H. K. Brooke	1	1	0				
C. Price, Esq.	1	1	0	Mrs. A. Campbell	0	10	6				
Wm. Gould, Esq., M.D.	0	10	6	A. H. Caesar, Esq.	0	10	6				
Mrs. Denny	1	1	0	Wm. Ferguson, Esq.	1	1	0				
Rev. E. G. C. Parr	1	0	0	Lady A. Blackwood	1	1	0				
Rev. M. Waddington	1	1	0	F. G. Fletcher, Esq.	1	1	0				
Rev. C. Cary Bull	0	10	6	Rev. R. J. Burton	1	1	0				
J. E. Wakefield, Esq.	1	1	0	Miss Forrester Paton	1	10	0				
J. G. Brown, Esq.	1	1	0	Captain Wisely, A.S.	1	1	0				
W. D. Cruddas, Esq.	1	1	0	Miss Heil	0	5	0				
Mrs. Enoch Thomas	0	10	6	Miss Richardson	1	1	0				
Rev. Dr. Gibson	0	10	6	A. A. Ferguson, Esq.	1	1	0				
Miss and Miss L. Harvie	1	1	0	E. K. Evans, Esq.	0	19	6				
Miss Mackenzie	0	10	0	J. Goodman, Esq.	1	1	0				
J. Hunt, Esq., and Mrs.				Wm. Grant, Esq.	1	1	0				
Hunt	1	1	0	Rev. Canon Jenkins	1	1	0				
A. Young, Esq.	1	1	0	Mrs. Delnege	1	1	0				
Mrs. Inglis	1	1	0	Rev. Canon and Mrs. Fausset	1	1	0				
T. Hunter, Esq.	0	10	6	Colonel and Miss Duncan	1	6	0				
Mrs. and Miss Trull	1	1	0	Rev. J. E. Somerville	0	19	6				
Mrs. Dale	0	10	6	Sir Wm. Henderson	2	10	0				
Mrs. Carmichael	0	10	6	H. R. Walker, Esq.	1	1	0				
Miss Sutton	1	6	0	W. A. Campbell, Esq.	1	1	0				
Rev. J. A. Campbell	0	10	0	Mrs. S. G. Sheppard	1	0	0				
Miss Thompson	0	10	0	Bridge of Allan Subscriptions,							
Colonel Malnguy	1	1	0	per Miss Hannay	2	14	0				
W. H. Stephenson, Esq., J.P.	1	1	0	Harrow Subscriptions, per	1	18	6				
Miss Tottle	1	1	0	Colonel Douglas Jones	2	18	6				
Mrs. Steane	1	1	0	Derby Subscriptions, per Cap-	5	2	0				
Rev. T. Levi	0	10	6	tain Reid	8	19	6				
Miss Hughes	0	10	0	Oxon Subscriptions, per Rev.							
E. W. Fowler, Esq.	1	1	0	Rev. P. W. Jordan	9	13	0				
Lady Macpherson Grant	1	1	0	Leicester Subscriptions, per							
Mrs. Ewing	3	0	0	Miss Walker							

Alliance House, 7 Adam Street, Strand, London, W.C.

** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

Sept. 1, 1893.]

Evangelical Christendom.

SEPTEMBER 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	257	MISSIONARY NOTES	290
THE CATHOLIC SPIRIT OF TRUE RELIGION ..	262	BRIEF NOTICES OF BOOKS	281
ANTI-CHRISTIAN LEGISLATION IN TURKEY ..	264	EVANGELICAL ALLIANCE :—	
THE BISHOP OF SYDNEY ON "THE HIGHER		Dublin Conference	284
CRITICISM"	271	Invitation for the Annual Week of United &	
FOREIGN INTELLIGENCE:—		Universal Prayer, at the Commencement of	
France	274	the Year	285
Germany	277	Secretarial Deputation Work	286
Switzerland	278	Contributions	288
Italy	279		

MONTHLY NOTES.

WE would again remind our readers that the Annual Meeting of the Evangelical Alliance is to take place (D.V.) at Dublin, on the 25th to 28th of this month, and we would urge as many of the friends of the Alliance as can make it convenient to do so, to be present on the occasion. Not only is the Programme of Subjects an interesting one, and the list of speakers such as may inspire confidence, but the peculiar circumstances of Ireland at the present time are such that every expression of sympathy, and every demonstration of Christian fellowship, will be of more than ordinary value. Indeed, were it not that even political allusions are perilous, one might note the fact, explain it how one may, that amongst the Christians of Ireland there is all but unanimity as to their feeling with regard to the perils which threaten them. There may well be, without trenching upon politics, both sympathy with their feelings and prayer for their deliverance from the evils they so dread.

The reports of those who have attended the Keswick Convention this year are favourable in their testimony as to the spiritual profit and blessing which accompanied the meetings. The published reports of the addresses confirm this view, and happily provide for the extension of this spiritual blessing to those who were unable to attend. There was, we are glad to note, the same distinct repudiation of "sinless perfection" in this life which has of late characterised Keswick teaching, and which constitutes so clear a demarcation between that which is Scriptural and that which is extravagant and unscriptural. The following words of Prebendary Webb Peplow will make this clear—"Because 'God is faithful' and 'God is able,' and with these two

sentences pressed in on my soul, I have no right to expect failure in one single point. This is not preaching sinlessness; there is sin to the last, there is sin in the depths of our being, of which we shall never be conscious in this mortal flesh."

But, besides sin "of which we shall never be conscious in this mortal flesh," there is a great deal of which we ought to be much more conscious than we are, and, perhaps, the most practical blessing that may be looked for as the outcome of the Keswick Convention is the revelation of sin to the conscience in many things that are not generally considered sinful. Few imagine that attachment to one's own church may be a sinful thing, but the Rev. Dr. Cumming was only faithful in saying—"Every idol which they knew of, and which God would show them, must be given up to Him. Oh! what a gathering of idols there might be that night! To one it was his church, to another his congregation, to another his position, to another his name, to another his character." And he added, "If it were necessary, even Keswick Convention itself would have to go, because of the danger of making the Convention an idol before God."

It may not be amiss to point out that the Evangelical Alliance has no greater obstacle to contend with in seeking to draw the hearts of God's children to one another, irrespective of denomination, than this idolatry of one's own ecclesiastical system, which sometimes finds expression at least in one communion—but the evil is not confined to one—in the words "our beloved Church." It is only too clear, when this expression is analysed, that those who use it are speaking of an ideal Church, not of the real one as it exists, in which they are painfully conscious of existing flaws, failures, and shortcomings, against which they are ready to protest. But by a mental process of shutting out from view much that really exists, and of supposing that their Church consists only of what its ideal was intended to be, they set up an idol in their hearts which they worship with the result common to all idolatry—that they are at times almost ready to hate and despise all other churches, or, at least, to treat them as if they were unworthy of recognition.

But, it may be asked, did not our Lord love the Church (Eph. v. 25), and may not we do the same? True; but the Church He loved is "the blessed company of all faithful people," or, to quote the definition given by a higher authority, "all that in every place call upon the name of Jesus Christ their Lord—both theirs and ours." This includes all believers, whether Nonconformists or Churchmen, whether Episcopalian or Presbyterian, whether Baptists or Pædobaptists; and if this be the Church to which we apply the epithet "beloved," we do well not only to call her "beloved," but to love every member of this Church; but the denomination to which we may happen to belong should never be accorded a position such as this to which it has no rightful claim. We may be conscientiously attached to the forms and modes of our own denomination, but the people to be loved are Christ's disciples in whatever denomination they may happen to be. "By this shall all men know that ye are my disciples if ye have love one to another."

This extremely practical character of the Keswick Convention appears in most of the addresses there given, but pre-eminently in those of the Rev. H. C. G. Moule, of Cambridge, whose able expositions of doctrine also show him

to be no one-sided teacher. He is speaking of the "stumbling-blocks" of the present day, and mentions one, which it is not too much to say, may be partly traced to the Salvation Army's irreverent use of sacred names and associations. "The Christian (said Mr. Moule) who allows himself in tone, or temper, or word, to irreverence the sacred name of God, may be drawing another into real profanity by degrees. There is a sort of fashion of, not freedom, but free-and-easy-dom (if one may use such a word) in many quarters towards the Eternal Name. I have been told . . . that there is such a thing as saying 'Hallelujah' over a good hit at lawn-tennis. If there is such a thing, it had better be given up; it is a hideous stumbling-block. That word 'Hallelujah' contains what the Word of God calls 'that fearful and glorious name' Jehovah, our God. That is not to be kicked about like a foot-ball or a ball at lawn-tennis. Alas, for us, if we think it easy in that sense, and if we are willing to make so free with that Eternal Name."

Again, can anything be more practical in its tendency than the following from the same speaker? "If I am not wrong, there is no side of our Christian life on which we are more keenly watched by those who are either half thinking about entering in, or half wanting a reason for not entering in, than how believers use their tongues, and talk about other people. The endless and useless criticism, the easily, comfortably passed-on slander, the frequent remarks about anyone set over us in the Lord, the sneer, the satire, the comparison of ourselves, or those who think with us, with others to their (the latter's) disadvantage. These things occur day by day, and in uncounted cases are stumbling-blocks in the way up to the gate, which make others who might enter in, turn disgusted back." So long as Keswick has such faithful and practical teaching, it can easily repudiate the charge of "sinless perfection." Sinful imperfection would be a better expression to denote the revelation which such teaching aims at producing. But the revelation of such sinful imperfection is not made that we should rest content with it, but that by God's grace it may be put off and put away, ever owning that "if we say that we have no sin, we deceive ourselves, and the truth is not in us."

Dr. Saumarez Smith, the new Bishop of Sydney, has, in his first charge, made some good remarks on the importance of Christian union. After speaking of the reasons why, from a Church of England point of view, they should be thankful for their privileges, he says—"But while thus thankful, to take up a needlessly exclusive and self-complacent position in relation to other Christians is as wrong as it is unwise. Let us think, then, of ourselves as a definite section of the Catholic Church contributing our share of service in the fertilisation of the world with Christianity. The commission of the Church of Christ is to be a witness of Him, and a herald of the Kingdom of God. . . . Although churches may wax and wane, sicken and recover, dwindle and revive, the primary function and the permanent hope of the Church abide. The term "Christocentric" is coming into vogue in some quarters. It betokens a desire to look more earnestly at what unites than at what divides Christians; and although external 'reunion' and 'amalgamation' of churches may be impossible, there may be a definite increase of 'fraternisation' in all that makes for national righteousness and purity and godliness."

Upon his own fellow-churchmen the Bishop urges: "Let us of the Church of England see to it at any rate that we do our own part in this great work, in which it is given to all Christians to participate, and in vindicating our proper position among the churches—be defensive, not aggressive; decisive, but not necessarily exclusive." It were well if this wise advice were followed not only in Australia, of which the Bishop of Sydney is Metropolitan, but throughout the churches everywhere. Exclusiveness is a very un-Christian idea wherever it may be found, and can generally be traced to the motive which St. Paul assigns to the Judaizing teachers of his day "they desire to shut you out, that ye may seek them" (Gal. iv. 17, R.V.). It was a happy thought which led one of the speakers to say the other day at the Keswick Conference—"We meet here as the inclusive brethren."

In another part of our present issue will be found, copied from *The Record*, some remarks on the Higher Criticism made by Bishop Saumarez Smith in this his Primary Visitation Charge. Like everything that might be expected from him it is cautious and good, but we are inclined to think that it is too cautious in its recognition of a possible value in the so-called analytic criticism of the Old Testament, whereby the crudest theories as to separate documents, and the wildest and most revolutionary notions as to the order and composition of the books of the Old Testament, are set forth as if they were ascertained facts against which there could be no appeal. The Bishop's sketch of the controversy is valuable as a statement of facts, but we doubt if he has authority for saying that the Jewish people "had its documents and records from which gradually certain Scriptures came to be selected as authoritative in religious matters; and these Scriptures were set apart as 'sacred' and were so regarded by Christ and His Apostles. They were decreed to be in a special sense 'inspired,' and thus to be specially profitable for moral and religious purposes."

This conception of the Old Testament Scriptures being a selection from other ordinary documents, and their owing their sacred character and inspiration to being thus "set apart" and "decreed to be inspired," is certainly not the thought which the teaching of our Lord and His Apostles conveys. It makes the inspiration and authority of Scripture a subjective idea rather than an objective fact. The Bishop of Sydney here seems to adopt too readily the theories of the critics, and that to an extent which brings his view into almost an appearance of opposition to the teaching of our Lord Himself, who attributed the sacred character of the Scriptures not to their having been first selected from ordinary writings, and then "set apart," or decreed to be inspired," but from their having been originally inspired by the Holy Ghost. He could therefore say: "David himself said by the Holy Ghost" (Mark xii. 36), and He could appeal to Scripture as the final arbiter in every controversy, and, in His own conflict with Satan, He used it as "the sword of the Spirit, which is the Word of God."

It may be well to quote a passage from Josephus which shows the current opinion of the Jewish Church in the first century as to the character of those "oracles of God" which had been committed to them. The translation is that given by Dr. Driver in his well-known work. "For we have not myriads of discordant and conflicting books, but twenty-two only

(this was the Jewish reckoning of our thirty-nine, taking the twelve minor prophets as one book, and reckoning Samuel, Kings, and Chronicles as three, instead of our six, and including Ruth in Judges, Lamentations in Jeremiah, and Nehemiah in Ezra), comprising the record of all time, and justly accredited as Divine." Then after stating in detail the different groups which go to make up the whole book, and drawing a distinct line of demarcation between it and the apocryphal books which follow, which are "not esteemed worthy of the same credit on account of the exact succession of the prophets having been no longer maintained," he adds: "What faith we place in our own Scriptures is seen in our conduct. They have suffered no addition, diminution, or change. From our infancy we learn to regard them as decrees of God. We observe them, and, if need be, we gladly die for them."

Dr. Parker has, according to *The British Weekly*, been making, in one of his sermons, an excellent rejoinder to some of the recent writings of Mr. Horton, in which the propriety of applying to the Bible the title "the Word of God" is questioned. "Speaking of the assertion that God's communications with believers are on the same level as those He made with Abraham. Dr. Parker retorted: 'But the new school say there was no Abraham, he was an Hebrew ideal, an eponymous hero. But I am not an eponymous hero. I am a poor blind man. I have heard of God and I have heard of Abraham. His name is down in the Bible, but he is ideal. I am not a British ideal. You have broken the analogy; you have severed the connecting links. I cannot live on that bread. I find the culmination of insight in the Bible. Come and see a book which told me all that ever I did. Is not this the Word of God?'" *Word & Work*, from which we take this, adds: "This is so good that we long for more," and then goes on to appeal to Dr. Parker to rise to his responsibility in helping "the thousands, whose faith in God has been overthrown through the unbelief so insidiously sown." We heartily endorse this appeal.

It is well when the secular press exposes the falsity of the claim of the Pope to be the Vicar of Christ. *The Times*, in publishing the letter wherein the Pope expresses, in view of the approaching elections, his sympathy with the French Republic, and his displeasure with those of his followers who, contrary to his wishes, sympathise with the monarchical party in France, has some pointed remarks on the opportunism in politics which the Pope thereby exhibits. In an ordinary worldly ruler this would not be so inconsistent, but the Pope claims to be the Vicar of Christ. Well, therefore, may *The Times* say that such conduct "may, perhaps, shock tender consciences. He who claims to be Christ's Vicar on earth, and who has generally been regarded as the uncompromising representative of absolute principles, frankly expresses himself to be, in respect of French politics, an opportunist!" Opportunism—which is but another name for worldly policy—and Christ are opposite poles, and the attempt to combine them, presents a striking proof, which even the secular press can mark, of the falsehood of the Papal pretensions.

We would call the special attention of our readers to an important article on the subject of Religious Liberty in Turkey, appearing in our present issue. This able and comprehensive statement of the existing situation is written by one whose name, for obvious reasons, we withhold. He has been a life-long resident in Turkey, and has had peculiar facilities for studying the

subject in all its aspects, having the best opportunities for learning the views not only of the Missionaries and Educational workers, but also of Government and other officials at Constantinople. Such an authoritative statement of the present religious outlook in the Turkish Empire cannot fail to be most serviceable just now, for there are many signs that the battle for religious freedom in Turkey may soon have to be fought over again.

THE CATHOLIC SPIRIT OF TRUE RELIGION.

V.—CHRISTIAN LIBERTY.

REASON and conscience, guided by Scripture and enlarged by grace, determine Christian liberty, and direct and limit its outgoings. And here let us bestow a few words on the subject of liberty, partly because it may be truly said that the principal office of religion is to regulate human liberty, and partly in order to prevent those mistakes which an unexplained use of the term might possibly cause in the sequel. It is also a term which stands much in need of explanation. What term in language more ambiguous than the term liberty? How sacred! How profane! What glorious deeds have been achieved, what crimes have been perpetrated, equally in the name of liberty! It is the darling of the human heart, but, like other darlings, has it not often been sadly spoiled, and grown up a very self-willed child? Yes, lawless men, trying to consecrate their evil deeds by the best names they can find for them, have so desecrated the name of liberty, that the best friends of liberty are often the most reluctant to use the term; and many a time the truly pious soul is alarmed at the very mention of it. Nor this without cause. It is no exaggeration to say that men are not only continually mistaking the true nature of liberty, but actually reversing the use of the term, calling necessity liberty, and liberty necessity.

We do not mean the few philosophers named Necessitarians, who, having filtered and strained their notion of liberty through fold after fold of their understandings, lose it altogether at last, and ultimately cannot collect that there is such a thing as liberty within the sphere of human agency at all. These are but the speculative few, whose aim is theory, not practice—who, at worst, do only mistake, not misuse—who, though their metaphysical chemistry be not powerful enough to disengage the principle of liberty, and present it to the

understanding in a separate form, yet feel it, and live like others in the consciousness and use of it; or, if they do not feel that they are free, yet they cannot help acting as if they were, because they do not know, any more than others, that which must be until it has been, and so must choose their steps just like the less metaphysical. In a word, necessitarians aim at nothing more than a philosophical theory respecting the principle of liberty. They are so far from denying that which all the world calls liberty, that it forms the basis of all their inquiries. The doctrine of necessity, even supposing it just, is but the philosophy of liberty. Let that pass, therefore.

Those whom we would charge with rendering this discussion necessary, by perverting the use of the term liberty are not philosophers. They are men of the world, unquiet spirits, who, either urged by a wild self-will, or a boundless demand for pleasure, or possibly a naked hatred of all control, live in the ridiculous belief, that true liberty consists in the mere absence of external restraint. Such is their notion of liberty. And yet, grant them all permission, still they have nothing in their power but to yield to the arbitrary demands of some tyrant within. But for the Law of God I should be free, says one, when he is goaded by the impatience of some consuming lust. But for the laws of the State, I should be free, says another, when he is urged by crime, or possibly by some daring ambition that seeks to make others like himself, a slave. Nor is it bad men only who are wanting in freedom. Others, who are in many things much to be commended and admired, are still, in many cases, far from being free men. But for the deadness and backwardness of those around me, who used to be my friends, and the friends of the cause I espouse, I should be free, says one, when he is impelled by the boldness of inco-

siderate zeal. Oh! were I but removed from the chilling influences of vulgar life, I should be free, says another when he is transported into the more congenial region of his own fancy, on the bliss-exalting wings of enthusiasm. Only free me from the claims this world has on me, and then I shall be free, says another, when he is carried away in love with the oblivious and mystic sweetness of reverie, and lives to dream, and dreams to live. In a word, each regards himself as not free, only because of some external influence, which alone, as he thinks, prevents his liberty. But, in point of fact, though all such external hindrances were completely swept away from all such persons, still the man of lust, the man of ambition, the man of passion, and not less the man of blind zeal, of æsthetic enthusiasm, or of reverie, is just as little free, when yielding to the impulse which urges or engrosses him, as the man who sleeps and dreams. There may, indeed, be in the reserve of his constitution, the possibility and the power of liberty; but whether there be so or no, his present indulgence, however sinful or admirable in itself, or in its fruits, is not an exercise of liberty. On the contrary, he is the creature of impulse, and all such impulses, whether tending to the most ignoble or the noblest objects, are of the nature of necessity,—all yielding to them is self-abandonment.

True liberty does not consist in indulgence of any kind. If that is to be called liberty at all, it is the liberty of sensitive creatures merely, not of rational. It is not a liberty suitable to him who was made in the image of God. It is not the liberty to which the children of God are called, and wherein they ought to stand fast. It is not the true liberty with which the Son of God has made His people free. It is not the perfect law of liberty, wherein whose continueth is blessed. They who promise themselves liberty in this way are themselves the slaves of corruption, for, of whatever a man is overcome, of the same is he brought into bondage.

Instead of lying in indulgence, the first element of all true liberty is self-command. Not until one has acquired the mastery of self has he ceased to be a slave and risen to the true rank of a man. Till then he is in chains. They may be chains of gold, or chains of iron, but still they are chains; and he is a slave. Yes, whether it may be beauty that fascinates him, or bashfulness that unmans him, or ambition that

burns him, or indolence that disarms him, or envy that corrodes him, or glory that inflames him, or revenge that maddens him, or tenderness that makes him weep,—in each and every case he is constrained. The mastery of self is the first requisite to true liberty.

But the mastery of self is not enough. Not only must we have the power to say to each individual appetite or passion, hitherto thou shalt go, and no farther; we must also have the will to curb what is excessive, and to cherish and develop what is defective, and so to build up our being in moral symmetry after the image of God.

Nor are the power and the will enough. In order to guide us aright in all that we will and do, we must also have knowledge. But these three are enough. And thus knowledge, will, and power, prove to be the three stamina of liberty; in other words, an enlightened reason, a ruling conscience, and energy of character, render freedom possible to a man—and when to these we add the absence of such external restraints and impositions of mere human authority, as violate the rights of conscience thus enlightened and decided in favour of what is right;—so that he who can deliberate wisely, and choose calmly, and decide firmly, is not prevented by force from doing what he proposes; but, on the contrary, is free to act as he judges for the best,—then there is the liberty which is worthy of the name, that liberty which is the calling of the sons of God.

Of this liberty God is both the Author and the Finisher. He is its Author—for conscience is its asserter. Therefore it comes from God—for of all that is within us, nothing is so much His own voice as conscience. Nor is this all the evidence we have that this liberty comes from God; for all His gifts and revelations to man have ultimately had this for their object, to grant to us (as it was expressed of the aged Zacharias, when filled with the Holy Ghost), “that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness, all the days of our life.” To emancipate us from the condemnation of the law, and from the law itself, as the terms of life and death, to set us free from our sins and our sinfulness—in a word, to quicken us, and to call us to the glorious liberty of the sons of God, was the chief end of the Gospel, in so far as relates to us.

Nor was it only at the birth of the

Messiah that this purpose was heralded—nor was it only after the incarnation that it was realised. All the saints of God, since the world began, have eaten the same spiritual meat—have drunk the same spiritual drink. Were we to review the history of the Church from first to last, and compare it with that of false religions—as, indeed, we propose to do afterwards, though very briefly—we should only establish the delightful discovery, that in the true religion there has always been allowed and enforced more true liberty than in any other religion which has ever established itself in the world. If we find that the people of God were for a time put under the cloud, under a strict regimen

of arbitrary laws, exactly written out, it was only because the law written on their hearts was so sadly obliterated—only because nothing else could so well resist “their lusting after evil things.” Yet let it not be thought that these laws had bondage for their object. It was far otherwise. God could not even bear that His people should be slaves. “I am Jehovah, your God,” says He, “which brought you out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke, and made you to go upright.” This was the object of God with respect to the Israelites; and this is His calling to every man, “that he should go upright.”

ANTI-CHRISTIAN LEGISLATION IN TURKEY.

“IN TURKEY,” says a witty French writer, “facts, like the women, are kept veiled.” The truth of this acute observation has been illustrated lately in the extraordinary difficulty with which the public has gained possession of the facts concerning the wholesale condemnation of Armenians at Angora. Hardly a detail, except the sentence respecting the condemned, and the curious obliquities of their trial, saw the light without throes, or stood a day before the world without contradiction.

This affair has aroused a certain interest in the question of the extent to which Turkey has begun to recognise the civil rights of its Christian subjects, as compared with the period when it used openly to deny that Christians had rights in the presence of Muslims. But here, too, the same difficulty in separating fact and fiction is encountered. So, again, with inquiry into the degree to which Turkey follows the behests of one or another of the European Powers, into the quality of the lauded modern improvements in the internal administration of Turkey, and even into the personal attributes of his Majesty the Sultan. All such inquiries are notorious for rendering scant and contradictory information, concerning which authorities revile each other like rival hucksters at a fair.

The initiated know that a connexion exists between circumstances like the hard experiences of the Angora prisoners, measures like the recent Turkish administrative changes of policy, and the marvellous faculty which acts in Turkey have for eluding investigation. The object of this paper, written from a standpoint which a stock-broker might describe as “inside and on the bottom layer,” is to attempt to throw light upon the whole subject of the state of Turkey by means of recent and little known detail. Discussion of the subject ought to advance the real interests of the Ottoman Empire, and may even win the attention of the British people to some of the aids which England can render to the Sultan in his solicitude for the welfare of the populations under his rule.

All authorities agree in declaring that the present Sultan of Turkey is tireless in building up the power of his realm, and that by patriotic and self-denying effort he has lifted Turkey in a short dozen of years from the quicksands with which Russia surrounded it at San Stefano, and has made it a Power to be reckoned in estimating the military forces of Europe. Many competent observers, who have formed opinions at first hand, describe Abdul Hamid as an enlightened, just man, with broad sympathies and quick appreciation of all that is best in Western civilisation. In this estimate of character all Turkish newspapers unanimously and vociferously join. Yet other authorities, whose testimony is not without weight, including very many Muslims possessing ample means of direct information, describe administrative acts and official crimes in Turkey, which, if really approved by the Sultan, would mark him as being as selfish, as superstitious, as narrowly bigoted, and as hostile to Christian civilisation as the very worst of his predecessors. At times, the only solution of so

irreconcilable differences between authorities appears to be the conclusion that we have a new Jeckyl and Hyde case before our eyes. Yet, it should be borne in mind that residents in Turkey rarely doubt the intensely patriotic motives of the Sultan. He is a hard-working man, always plodding wearily through a Sahara of administrative details. He lives for the good of his country, knowing that there is no one in all of his realm whom he can trust to decide aright even the minutest of the questions which fill the pigeon-holes of the Palace Chancellors. Yet, in his seclusion, the Sultan is constantly acting upon the reports of others, containing information sometimes correct, rarely complete, and often studiously erroneous. It is thus that a Sultan has to select the measures which seem to offer the greatest good to the greatest number of his subjects. And thus he has to bear the credit for Imperial acts which may, perhaps, reflect his own character, but may be merely the echo of the narrow opinions of the most obscure functionaries in Government employ. This latter possibility is, perhaps, a reason why the present Sultan so constantly seeks new sources of information, looking for those in whom he can confide in this respect among foreigners as well as among his own natural advisers. And any lack of discrimination between values relating to the Western civilisation—such as the ascription of importance to an invention of a mechanical song-bird rather than to that of the uses of the alternating current in electricity; or such as the bestowal of an equal honorary decoration upon a lion-tamer in a circus and upon an eminent philologist from Oxford, can be charged against the official who has been the channel of information rather than to some constitutional bias in the mind of the august ruler himself.

To turn now to the administration of Government in Turkey; the fundamental cause of those peculiarities of Turkish administration which from time to time disturb the peace of Europe is the *immiscibility* of the different sections of the population under the system which has been adopted. We who live "under the shadow of the Sultan," and are of Christian creed, know that the quality of allegiance to the Ottoman Empire, after all has been said and done, does not give to Christian Ottomans the same place in the favour of the authorities, nor (in ultimate analysis) the same standing before the judiciary which is held by Mohammedan Ottomans. The population is in two sections, which are classed by Government in two categories. We know, also, that the reason of this is purely religious. It is the belief of every Turk, from the lowest Bashi bozouk to the highest statesman, that his religion requires the *ummet*, or commonwealth, to consist, like an earthly type of the nations of Paradise, solely of those who accept Islam. The stiffest Calvinism respecting reprobation, and the impossibility of good works by unbelievers, is outdone by the creed of the Turkish theologians concerning the inbred sin and total depravity of Christians and other misbelievers. Hence every Muslim is taught from infancy doctrines which imply that the gift to unbelievers in a Muslim state of a civil status which comprises innocence before the law, is prohibited by the Mohammedan religion.*

Now it is entirely possible so to interpret the Holy Law as to permit, for the good of the State, a real welding together of Muslims and Christians in one body politic, with full community of national interests, privileges and duties. The Eastern Question, reduced to its lowest terms, is merely the question of convincing the Ottoman Government that the populations under its rule are "miscible" without disobedience to the Koran and renunciation of Islam. This definition of the great question is proved by the fact that whenever foreign armies have been at the gates of Constantinople, Turkey has been temporarily convinced, and has promised all the fruits of conviction.

After the Treaty of Paris in 1856, when Turkey really supposed that she would be forced to grant equality to her Christian subjects; and especially after the Treaty of Berlin in 1878, the European Powers strangely enough dropped from mind the eager promises of Turkey. In thus ceasing to take interest in the changed condition promised to the Christians of Turkey, and in doing this at the precise moment for securing advantages to justify the shedding of blood on the battle-field, the Powers doubtless expected the apparatus for abolishing the Eastern question to work, just as many erratic inventors have expected their perpetual motion machines to work. But they showed in this, similar defiance of natural laws tested already by every possible experiment.

* The provisions of the Holy Law as expounded in the Multeka, which illustrate this doctrine, have been fully discussed by Canon MacColl in his work on "The Eastern Question."

Certainly, Turkey did not know what to do to satisfy Europe; she had no one to tell her what Europe deems to be just and what unjust. In this condition of mind the Turkish Government was ready to fall a prey to any Power sufficiently interested in its future to take some risks for the sake of securing the position at Constantinople of private tutor to the Porte.

Such a Power was Russia. It considers itself, whether so constituted by last Will and Testament or not, to be *de facto* the residuary legatee of the House of Osman. For this reason it has closely at heart the welfare (from the Russian point of view) of the Christian populations of Turkey. Its chief anxiety appears to relate to the amount of liberty to be enjoyed by these Christians, as may be seen from the documents stolen by Jacobsohn and sold at Sophia in 1892.

It is not at all to the interests of Russia that when the Czar comes into control of the destinies of the Christians of Asiatic Turkey for instance, he should find them acquainted with the governmental system of a land like Great Britain, or possessed of views concerning the rights of man, and of ability to formulate those views. Hence the great advantage to Russia of unobtrusively acquiring the position vacant at Constantinople of tutor to the Sublime Porte, and confidential adviser to the Sultan, on the knotty questions peculiar to the situation of the Ottoman Empire.

One of these questions has arisen from the development of intelligence among the Christian population, while on the whole the mass of the Muslim population has remained stationary. While glimpses of homage rendered by brawn to brain have suggested settlements of the equality question, in which the doctors of the Holy law have had no part, counsels like those offered by Russia have proved welcome to Turkey. In numerous instances Russia has counteracted the desultory efforts of certain Western Powers to encourage improvements of the Ottoman administrative system, throwing her weight on the Turkish side of every such question. She has fairly terrorised the British representatives at Constantinople by insinuating that hostility to the sovereignty of the Sultan is their motive for occasionally seeking moderation of the rigorous treatment of Armenians. She has won the cordial sympathy of the Sublime Porte by her enumeration of the dangers of too great freedom of the Press—of the harm caused by the dissemination of European ideas among the common people, as illustrated by the awful example of Bulgaria, and by warning Turkey against the popularisation of knowledge, and the infiltration of disturbing notions into the minds of the Christians of Asiatic Turkey. As long ago as the beginning of 1891 the Russian Asiatic Department directed the Consuls throughout Turkey to place obstacles (*mettre des entraves*) in the way of educational enterprises among the Christian subjects of Turkey. No measure could have been more in harmony with Turkish ideas respecting holding Christians by force below the Muslims.

The new feature introduced into Turkish internal policy by the advice and consent of Russia, goes far to undo what Europe did in 1856 and 1878 for the welfare of Turkey by diminishing causes of discontent among her Christian subjects. The old sledge-hammer methods in which local officials deal with the Christian population have not been done away with. But in this place we will limit attention to the new, ingenious, and effective features of the Turkish policy toward Christians which the Porte has lately developed.*

But first let us clearly understand from Turks themselves the dilemma which has made the Russian advice peculiarly satisfactory. A leading Mohammedan literary man of Constantinople, who is not unknown in Europe, not long since described the dilemma and its remedy by a telling simile. He said (in private conversation), "A moss-grown, water-logged, tree-trunk lies in the forest. For years it has remained undiminished in its imposing girth. If it is let alone, it will continue for many years more to be a magnificent old tree-trunk. Since it is full of moisture even a forest fire

* A curious circumstance in connexion with alleged attempts at risings by Armenians in Turkey is the appearance of leadership by Russian subjects in each one. Sometimes, those arrested have given no intelligible account of themselves; sometimes they have professed to be peaceable merchants, and in one case the verger of a church supposed to be a centre of revolutionary plots, was found to be a Russian Armenian, who had been "sent" to occupy that post in 1891. Considering the vigorous surveillance exercised by Russia over her subjects residing in Turkey, this circumstance offers food for reflection. The official Russia advises restriction of Armenians, but unofficial Russia, at the same time, advises concerning resistance to the pressure.

can do it no harm. But if you build a little fire against one side of this old log, and keep that fire burning with fuel from outside, in time the water will be dried out of the old tree-trunk, and then suddenly the whole immense mass will burn to ashes. We are the old water-logged tree. The fire which will certainly destroy us is the education which the West offers to our people. For the sake of our lives we must protect our people from this destroying species of education."

Last year it was my fortune to overhear the frank opinions on this subject of the Governor of a large district in the disturbed part of Asiatic Turkey. He is a fine specimen of the best class of Turkish officials, a man of patriotic devotion, of considerable education, and of genial and attractive character. He said, "The progress in education and general intelligence of the Armenians and other Christians in the interior of our country is of the gravest import to us. Our Mohammedan peasantry know nothing, and they are learning nothing. If the present condition is allowed to continue, in twenty years Christian peasants will be their rulers. I consider it my mission to remedy this evil by informing these simple-minded Muslims of their danger and arousing them to escape it. Wherever I go I harangue the Muslims on their danger of becoming servants of the Christians and the need of waking up to progress themselves." Perhaps there is no need to emphasize the possible results of such harangues upon an ignorant populace accustomed to regard the sword as the simple remedy for all difficulties raised by Christians. But it is worth while, in passing, to note the distinction of class instinctively made by this liberally minded Pasha, which prevented his rejoicing in the progress of the Christians, even while regretting the sluggishness of the Muslims. It is but fair to add that this gentleman absolutely denied, however, any wish to restrain the development of the Christian peasants, as one part of the remedy for the danger which he feared.

One other illustration of the Turkish point of view is found in certain articles published last year by *The Terjumi Hakikat*, an influential Constantinople journal. The subject was the means of consolidating the strength of Turkey, as is requisite if she is to command the homage of Mohammedans throughout the world. The editor, who is in high favour with the Sultan, and whose articles owed their importance to their approval by the official censor, pointed out the element of weakness which the Christian population forms in Turkey. His argument was elaborate. His minor premiss was that even Russia has been compelled to take measures for destroying sects among her European population which dissent from the State religion. His major premiss was that the influence of foreign co-religionists upon the Christian subjects of the Sultan is a constant menace to Turkey. And his conclusion was that State necessity requires the Sultan to exercise his divine right and to compel all of his subjects to accept Islamism without delay.

These representative opinions show the pressure upon Turkish men of intellect of the fact that the Christians of Turkey are progressing in intelligence, wealth, and influence. On reviewing the measures of repression of the means of intellectual development among Christians, which form the special new feature introduced into Turkish internal administration during the last five years, one is compelled to feel that deliberate purpose to suppress education among Christians is the foundation of these administrative measures. The cultured and suave officials of the Turkish Foreign Office would doubtless deny that Turkey aims at crushing the educational systems of the Christian sects. But at the Ministry of the Interior such an aim is cautiously justified, while the mob of small officials through the provinces openly declare it to be the policy which they have to carry out.

Isolated measures, gradually taken, but all having a common trend, go far to justify the opinion of the small officials.

The censorship of the Press has been carried, on Russian models, to an extent paralleled only in the days of the Inquisition, the same system being adopted of proscribing the use of certain words, of which a long list might be given that are forbidden to be used in any context. This system not only discourages publication and crushes out the author's guild, but prevents the importation of the best European literature, and makes it almost certain that any Armenian in Asiatic Turkey who ventures to keep in his house the classics of his own ancient literature will regret the offence in prison. Even the "Mashdotz," or Book of Offices of the Armenian Church, compiled many centuries ago, has been seized repeatedly in Asia Minor as literature

directed against the peace of the Empire. Furthermore, a special censorship for the Asiatic provinces often condemns books authorised at Constantinople, and custom-houses everywhere seize books, notwithstanding authorisation, which are found in passengers' luggage, giving them the choice between waiting perhaps days for a censor's examination, or sacrificing their literary store. Book dealers are harassed by prohibitive regulations in seeking to extend their trade among the Christian villages. Christian peasants found in possession of books or newspapers are often stopped at wayside guard posts, and held in arrest as suspicious characters until the dangerous material has been forwarded to the headquarters of the Province for examination. Finally, a new law makes it a penal offence for a man to be found in possession of writings or printed matter which the intelligent judgment of the police considers to be of a nature to excite sedition or strife between sections of the population. Such regulations can only have the effect of preventing the habit of reading among the common people. They so terrorise the man who has once owned a book that he will think twice before repeating the experiment.

A recent regulation prohibits any lecturer from speaking on any scientific or literary subject unless he has first obtained the approval of the police to the lecture in writing. The regulation affects Christians only, for Muslims do not have lyceum lectures. The specialist who has once gone through the labour of translating his lecture into Turkish that the police may be able to read it; who has succeeded in cornering the proper official after many days' attendance at his office; who has explained interminably what the man deems covertly seditious because he cannot understand the subject; who has had the essentials of his argument stricken out, because the official must strike out something, is not encouraged to make that experiment again. This meddling with the instruction of the common people from the rostrum extends even to the Christian pulpit. No Christian Bishop delivers a sermon without studying carefully the question whether the occasion justifies the risk of having phrases of Holy Writ or of ordinary Christian doctrine reported as clothed with purpose hostile to the present Government of Turkey. The Protestant clergy in Asiatic Turkey suffer from such police interference even more than the Orthodox Armenians and Greeks, for the Protestants both preach more frequently, and indulge more in exhortations to vigilance in which the detectives see conspiracy, and in references to resisting sin, which to the ear of the police can only be a covert form of inculcating resistance to the Turkish Government.

The grade and efficiency of Christian schools also is compromised by the new policy. The book censorship excludes from Christian schools books imported from abroad, and tends to prevent the printing in Turkey of school books above the elementary grade. The story is unhappily true of the censor who forbade the Chemistry because the formula H^2O would infallibly lead students to think the awful thought, "Hamid 2d is a cypher!" The inspectors of Christian schools, especially in the Asiatic Provinces, supplement this sort of work by making such objections to all history, and to the European method of treating Political Economy, Moral Philosophy and Psychology as practically to exclude these studies from the curriculum of the higher grades of Christian schools. The book censorship, again, deprives the Christian school-master of his books of reference as well as of the opportunity to keep in touch with European progress in science. The Christian teacher who has in his library any standard history, any Encyclopedia, and any collection of classical literature, does it, if he lives in Asiatic Turkey, at the risk of deportation. Yet if the teacher does not have these ordinary tools of his craft, how is he to rise above the grade of the nursery governess?

Notwithstanding these obstructions some Armenians have risen to eminence as instructors of the young, and the long list of such men, forbidden on trivial pretences to teach, imprisoned in fortresses, or living in exile in foreign lands, compels the belief that there is method in this work of crippling the higher educational institutions of the Christians. There is hardly any other possible explanation of the elaborately false charges on which Messrs. Thoumaian and Kayaian were condemned to death at Angora, than the existence *somewhere* of a determination to ruin the college with which they were connected. And the object in view (let us hope that the more exalted personages at Constantinople were not allowed to know all the facts) was attained by their exile almost as well as it would have been by execution of the

sentence of the Court. Either fate unjustly brought upon an able and distinguished master in pedagogy serves "*pour encourager les autres.*"

One of the greatest boons conferred upon the Christians of Turkey by the Hatti Humayoun of 1856 was its grant to them of the general authorisation to open schools on the sole condition of submitting the method of instruction and the choice of teachers to the control of the Ottoman officials. During thirty years and more of enjoyment of this liberty, immense strides have been made by all the Christian sects in Turkey in extending and perfecting their educational systems, and thousands of new schools have been opened in all parts of the country. Within the last two years all these schools, opened under the liberal provisions of the Hatti Humayoun, have been stigmatised by the Government as illegal institutions for whose continuance permission must be asked; officials all over the country have been warned again and again that they will be held responsible for any carelessness which permits new Christian schools to be opened; orders have been repeatedly sent out for the prevention of the enlargement or repair of existing school buildings without special reference of each case to Constantinople; sales of real estate to Christians have been prohibited save on condition that the buyer will bind himself not to allow the property to be used for school purposes, and the Patriarchates have been informed that hereafter their people may open schools only in case the Sublime Porte has been convinced of a necessity for additional schools, and on condition that the Bishop of the Diocese will be responsible to the Government in case of police complaints against the character of the instruction given therein. But even these measures for preventing the prosperity of Christian educational institutions are incomplete. Hidden away in the verbiage of an edict of 1892, founding a Mohammedan High School under Imperial patronage, is a regulation which prohibits Government bureaux from employing as clerks men who have graduated from other than Government schools. This regulation closes to young men qualified to pass all necessary examinations what remainder of a Civil Service career is yet open to Christians in Turkey, when they persist in studying at a Christian College.

Taking together the annulling of the provision of the Hatti Humayoun, which made Christians free to carry on schools in Turkey, the provisions against all but elementary books for schools, against important branches of the higher educational course, against schoolmasters' libraries; taking into consideration, also, the frequent arrest of able teachers, and the frenzied orders for the prevention of the establishment of new schools, and the repair of buildings occupied by old ones; observing, also, that the order against the employment of graduates of Christian Colleges must tend to deprive these higher institutions of patronage,—the conclusion is irresistible that this new policy is deliberately designed to block the intellectual development of the Christians of Turkey. At all events, officials throughout the Empire, receiving such a series of orders relating to Christian schools, and at the same time urged to feverish activity in opening and equipping Muslim schools, have drawn the conclusion that Christian schools are a danger to the country, for closing which they may expect reward.

Here, then, is the great new feature of Turkish policy toward its Christian subjects, in framing which the officials of the Sublime Porte have gained so much from the precept and example of their great neighbour of the unyielding North. The physical brutalities of the old sword and bayonet policy of repression, not without examples in the present day, have been so inhuman as to arouse the world. But what shall be said of a cool-blooded scheme to deaden the minds of the Christians in Turkey, to limit the opportunity and dilute the quality of education, and watchfully restrain the growth of intelligence under other agencies, merely because Muslims dread the results of the intellectual development of Christians?

The question has been asked by people visiting Turkey, and learning of these restrictions on the intellectual life of the Christians. Why have not these things been made known in Europe before the Angora affair called attention to the fact that there is something wrong in Turkey? Who is to call attention to the facts? It is not of the business of any foreign embassy, save that of Russia, to make the study of Turkish administration a first duty. Ambassadors are dependent on subordinates; and dragomans must be made of straggly stuff if they can report without orders matters detrimental to the officials at the Porte, on their personal influence with whom their own reputation as efficient agents depends. The suffering people themselves cannot publish

their troubles. Complaint against any measure of Government or any official is always indirectly punished, even when it is not deemed treason and treated as attempt to excite revolution. Men have been imprisoned for writing for publication abroad even mild criticisms of policy. If Christians in Turkey petition their own Government, the sole effect is to bring themselves under strict police surveillance. If they venture to appeal to representatives of the guaranteeing Powers for intercession on their behalf, the act is punishable as disloyalty.

Such a policy as that here outlined, which attacks the very roots of the life and manhood of the people, requires time for its perfect success, and therefore secrecy. The local press is muzzled in Turkey, correspondents of the Foreign Press are prevented from investigation, and measures are constantly taken to secure the favourable silence of the European Press. In Turkey the facts are veiled!

The policy now being followed by Turkey, with the assent of Russia to its main outlines, is of course certain to weaken and destroy her in the end. Is it not time, then, for all true friends of the Ottoman Empire to unite in urging the Porte to see that the repression of ideas causes explosions, that this restriction of Christians is entirely unnecessary, even from the Mohammedan's point of view, and that it will sooner or later again rouse the world in wrath at the attempt to crush the life out from Turkish Christianity.

The task of providing against the ills which are resulting from the tacit European agreement to leave Turkey to the guidance of one adviser, is not too great to be faced. It involves no preposterous "bag and baggage" outcry, with its ignorant threat of hurling from their lawfully inherited lands and homes thousands of innocent Muslim families, and its stupendous fallacy of supposing that the Eastern Question would forever be disposed of could the Turkish race be pushed across the narrow two miles of water which divides Europe from Asia at Constantinople. It involves no visionary effort to erect an "Armenia" in a territory where the Armenians form a majority of the population in no district, even so much as ten miles square. It involves no trenching upon the sovereignty of the Sultan, since he is already bound by treaty to do all that need be done to arrest the effort of his officials to degrade the quality of his Christian subjects. It does not even involve any sacrifice of the friendship of Turkey, the political value of which may be rated as high just at present. Turks respect and admire an honest man, whose action, however distasteful to them, rests upon intelligible principle—and whom they cannot coerce. All that it involves, is for the Powers, or even for Great Britain alone, to whose initiative the charter of the Turkish Christians is due, persistently and firmly to point out the way of safety and of prosperity as well as of justice to the Turkish Government. It only involves persistently insisting on the re-opening to Christians of all channels of development and of patriotic service, which are open to their fellow-subjects, and the extension to them as a class of that confidence which the subject should be shown by the Sovereign. It only involves insistence upon the execution of those treaty obligations respecting the Christians of Turkey which were framed by sincere friends of Turkey in perfect conviction that the salvation of the country from ultimate ruin can come only through adoption of the principles there laid down.

Such a policy toward Turkey the British Government has patent and cogent reasons for adopting—entirely aside from the humanity which rarely appeals to England in vain. Such a policy would be consistent with the past, it would increase rather than diminish British influence at the Porte in questions of special British interest, and it would promise new ground of hope to the despairing Christian populations of Turkey.

THE BISHOP OF SYDNEY ON "THE HIGHER CRITICISM."

We extract the following from *The Record* :—

The Bishop of Sydney (Dr. Saumarez Smith) in his Primary Visitation Charge, made the following remarks upon the Higher Criticism :—

I now proceed to make some remarks, which I trust may be useful, upon "The Higher Criticism" of the Old Testament, of which so much has been heard in recent years. Its consideration has, perhaps, a more appropriate place in a Charge to the Clergy than in an address to a Diocesan Synod. Yet it is a subject which, although it may appear to have a primary interest for the clergy, is one which no thoughtful lay member of the Church should neglect to consider. For it is not merely a literary question which is raised, but a religious one. It is not merely a question concerning the origin, authenticity and genuineness of certain ancient writings—it is a question which has a serious bearing upon the trustworthiness of the Bible as a Divine Revelation and as a supreme standard in religious matters.

But it would be a great mistake to deal with the subject in any spirit of panic or impatience. "An indefinite dread" of imagined disaster when some novel theories are promulgated which *prima facie* seem to be hostile to the faith of Christians, or to traditional views of the Holy Scriptures, is irrational and mischievous. The truth will always stand criticism of a proper kind. If the criticism be sound and genuine, every truth seeker will welcome it; if it be unsound and baseless, its blunt edge will do no harm. Within my own memory several "panics" have arisen from the publication of various criticisms upon Christianity and the Bible, but the panics were not justified by the results. The Tübingen theory, which made a great stir once, is now essentially discredited; the book called *Essays & Reviews* brought out fresh defences of the Faith, adapted to the modern presentation of old problems; Bishop Colenso's criticisms of the Pentateuch led to careful research, and effective vindication of the substantial truth of the earlier history of Israel; *Eccle Homo*, viewed at first as a hostile treatise, fell into its place as an interesting contribution to conjectural interpretations of the Marvellous Personality of Jesus Christ;

the anonymous criticism brought forward in *Supernatural Religion* evoked the brilliant and trenchant reply of the late Bishop Lightfoot.

In each case, whatever of truth there was in the criticism was acknowledged and assimilated; the errors were exposed and repudiated; and the resultant of controversy was the removal of misconceptions and the clearer enunciation of truth. Dogmatism, either of a positive or of a negative kind, is gradually corrected by calm controversy, conducted in a serious and earnest spirit. Extreme views on either side give place to that which is reasonable and true, as far as we are enabled to verify and interpret the facts that form the basis of doctrine.

We have no reason to fear, and we have no right to forbid, criticism, even of the most sacred things. We have a right, however, to claim that the critic of books that have been revered as sacred for centuries should carefully consider the due weight to be attached to long-standing traditional views and interpretations, and should not too hastily assume that modern theories must be right because they are new and revolutionary.

The advocate of traditional beliefs, on the other hand, should be open-minded, ready to consider, and to weigh with all due attention, what is advanced by those who may be termed "progressive" theologians and critics, who are eager to bring up to date and to modern requirements all inquiries concerning religion and religious documents.

And what is this "Higher Criticism"? In investigation of ancient documents, two branches of criticism come into notice which are to be distinguished one from the other. There is "textual" criticism, which attempts to verify and decide on the original "text" of the documents in question. To this belongs the study of manuscripts, and of versions, and of citations in other writings, and the comparison of the conclusions to which other textual critics have come upon disputed points. Then comes the "literary and historical" investigation to which the name of "the Higher Criticism" has been given. This deals with the authorship, and contents, and purpose of the ancient documents. This field of investigation is wide and various, and calls for patient diligence and

caution as well as for eagerness and curiosity. All historical criticism necessarily involves some exercise of the imagination, and the formulation of tentative hypotheses becomes a necessity when the *data* of known facts are insufficient for exact knowledge. We are obliged to conjecture how such and such a book may have originated, how it was preserved and transmitted, whether it is rightly attributed to some particular author or not, and so on. But it is obvious that conjectures should not be rashly or heedlessly multiplied, and that all due attention should be given, first, to the facts and statements of the books themselves, and, secondly, to all reasonable traditions concerning their structure, and character, and claims, which have come down to us from ancient times. It may be well to observe here that the term "Higher Criticism," although it is not really open to the objection that it implies arrogant claims, is sometimes used or regarded as if the criticism thus described were something which absolutely demanded our allegiance, and should not itself be criticised. This is, of course, a mistake, as may be perceived from what I have already said. The "Higher Criticism" belongs to all students, whether they incline to the "traditional" or to the "progressive" school of critics.

For a succinct statement, and comparison of the two competing theories concerning the composition and structure of the Old Testament Scriptures, I may refer you to Bishop Ellicott's useful little collection of addresses entitled *Christus Comprobator*. The Bishop takes a cautious conservative position in regard to the dispute; and speaks of "the genuineness, integrity, and trustworthiness of the Old Testament" as "impugned and traversed by the industrious ingenuity and really limitless assumptions of modern analysis." The older, or "traditional" theory, broadly stated, is "that the Books of the Sacred Volume, in its historical portions, have been written or compiled from contemporaneous documents by a succession of inspired writers, beginning with Moses and ending with Ezra and Nehemiah." But the Bishop admits that "modern investigation and modern criticism have introduced certain changes and rectifications." The recently elaborated theory he terms the "analytical" theory, because its alleged conclusions are deduced from learned and ingenious

"analysis" of the documents criticised. To enter into any examination of this modern theory would be neither possible nor desirable on the present occasion. Suffice it to say that this analytical theory relegates the composition of the first five books of the Bible, together with the Book of Joshua, to a much later date than the time of Moses, and finds in this so-called "Hexateuch" "three strata of narrative and legislative details, of different dates and distinctive peculiarities, which, after having been revised and re-edited, possibly several times, have at last been not unskilfully combined in the form in which they have now come down to us." The historical trustworthiness of these earlier books is therefore called into serious question; the relative position of "the Law" and "the Prophets" is inverted; and the presentation of the history of Israel in the Bible is thrown into confusion by the assumption that "the Law" in most of its details originated late in the time of the Babylonian Exile, instead of being substantially the production of Moses acting and legislating under Divine direction. Some of the foreign critics go so far as to hold "that the Tabernacle of Witness, or, as it is now commonly called the Tent of Meeting, and everything connected with it, had never any existence except in the fabricated history composed in the days of the Exile, and that, far from the Tabernacle being the prototype of the Temple, it was the Temple that suggested the deliberate and elaborate fiction of the Tabernacle!"

The divergence between the two theories is startling; and the traditional theory, with certain reservations and acknowledgments, is still the theory which has more intrinsic probability. The constant conjectural analysis and arbitrary assignment by the modern critics of this and that portion of the documents under review to one and another writer, and to different periods, make an excessive demand upon our faith in regard to the reliability of this internal criticism. We cannot, however, close the controversy by denouncing literary research, or ignoring what the literary specialists allege in opposition to the traditional theory.

The considerations pressed upon us by the controversy bring before our minds a duty, an anxiety, and a hope.

The duty is to exercise our reason boldly, patiently, reverently. God has chosen in many parts (*polimeros*) and in

many different fashions (*polutropos*) to make progressive revelations of His will, in preparation for that culminating Revelation of Divine Love and Righteousness which He made in the Person, and Teaching, and Work of Jesus the Christ. God made these special revelations in, and through, the history and polity of a particular people. This people had its documents and records, from which gradually certain "Scriptures" came to be selected, as authoritative in religious matters; and these Scriptures were set apart as "sacred," and were so regarded by Christ and His Apostles. They were decreed to be in a special sense "inspired" ("God-breathed," *Theopneustoi*), and thus to be specially profitable for moral and religious purposes. But however Divine the purpose and character of those "Holy Scriptures," and however wonderful their providential preservation and their doctrinal coherence, and the convergence of all the history and teaching in them to Christ, may be, the treasure was in "earthen vessels," and the human instrumentality through which the Divine Truth was conveyed cannot be rightly or reasonably excluded from criticism—provided that such criticism be exercised, not in a scornful, hostile, or flippant spirit, but with honesty and reverence; and, above all, with due regard to Him Who in His testimony to what was written "in the Law of Moses, and the Prophets, and the Psalms," set a most important *imprimatur* on the Old Testament Scriptures as a whole.

Our anxiety in regard to this much-talked-of "Higher Criticism" is lest the religious authority of the Old Testament should be unduly depreciated, and its value in religious matters be insufficiently regarded; and lest from the study of the Bible coming to be considered too much as a mere matter for specialists and linguists, people should be tempted to forget that apart from all questions of literary criticism, these older Scriptures are now, as in the time of the Apostle Paul, Holy Scriptures, able to make men wise unto salvation through faith which is in Christ Jesus. Practical and prayerful study of the Bible will, I make bold to say, never be in vain. It may be, indeed, that some—especially, perhaps, among those who have in their reverence for the Scriptures held a too rigid and literalist theory of inspiration—will have their minds for a time disturbed by the free handling which the Higher Criticism makes prominent. It

may be, also, that some who have taken lax views of the inspiration which guided "Holy men of God" in old time may be led further away from recognising the claims of the Bible to be, in a sense in which no other book or collection of books can be, the Word of God.

But one hope predominates over any anxiety that we may feel. No controversy, no research, no criticism—be it "analytic" or "synthetic," relentlessly destructive or imaginatively constructive—can be eventually harmful to the cause of religious truth. In the case of the Old Testament, as in the case of the New, truth will be vindicated and faith confirmed. We shall discover how far our traditional notions are reasonable—in what points they should be corrected, and in what points they should hold their ground. Assuredly, the practical value of the Old Testament is permanent and indisputable, whatever critical questions may have to be left open or acknowledged as insoluble. This wonderful "Divine library" presents a historical outline of the history of Israel, as of a nation through whose religious development a progressive revelation of God was given which is, admittedly, a purer, holier, more gracious, more personal knowledge of the Divine Being than we can gather or infer from any other source previous to Christ's own teaching, a revelation which was wonderfully preparatory for the culminating wonder of Christ Himself, God's Word incarnate among men. Consider the Old Testament's blending of ethical obligation with religious devotion; its maintenance of monotheism amid all varieties of idolatrous worship, whether outside of Israel or within their borders; its consistent presentation of the One Living God as ever exercising lovingkindness, righteousness, and judgment in the earth, and the Saviour of all who trust in Him; its hopefulness as regards the future of the world's history in the light of that promise of the "after-time" to which God's people were taught to look forward when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea"—and you will find that the elaborate analysis and conjectural audacity of modern criticism need not interfere with the continued use of those Holy Scriptures "for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

Add to this consideration of the Old Testament as a collection of sacred documents the thought of the authority (already referred to) which is given to its religious claims by Jesus Christ, Who quotes Moses, and David, and Isaiah, and tells the Jews to search the Scriptures because they testify of Him, and you will not allow controversies as to the particular amount of revision, or modification, under which documents have passed before they assumed their final form in the Jewish Canon, to shake your faith in "the sufficiency of the Holy Scriptures" for the enlightening and saving purpose for which God's marvellous providence and inspiring Spirit designed, shaped, and preserved them.

The Bible, in its totality, will still remain for us the unshaken basis of highest moral and religious instruction; and a more complete and coherent presentation of God in history than any-

thing else which human literature has produced. Modern tendencies to materialism, to scepticism, to agnosticism, to a vague and vacillating view of God's relation to mankind, are best corrected and held in check by the knowledge of God given to us in the Bible, and concentrated in Jesus Christ. Objections to the religious claims of the Bible, be it remembered, are often only objections to some theory of inspiration that does not take sufficient account of the human element in the composition of the various books; but after all reasonable regard—I will not say "concessions," for the term is a misleading one—to the critical researches concerning the growth and shaping of the Scriptures, we may rest confident that these Scriptures, in their gathered unity in Christ, are pre-eminently God's Word, inspired by His Spirit, and illumining with heavenly light the way for all men up to God.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.

Paris, Aug. 15, 1893.

It is a subject for no little serious concern that Rome is insidiously creeping back into the politics of the nations—the more easily that the Pope is no longer a temporal sovereign, and bringing them round to obedience to his will, drawing them into the vortex, even as the wasp fans and draws into the current of his wings the fly he inevitably captures. The fascination is but another step in the "master-piece of Satan," and call for the cry, "Beware!" Sensible politicians in France and elsewhere deprecate as an impossible hybrid the joining of Rome with Atheistic Republicanism, and yet it is being affected, and the "good dogs," as one of them declares who barked long and loud for their master against it, have to fawn at the feet of both.

High-minded moralists speak of the "venomous sap of the world circulating in the very smallest leaves of the tree of (this) life, and of—with some noble exceptions—our youth becoming unconscious of immorality in art and literature, the blush of modesty being no more." And groan after groan and warning after warn-

ing appear in our Protestant periodicals, justly anxious about the seeming inevitable contamination of the rising generation, guard it as we may. If the proposed Protestant daily paper fulfils the promises of its committee, and if French Protestantism consents in a mass to receive it, encourage it, uphold it by bright varied articles and pecuniary advances, it may do much to safeguard Protestant families from the evils which come in through the common Press inevitably. The future will show the soundness, or otherwise, of the plan of action.

The public schools are keeping holiday, and innumerable speeches at the prize-givings are in praise of all the moral virtues; but, with few exceptions, the motive power is omitted—God was not in these speeches. It has been truly said, our statesmen are deficient in the thought of God; they dare not speak of Him.

We were thinking lately of the hidden springs in passing events, which, if more known, would justify the course of things at first sight strangely mysterious. Seeds bring forth their natural fruit, and the hand of God in history would be acknowledged, and His ways recognised as just,

if penned by those of yore who wrote the Chronicles of Judah and Israel. Take two examples of this, for the veil is lifted now and then. In carnival time, all Paris laughed at an indecent and blasphemous calvacade, in which well-known harlots were made to caricature the modest lasses of the Salvation Army; it passed even before the eyes of the President of the Republic. But it was not repressed by the police (in defiance of existing laws on public immorality), nor are we aware that newspapers, religious or political, gave it a public blame. Impunity emboldens vice, and the same characters attitudinised and danced in the fatal balls, whose interdiction by the police occasioned the tremendous uproar, and brought injury and death to individuals, and Paris to the very verge of a revolutionary precipice on the eve of the national fête. It was simply (as one said) the harvest of what was sown. Another strange event—not more strange, however, were the inner wheels of God's providence more fully known—occurred last week in a provincial sea-side resort. We leave the two simple colporteurs who sell New Testaments and tracts in fairs and markets, singing hymns and calling the people to turn to God their Saviour, to tell their own tale in the letter we have received to-day; they had just left Royan fair: "Aug. 12. . . We had numerous difficulties there; a *curé* in particular came with a policeman to try to turn us out (in vain, of course). The beach was covered with priests of Rome, and numbers of them came to see and listen to us. But to our great regret we could not continue there, for in the evening (the best time for the fair), numerous roughs, sent by we know not whom, surrounded us, shouting, and covering us with sand. We therefore left for another place, B——, hoping to return to the fair on Sunday and Thursday; but even this was made impossible for us. The Royanese shouted, 'There is no room here for you!' and the stall-keepers echoed the cry with violent insults—"Get away; there is no place here for you!" We had scarcely left Royan an hour when the whole fair was one immense sheet of flame, and the vast field of pleasure one scene of destruction. We purpose to-morrow, Sunday, to return there, and speak (in the midst of the wreckage) yet once more of the love of our God."

God is not mocked! "In one hour the fair fell utterly burned with fire." One

hour after the Lord had used the scorning adversaries to send His faithful witnesses to a place of safety. The conflagration began by children playing with lighted shavings in the street. A saw-mill was first destroyed, then a bazaar fell a prey, and with lightning speed, stall after stall, circus after circus, theatre after theatre caught fire, till the whole fair was enveloped in flame—one concern lost 40,000 francs in bank bills—and the splendid wild-beast show, worth 160,000 francs, was reduced to ashes with all its contents, twelve splendid lions, &c., &c. The whole is a charred wreck, and 150 persons are left in absolute penury, besides the heavy losses to others. No similar disaster to a fair in France is on record.

These two colporteurs are extremely successful in their missions; 350 New Testaments, about 1,000 tracts, pamphlets and papers sold, and 30 public meetings, averaging 150 people each, were the results of their last previous short excursion among Roman-Catholic villages. In one place where some roughs began to threaten, the Mayor came behind their little well-stocked table, and spreading his arms over the colporteurs, said: "These Salvationists are my friends, they are good men, and under my protection"! Of course the roughs vanished. Personally we have had several years' experience of "market and fair" evangelisation, and, if the "*right* men are in the right place," as these two are, we know no means more suitable for reaching the whole population of not only the towns where the fairs are held, but all the country places round, from which people come; and if, as in the case of these men, meetings are added in the day's labour, additional good is effected. I need not say that all controversy with Rome, and all church questions are, and should be, banished from this mode of evangelising in France,—the simple glorious Gospel is presented, and, as elsewhere, it is the Power of God unto salvation to all who believe—a savour of life unto life, or of death unto death. God is not mocked!

The French Missionary Society is in a curiously difficult situation with regard to Madagascar. Should it have a mission there or not? The great desire of Protestants is to manifest the fact that Frenchmen can be Protestants, and thus to efface the false and fatal impression that all that comes from France must necessarily be Roman Catholic. Now that the French Protectorate is established, should not a

French Protestant Mission be sent, as in the case of Tahiti? The Committee consulted two men of note—viz., M. Grandier, the learned writer on Madagascar, and M. Le Myre de Vilers, first French resident in the island. "You have nothing to do in Madagascar," replied the latter, "neither in a French nor in a Protestant point of view; in the first case you would be an obstacle, in the second you would do no good. I do not hesitate to dissuade you from any intervention. The Government does not desire it—it asks nothing from you. Abstain." M. Grandier writes: "The situation of a French Protestant Missionary would be an eminently false and difficult one." Of course these are just the answers to be expected from such men, and having consulted them necessarily renders the situation more difficult than before.

Strange to say the opposition from Protestants goes on against the Mission Intérieure, which manfully and lovingly stands its ground. Its aim is, and has been for twenty-two years, the grouping together of all the living forces of Christianity in a place, irrespective of denomination, to work together for the salvation of souls, no ecclesiastical questions being mooted. It goes on in the Evangelical Alliance simplicity, undismayed by the present current setting in of "each for ones own church," and of joining rather with rationalists and all "well disposed people." This, of course, it objects to, as bringing back by a turning movement, the whole mission to the sapless morality and dead formalism of the past, albeit under new and deceptive names. God help them and keep them dauntless.

Bull-fights are growing more and more disgusting, and leading to noisy and violent manifestations in Nîmes and elsewhere, by a public who insist on the bulls being slaughtered on the arena and never cries enough.

Montbeliard celebrated the centenary of its union to France on Sunday last. It was a festival of rejoicing, civil and religious. By this union Romish persecution of Protestants then ceased. But to quote the true picture drawn of the present—"Montbeliard is more and more invaded by Catholic populations, more and more influenced by the Paris press; drawn aside by new currents of thought it is losing more and more its peculiar Montbeliard and Protestant character. It is a fact we cannot but regret.

The Church of the *Sacre Cœur*, on Montmartre, still awaits its dome and steeple; it has cost about 30,000,000 francs, and more millions are called for with the attraction of the givers of certain sums having their initials cut in stone on the portion of the edifice their gift erects.

There are in Paris, in the Roman Catholic parishes, catechetical schools, taught by 1,305 catechists; 19,566 children are instructed by 1,260 ladies, 14 gentlemen, and 31 young girls. More catechists are called for; this appears something novel, and probably is instituted to meet the growing want of religious instruction no longer given in communal schools, and perhaps to counteract the influence of the many Sunday and Thursday schools connected with Protestant effort and missions.

Another singular innovation is in hospital visitation. As no titular, resident priest is allowed in the Paris hospitals, the sick often die without the last rites of their Church; the difficulty is met—will the reader credit the fact?—by the "Congregation of Indulgences" granting to each nun-nurse (where there are still any) a crucifix, specially endowed with the power of communicating a plenary indulgence to the dying who kiss it, or touch it, if too weak to give the kiss. It is not to be used if a priest can be obtained, but otherwise it supplies his place! And thus amid the increasing scepticism, grow fresh superstitions. The blind still lead the blind.

The question of girls' schools, about which we have so often warned readers of *Evangelical Christendom*, cannot safely be met by giving a list of seminaries or establishments. The safest advice to parents is for them to write to the clergyman or pastor of the place to which they intend to resort, or in which they wish their daughters to be educated. Prospectuses, unless accompanied by such recommendation, are too often misleading. The folly of Protestant parents sending their children to Roman Catholic boarding schools, and then being surprised if they imbibe lax principles and romanising ideas, cannot be too strongly put before the public. And we would add that worldly Protestant schools are to be as intensely avoided by pious parents as Romanist ones and Convents.

The venerable Pastors Puaux and Moulines were made Chevaliers of the

Legion of Honour on the occasion of the National Fête.

The loved and well-known Director of the Genevan Evangelical Society, and of

its colportage in France, M. Dardier, has met with a sad fall lately by which he sustained two serious fractures. He is, however, stated to be recovering favourably.

GERMANY.

[From our own Correspondent.]

Berlin, Aug. 15, 1893.

I HAVE often mentioned that it is one of our greatest misfortunes in Germany that the Liberal Press is hostile to Christianity. These newspapers, chiefly in the hand of Jews, interfere wherever they can in the inner offices of the Church—of course, without the least understanding, and yet in a way adapted to excite the people against religion. Now a great storm is being prepared against the new liturgy. The liturgy of the National Church of Prussia has a kind of history. In the time of rationalism, during the last century, all liturgical elements had been eliminated, and the whole service reduced to a sermon, which was generally very dry. Of course, liturgy in itself does not awake religious life; still a moderate liturgy is apt to improve the service, and especially to give more the proper place to praise and adoration. King Frederick William III. introduced our present liturgy in 1817, and gradually, although with some changes, the example has been followed by almost all German churches. At the same time the liturgy has been used as a means to introduce the union of the Lutheran and Calvinist Churches, by proposing liturgical forms, especially in the celebration of the Lord's Supper, which would be used by adherents of both denominations. Only later on the Lutheran form was again allowed to those who wished to use it. A revision, not a change, of our liturgy had long ago been wished, and at last the Church Government has prepared a work, which is to be examined by the Provincial Synod in October, and then laid before the General Synod next spring. On the whole, the work is a very valuable one. The three forms for the administration of the Lord's Supper—the Lutheran, the Reformed, and the United one—are placed next to each other, to be used according to the wishes existing in this respect. This will be received as securing liberty of conscience. The liturgy for the principal service on Sunday is hardly changed at all, only a little more variety in the formulas is allowed. The new liturgy is

really no new one, but a revised and improved edition of the old one; especially the forms for funerals and marriages greatly required improvement. Everybody might be satisfied. But the point of attack is only one; this, however, suffices to excite people against the work. It is the Apostles' Creed. This has always been used in our services. The present liturgy prescribes no introduction. As, however, some unbelieving pastors made introductions, which were apt to show that they did not believe what the Creed professes, and as on the other side many believing pastors and their congregations wished to express more clearly that they not only recited the Creed but expressed their own belief, the Upper Consistory, a number of years ago, ordered that the following, but no other, form of introduction might be used: "Let us with the whole Christendom on earth confess our most holy faith." This introduction is very dear to many Christian hearts—in so far as once in our liturgy the oneness of the Christian Church is recognised; and if it may not be quite correct that all Christian churches use the Apostles' Creed, still it may be said with truth that the great contents of the Creed are the common property of all Christian churches. In future the introduction is to be—but without the pastor being obliged to use it—"Let us confess together our Christian faith." It is not so much these words which the Liberal press specially attacks, as it is the use of the Apostles' Creed in our service; and it finds this a good opportunity to wage war against the fundamental doctrines of Christianity.

On the 6th of this month, Professor Harnack preached in one of the Berlin churches. This was at once used in the same direction. Our newspapers do not generally take much notice of what is said in the pulpits, but this time one of the leading Liberal papers gave a detailed account of the sermon, and spoke of the man as if he was the first preacher in the world. It is clear that this is only done to create interest for the unbelieving professor.

In the Kingdom of Württemberg a

candidate of theology, M. von Wächter, had openly proclaimed himself member of the Socialist Party. Though in itself the political position of the minister is not of permanent interest for his work, yet everybody was curious to know whether a future pastor would be allowed to join a Party which is decidedly Atheist. The Social Democrats often say that they consider religion as the private matter of every individual; there is yet no doubt that they show very strong hate against Christianity. The Consistory of Stuttgart very justly found the membership of Social Democracy not in accordance with the duties of a

Christian minister, and eliminated the name of the young man from the list of candidates.

On July 26, a large conference of Young Women's Christian Associations took place at Harmen, the first of this kind. It was thought necessary that the Christian workers of this branch should also meet once, and exchange experiences. The conference was well attended from different parts of Germany, and will, I trust, help to strengthen many a solitary worker in this branch, which has not yet been sufficiently cultivated until now.

SWITZERLAND.

[From our own Correspondent.]

Berne, August 1893.

SOME time ago the Federal Council asked the Governments of Berne, Basle, Vaud, Neuchatel, and Geneva if they did not think that full liberty might be given to the Salvation Army; but only the Government of the Canton de Vaud agreed to the demand. At Payerne, in the Canton de Vaud, the members of the Salvation Army have been insulted, the windows broken, &c.; also at Horgen, in the Canton de Zurich, a meeting of the Salvation Army has been disturbed, and the owner of the house in which the meeting took place had been beaten by the young men.

There is a feeling prevalent among Christians that we ought to desist from quarrelling about little things, and that it is time to make united efforts for saving souls for the Kingdom of our Lord.

In Berne, there was last winter a weekly gathering for young women employed in shops. Two hundred of them had been invited to a tea-meeting, and Mrs. Rovet delivered to them a speech, and invited them to serve the Lord as Lydia did. Only ten or twelve of the whole number assisted regularly at the meetings, which were presided over by two ladies belonging to different denominations. We hope the seed that has been sown will yield fruits for eternity. At another meeting-room, several women, employed in the silk-weaving industry and other manufactures, had meetings four times a week. Satan did his utmost to destroy this work, and unhappily succeeded in turning away more than one half of the women. But, nevertheless, we hope to resume the meetings next winter.

We see very clearly that the harvest-time is approaching quickly. Those who are bad are getting worse at a great speed. Rich and poor try to amuse themselves as much as possible, and do not care a bit for all the signs of the approaching revolution. At Lausanne, an atheist held a meeting and scoffed at God and the Bible. At Zurich, at a public meeting, the Socialists mocked the Rev. Furrer, who tried to defend the Christian creed. At Berne, the authorities of the town lent a room to a man who also mocked the Bible in meetings for young men and young women. To a great many people he gave a tract—"The Bible in the Waistcoat" ("Bibel in der Westentasche")—that has been printed at Berlin. In this treatise, King David is described as the most awful thief and murderer, whilst King Saul is described as the noblest man of all the Israelites.

On September 12, 13, and 14, a meeting will be held at Lausanne of the delegates of all the societies that fight against the protection of vice by the Governments. At Geneva, the League for the abolition of vice presented a petition to the Government five years ago, but this Government did not judge it proper to give any answer whatever. Mr. Didier, a member of the Government, the head of the department of the police, was asked in the "Grand Contest" to give reasons why he did not pay any attention to this petition, that had been signed by more than 20,000 citizens of Geneva; and Mr. Didier answered that he had not time to look over the matter. But the League tried to rouse public opinion against the official toleration of vice, and several public meetings were held, though till now with

no apparent success. One of the editors of a political paper poured down his wrath and scorn on all the women that had signed the petition.

Here, at Berne, there is much darkness, but we hope there is also some light. If there was nothing good in this town Satan would not take so much trouble to get all Christian work destroyed, if possible.

One of our Swiss working men's leagues,

having 30,000 members, is drifting very fast on the Socialistic and anti-Christian side, and this league declared they would put a decided stop to any intervention of the police with their affairs: that is to say, they are not ashamed to begin civil war, if it suits their interests. But we know we are under our Lord's protection still (Nahum i. 7); we are not afraid.

A. F.

ITALY.

OUR Roman correspondent reports that the committee of the Roman Branch of the Evangelical Alliance held its meetings as usual up to the time of the dispersion of the members by the coming on of the summer heat. "One of our last acts as a committee was to draw up a 'Power of Attorney,' authorising a delegation chosen from our midst to receive in consignment for the committee the chapel which the Municipality of Rome has recently built on the portion of the public cemetery set apart for Protestant interments. We have now to raise a fund in order to provide the needful furniture for the building. About 1,000 lire (£40) will be required."

[We hope some friends in Britain will supply this small sum, and thus relieve our brethren in Rome of this responsibility. The Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London, will be happy to receive and forward any donations for this object.]

A most interesting account appears in the *Piccolo Messagere* regarding the laying of the stone of the Italian Church in Newark, New Jersey, and of which we give a *résumé*. It cannot fail to awaken the sympathies of all English men and women who are capable of estimating the noble efforts which are being made by the Italian Evangelicals to put the pure religion and undefiled Gospel before their countrymen, who have left their beloved country to find new homes in a distant land, and who are anxious that a pure form of worship and a fitting meeting-place shall be ready for the use of any souls whom God the Lord shall call out of the darkness of superstition and ignorance into the glorious light of the Gospel of Christ. The preliminaries were carried out in the Central Presbyterian Church, where a service was held in which several ministers took part. The new building is

situated near to Plane Street, and when finished will be a very elegant structure. Signor Pesaturo pronounced the inaugural discourse. The foundation stone, or as it is termed in the Italian account the "corner stone," was presented by Mr. Horace Albing, and also a brass casket containing Italian and American journals, a portrait of President Grover Cleveland, and of King Humbert; some Italian and American coins, a brief account of the church and the names of its members, contributors, &c.—these were deposited as usual. Addresses or speeches followed by distinguished ministers, and Signor F. Pesaturo brought the proceedings to a close by some remarks distinguished for their aptness and felicitous appreciation of the occasion. The local newspapers gave copious details of the event.

Dr. Matteo Prochet has received a fresh token of esteem and respect. He has been recently promoted to be Commendatore of the Order of the Crown of Italy. Professor E. F. Nobili (Wesleyan) has also been nominated to the position of Cavaliere of the Equestrian Order of the Crown of Italy.

At the Conference held in July in the Lecture-hall connected with the Waldensian Church in the Via Nazionale, Rome, some details were given respecting the work carried on by that body in Naples and elsewhere. In Naples the signs are encouraging. The number of communicants is 204. The various works of charity and beneficence are well sustained, and the willingness and heartiness with which sick visiting and such-like matters are undertaken shows that religion is practical and heartfelt. The day and Sunday schools are flourishing. The *Circolo Diodati* is very helpful in church work. The "*Società di lavoro e di Beneficenza*," formed on our Dorcas Society lines, makes and distributes largely garments for the

poor—and other agencies are at work. The diets of worship are well attended, especially those on the Sabbath morning. The statement made by Sig. Pons, relating to the large number of places visited in the district round about Naples excited much interest.

The Waldensian Church in Rome grows and thrives. Public services are well frequented, and the casual hearers (if the term may be used) are double that of the regular members during eight months of the year. Many Roman Catholics attend the principal services. Lectures have been given during the year, some of which have attracted very large audiences. The *Tribuna* (one of the daily newspapers) gave a *résumé* of one of them. The Sabbath School numbers eighty-two scholars, and the evening schools, which is under the care and supervision of the *Circolo Desanctis*, 101.

A new departure has been attempted in

the shape of endeavouring to establish conferences of a popular character. A fresh *locale* has been opened for that purpose, and a medical department has been united to it, making it, in fact, a medical mission. In four months 208 persons applied for advice and eighty-nine were visited in their own homes. Dr. Robert Prochet, son of the esteemed minister of the church in Via Nazionale, gives his time and advice gratuitously.

The contribution to the central funds from this church was, in 1890, 35 lire only; during the current year it has risen to 800 lire.

The Sabbath question in Rome appears to make progress in the right direction. On the 27th of July a meeting of men in business was held, who resolved not to open their premises on the Sabbath, and urging the public not to make their purchases of those who had not determined to follow their example.

Missionary Notes.

UGANDA.—Much has been heard of the eagerness of the Uganda converts and inquirers to obtain copies of the Scriptures. To meet this demand large supplies of the New Testament so far as translated into their own tongue have been sent out to Uganda. The British & Foreign Bible Society have furnished for the purpose to the Church Missionary Society 7,556 copies of St. Matthew's Gospel, 3,460 of Mark, 3,460 of Luke, 5,582 of John, 4,030 of the Acts, 250 each of Romans, of Galatians, Ephesians, Philipians, and Colossians in a single volume, and of the Book of the Revelation, in all nearly 25,000 portions of the New Testament. These have now all arrived in Uganda, and the people, when they hear of the arrival of boxes, besiege the Mission-house to obtain copies. It was calculated that by Easter of this year the translation of the New Testament would be completed.

BUDA PESTH.—The Rev. Andrew Moody writes: "The evangelistic meetings held in our second hall on the Elizabethring are attended by large numbers. The hall is often overcrowded, and it seems sometimes as if some might be deterred from coming, from the difficulty of getting

seats. Ordinary expenses are paid from the collections; but I require about £40 for the rent of the coming year, and trust that the friends of our cause in Scotland may be led to aid me. Our school-house having been thoroughly repaired, it seems best that we should postpone further building at least for a year. My proposed visit to Scotland is thus still delayed; but I must cherish the hope that friends will send me what is needed for the maintenance of our work, which I rejoice to say, is full of promise."

DEATH OF AN AFRICAN CHIEF.—Sechele, Chief of the Bakwena, has been a prominent character in South Africa since the days of Dr. Livingstone. He died on September 25 last, being probably between seventy-five and eighty years of age. Through the teachings of Livingstone, Sechele was greatly interested in Christian truth, but, strange to say, not till within two years of his death was he permitted to unite with the church. His knowledge of the Bible was marvellous. A letter from the Rev. Roger Price, of Kuruman, given in *The Chronicle* of the London Missionary Society, says that Sechele read his Bible over and over again, from beginning to end. The copy which he habitually used was a

sight for the pencil-marks which it contained, and his knowledge of the Scriptures was not superficial. All Christian subjects aroused his interest, and long conversations often occurred on these matters. Though he had an intense and never-ceasing desire to become a member of the church, he seemed hopelessly entangled in the heathenism of his country. When he was a child he fell into the hands of Mosilikatse, the great Matebele chief, but he subsequently obtained his independence, and managed with so much tact and shrewdness that he became the most powerful native chief in that part of the country. He was greatly attached to Dr. Livingstone and favoured the English in all practicable ways. From the time of his admission to the church, about two years since, he lived as a consistent follower of the Lord Jesus.

ZENANA WORK.—The Zenana Bible & Medical Mission are making a special effort to add twenty additional missionaries to their staff. Fourteen have already been accepted, and will go out (D.V.) in the early autumn, of whom two are fully qualified lady doctors and two nurses. Others are being trained, six of whom are studying medicine. A site has been secured on which to build a hospital at Patna, which will be commenced without delay. Besides reinforcing the staff at some of the older stations, the missionaries who are going out this year will enable the Society to open up new work in four districts. From other places most urgent calls have been received to which the committee are anxious to respond as quickly as possible. The new work already arranged for will involve a large increase in expenditure; but the committee, recognising the call as from God, have resolved to "go forward" in faith. £5,000 is urgently needed at once. One generous friend has already given £1,000, another, Rs. 5,000 (about £315), and four others £100 each, besides a few smaller sums. Contributions will be thankfully received by Lord Kinnaid, or by the General Secretary, the Rev. A. R. Cavalier, at the Office, 2 Adelphi Terrace, W.C. The Society is undenominational.

CONVERSIONS IN THE ZENANAS AT BENARES.—Mrs. Frater writes in the *Indian Methodist Times* the following interesting account of work amongst the women in Benares: "Our work in this sacred city has been in progress for about twelve years. It has been slow, and often very discouraging. Much seed

has been sown, but only within the last few months have we had the joy of seeing any results. About three months since, we had the pleasure of receiving a high-cast Brahman woman into our home. We had visited her for twelve months, she always listened most attentively to the Gospel, but we did not entertain any special hopes concerning her. However, one day she sent for us to come and see her. Her first words, after we entered, were: 'I want to leave my home, to come out and confess Christ; I love Him, and have done so for eight months, will you help me?' Having gained the consent of her husband, we arranged for her removal to Fyzabad, as we have no mission house in Benares. She was carefully instructed, and having given evidence of an intelligent grasp of Christian truth, was baptised in the presence of a large congregation, amongst whom were many of her heathen friends. About a fortnight since, another young unmarried woman from a Kulin Brahman family left her zenana. She is an only daughter—a bright, intelligent, handsome girl of nineteen years of age. We have visited her for three years, but a year ago she felt the power of God's love in her heart, and from that time has ceased to worship idols, thus frequently incurring her father's anger. Two or three weeks ago she asked us if she might come out of her zenana and confess Christ, as she believed in Him. Many difficulties were in the way, but she was determined; so the night after the Holi festival she quietly forsook her old home and its religion for a new and untried world. Two hours afterwards we met her and took her to a place of safety. The following night she was brought down to Fyzabad at her own wish. On Tuesday her father, who is a bigoted Hindu, came down and laid a complaint before the magistrate that we had abducted the girl for the sake of her jewels. He said, 'The girl is only thirteen years of age,' upon hearing which the girl spoke out and said, 'Father, I am nineteen or twenty, you told me so last week.' The magistrate asked for her birth certificate; the father said, 'It is lost.' The girl, looking straight at him, said, 'No, father, you showed it to me only a few days ago; it is in the box at home.' Finally the magistrate, having satisfied himself as to her age, gave us permission to take the girl away. Before leaving the court she said, 'I will never go back home. I love the Lord Jesus, and I

am determined to be a Christian. I will give up all my jewels and money, they are no use to me.' This was a brave testimony. Mr. Frater baptised her the other day before a good congregation, and her answers were most clear and distinct. We have another woman, well educated, belonging to a good Bengal family, who is also a true believer on the Lord Jesus, and whom we hope shortly to baptise. For these signs we are exceedingly thankful. They inspire us with new hope and faith in our work. They encourage us as we continue to visit the hundred houses wherein we have the opportunity to declare our message. May these be but the drops preceding the showers of blessing which shall soon fall upon the thirsty land."

MR. WARSZAWIAK'S MISSION IN NEW YORK.—In January 1892 Mr. Warszawiak was enabled, by means of money raised in Great Britain, to open a Home for persecuted converts and inquirers in New York City, 65 Avenue D. This Home has, during the past year and a half not only sheltered and helped those for whom it was chiefly designed, but has become a great centre of Jewish Mission work, carried on by other workers who associate themselves with Mr. Warszawiak as well as by himself. Classes of different kinds for boys and girls, women and young men, have been carried on in the parlour of the Home, but the number of children seeking instruction now amounts to over 500, whereas, the parlour will not contain at one time more than 100, and is required for adults. If the work among the children is not to cease, a schoolroom must be built without delay. The courtyard of the Home affords an appropriate site. An excellent teacher is ready to hand. The scholars await a summons. A plan and estimate have been drawn out, and as soon as £400 is deposited in the bank the work will be carried through. "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Miss Douglas, Rosebery Crescent, Edinburgh, has not opened a subscription list for the school, but will be happy to communicate with any friend on whose heart it may be laid to do this thing.

THE Rhenish Missionary Society's annual meeting was held as usual in the Mission House at Barmen on April 26. The report states that in Sumatra more converts from heathenism and Mohammedanism were ad-

mitted in 1892 than in any previous year—namely, more than 3,000. In three villages the chiefs were baptised. Formerly the Mission was restricted to work among the heathen, but now at each of the eighteen stations Islamism has come to the front, and is the chief foe with which it has to contend. In some places, as in the Batangtoru Valley, the population are dividing themselves into Christians and Mohammedans; in others, as on the Toba Lake, and at Silinbuny, Islam has to be contended against; and again, in others, many souls are coming to us from Mohammedanism. God be praised! Everywhere the progress is cheering. The co-operation, for the first time last year, of three lady missionaries, has been very helpful, especially among the women. The printing of the New Testament in the Batta language has been begun at the cost of the British & Foreign Bible Society. Good tidings have come from the Island of Nias. In a district on the West Coast which, until lately, was closed against the missionaries; the first station, Fadoro, has been formed. The missionaries suffered greatly from fever, but God soon blessed their imperfect proclamation of His Word. Already two villages have thrown away their idols, and fifty-five persons have been inscribed for baptism. Three additional missionaries have been appointed for this district, and it is hoped they will soon be able to form stations. On the East Coast also, all around our four old stations, progress is reported. One of these stations was established only two years since, and already 188 persons have been baptised, and over 100 more are receiving instruction with a view to the rite. At the other three stations and from surrounding villages numbers are asking to be baptised. [The instruction given by all the German societies, previous to the performance of the rite of baptism, is far more thorough and protracted than that imparted by some of the English and American missionaries.] —The mission work in New Guinea is the cross of the Society. One after another of the workers sickens or dies. Still the work is being carried forward. The confidence of the Papuans is being gained at the two stations on the mainland, and some few are beginning to ask what is needful. The projected establishment of a sanatorium will, it is hoped, be of great service to the missionaries.—*Chronicle of the London Missionary Society.*

BRIEF NOTICES OF BOOKS.

The New Era. By JOSIAH STRONG D.D., author of *Our Country*. Hodder & Stoughton.

THIS new volume, by the able and energetic Secretary of the United States Evangelical Alliance will be read with interest by many in this country, as well as on the other side of the Atlantic. The object of the author is briefly explained in his preface—"We are living in a period of transition; such periods are always characterised by uncertainty and anxiety—by difficult problems and by great opportunities. Of these we hear much, but I know of no one who has attempted to show why this is a period of transition, or to point out its relations to the past and future, and thus interpret its meaning. This volume is such an attempt. I have tried to lay hold of fundamental laws and principles and apply them to the explanation of existing conditions, and to the solution of the great problems of the age." It deals more particularly with the second of the two great commandments given by our Lord,—“Thou shalt love thy neighbour as thyself”; or, as He Himself again put it, in stronger terms—“A new commandment I give unto you, that ye love one another as I have loved you.” Taking this commandment as a basis, it raises the science of Sociology to its highest plane, treating it from a Christian, instead of a mere humanitarian, point of view. The author frankly admits the failure of the Church to reach the masses, but his book is constructive, instead of destructive, in that it suggests motives and methods which, if carried out in a Christlike spirit by the Church acting in unison, must result in not merely saving individual souls, but in saving society and the world, thus advancing “The Coming Kingdom.” The treatment of subjects is rather suggestive than exhaustive, but still it is an interesting effort to interpret the social and ecclesiastical movements of the day. The chapters on “Separation of the Masses from the Church,” “The Mission of the Church,” “The Necessity of New Methods,” and of personal contact, as well as of co-operation, are very important. It would be impossible in a brief notice to give anything like an adequate idea of the scope of this volume; and while most of the facts dealt with are drawn from American rather than English life, many of the arguments are applicable to other lands. Dr. Strong is known to many in this country as an active worker in the cause of the Evangelical Alliance, and, doubtless, the time which he has spent in the preparation of this volume will be helpful to him in his duties as secretary of the United States Evangelical Alliance. In addition to the table of contents, the volume contains a copious index. We trust many readers of *Evangelical Christendom* will peruse the book for themselves, and we are quite sure it will interest them.

Europe & The Gospel.

THIS is the title of a little booklet just issued by the Evangelical Continental Society, of which the Rev. R. S. Ashton is secretary. It contains interesting facts connected with the recovery of an old Hussite Church from the Roman Catholics, extracts of which we shall give in a later issue.

The Christian Traveller's Continental Handbook. By the Rev. R. S. ASHTON. Elliott Stock.

THIS is a fifth and revised edition of the former handbook, which has proved to be so valuable to numbers of Christians travelling on the Continent of Europe. It is astonishing to find how many Christian people visit foreign countries without ever discovering the Protestants at work in the various cities. It is common enough to see Baedeker's and other guide books in hand, but very often Christian people leave a town without attending a Protestant service or learning what evangelical work is carried on. Mr. Ashton's compact little volume can be easily carried in the pocket, and will be found to be a useful and interesting companion for continental travel.

Rest and Reaping.

WE continue to receive regularly this interesting monthly, which contains much useful information, Scriptural expositions, prophetic notes, and stories illustrative of missionary life abroad.

The Houses of Rest.

WE have before us the Report for 1892 of the Houses of Rest for Christian workers. We heartily congratulate Miss Mason on the progress of the institutions under her charge, and which include not only the Houses of Rest themselves, but a Home for Aged Workers, with a seaside branch at Eastbourne. We have more than once referred to the Houses of Rest founded by Miss Mason in 1866, and we are glad to find that the statistics for the past year show continued prosperity. The Report contains evidence of the earnest spirit of prayer and faith in which this work has been so long carried on, and, though great responsibilities are involved, yet there is constant proof that God is mindful of the needs of those who are carrying on His work. Miss Mason well says: “If God does not answer the prayers of His children when they cry unto Him, I should be utterly at a loss to account for the fact that these two freehold houses—worth at least £8,000—have been acquired within the past twenty-five years by a solitary individual, without a committee, and with no worldly patronage or newspaper appeals or advertisements; and which are now entirely free from debt of any kind, and are secured to trustees to be used as long as the earth shall last, solely for the benefit of God's servants, who labour in His vineyard.” We have not space to refer more fully to the detailed contents of this Report, but we advise any of our readers who are interested in such work as that of Miss Mason to obtain for themselves a copy of the Report from the office, 10 Finchley Road, St. John's Wood, London, N.W.

Stepping Stones to Bible Knowledge among Eastern Women.

THIS is an interesting little tract, by the Rev. J. SHARP, secretary of the British & Foreign Bible Society, and refers particularly to the work of Bible women, giving statistics with reference to the labours of those engaged in this valuable department of Christian work.

Evangelical Alliance.

DUBLIN CONFERENCE.

SEPTEMBER 25—28.

ALL the meetings will be held in the CHRISTIAN UNION BUILDINGS. The following is the complete programme of the Conference:—

MONDAY, SEPTEMBER 25.

CONVERSAZIONE (Tea and Coffee served in the Minor Hall from 6.30 to 7.15 p.m.). PUBLIC MEETING, 7.30 p.m. in the large Hall. The Most Rev. Lord PLUNKET, Archbishop of Dublin, to preside. Brief Addresses of Welcome on behalf of the United Services Committee and the Irish Council of the Alliance will be delivered by the Revs. Samuel Prenter, M.A., Henry Evans, D.D., and James Irvine. Responsive word will be spoken by representative visitors, including the Rev. Professor G. Thomaian (*the Armenian exile*). Address by the General Secretary. Subject: "The Evangelical Alliance: its principles and some of its practical results."

TUESDAY, SEPTEMBER 26.

MORNING, 10.50 to 11.15 o'clock.—DEVOTIONAL MEETING, the Rev. W. J. CLARKE, D.D. (Rector of St. Thomas', Dublin), to preside. 11.30 to 1.30 o'clock.—CONFERENCE. Chairman, General NOBLE, R.E. "The Annual Address," by the Rev. James Culross, M.A., D.D. (Principal of the Baptist College, Bristol); Subject—"The truth in contradistinction to modern criticism" (John xvi. 13). "The Practical Resolutions," to be read and enforced by the Rev. E. N. Thwaites, M.A. (Rector of Fisherton, Salisbury). Address by the Ven. Archdeacon Taylor, M.A., D.D. (Liverpool). Subject: "Undenominationalism—not indefiniteness."

AFTERNOON, 3 to 4.30 o'clock.—MEETING FOR OPEN CONFERENCE. Chairman, JOHN R. FOWLER, Esq., M.A. Subject: "The social and spiritual condition of the masses and the remedy." Address by the Rev. W. Nicholas, M.A., D.D. (Methodist Minister, Dublin). To be followed by OPEN CONFERENCE.

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, VISCOUNT BANGOR. Address by the Rev. D. MacEwan, D.D. (Presbyterian Church, Clapham). Subject: "Life in Christ." Evangelistic Addresses: (1) the Rev. Charles Spurgeon, (2) the Rev. E. N. Thwaites.

WEDNESDAY, SEPTEMBER 27.

MORNING, 10.30 to 11.15 o'clock.—DEVOTIONAL MEETING, the Rev. J. DENHAM OSBORNE, M.A. (Dublin), to preside. 11.30 to 1.30 o'clock.—CONFERENCE. Chairman, the Very Rev. the Dean of CANNON, M.A., D.D. (Belfast). Addresses: (1) "The Bible adapted to the necessities of fallen man," by the Rev. Canon Bell, M.A., D.D. (Rector of Cheltenham); (2) "Possibilities of Faith," by the Rev. Chas. Spurgeon (Baptist Church, Greenwich), health permitting; (3) "Christianity and the experimental method," by the Rev. R. McCheyne Edgar, M.A., D.D. (ex-Moderator of the Presbyterian Church in Ireland).

AFTERNOON.—This afternoon is reserved for a social gathering, kindly convened by his Grace the Archbishop of Dublin, at his country seat, Old Connaught—by special invitation.

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, LORD RADSTOCK. Address by the Ven. Archdeacon Taylor, M.A., D.D. Subject: "Reasons for faith." Evangelistic Addresses by (1) Rev. W. E. Burroughs, B.D. (Mariners' Church, Kingstown), (2) Rev. J. F. T. Hallows, M.A. (Birmingham).

THURSDAY, SEPTEMBER 28.

MORNING, 10.30 to 11.15 o'clock.—DEVOTIONAL MEETING, Pastor H. D. BROWN, M.A. (Dublin), to preside. 11.30 to 1.30 o'clock.—CONFERENCE. Chairman, THOS. WHITE FISHER, Esq. Addresses: (1) "The Bible our sole rule of faith," by the Very Rev. the Dean of Achonry; (2) "Recent confirmations of Scripture," by the Rev. John Urquhart (Baptist Church, Weston-super-Mare); (3) "Crucifixion with Christ," by the Rev. J. F. T. Hallows, M.A. (Birmingham).

AFTERNOON, 3 to 4.30 o'clock.—MEETING FOR OPEN CONFERENCE. Subject: "Foreign Missions." Chairman, JOHN MURPHY, Esq., J.P. Address by the Rev. J. Murray Mitchell, M.A., LL.D. To be followed by OPEN CONFERENCE, in which the Rev. Professor G. Thomaian and others will take part.

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, M. H. HODDER, Esq. Subject: "Loyalty to Jesus Christ"—1. In His Person as very God and very Man: 2. In His relation to the Church and the World. Addresses: (1) By the Rev. C. H. Waller, M.A., D.D. (Principal of St. John's Hall, Highbury); (2) By the Rev. W. Roberts, B.A. (Congregational Church, Notting Hill, London). Evangelistic Address by Lord Radstock.

It is hoped that many members of the Alliance and other friends of Christian union will arrange to be present, and all such will be cordially welcomed. Copies of the programme and all necessary information will be sent on application to the Secretary (7 Adam Street, Strand, London).

INVITATION FOR THE ANNUAL WEEK OF UNITED & UNIVERSAL PRAYER, AT THE COMMENCEMENT OF THE YEAR.

JANUARY 7—14, 1894.

BRETHREN, BELOVED IN THE LORD,—Grace and peace be with you! In arranging for another Week of Universal Prayer, we invite your co-operation and sympathy. The blessing which has attended such seasons in the past inspires us with hope for yet more abundant blessing. As the triumphs of the Gospel extend in the various Mission-fields, the assemblies of believers uniting in common supplication all over the earth are becoming more and more enlarged. Our Lord is still saying: "Hitherto ye have asked nothing." He has greater blessings to bestow than His people have ever yet asked or received. All power in heaven and in earth is His; and, by Prayer, the boundless resources of His power will be made more and more manifest both to the Church and to the world.

Never was there a time when the people of God have had more reason to plead with Him for the blessing, or more encouragement to pray. Doors are everywhere opening for the entrance of the Gospel, while unbelief and error and sin oppose its progress. The Lord's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear. It is for His people not to rest till His Righteousness go forth as brightness, and His Salvation as a lamp that burneth.

Wherefore, holy brethren, partakers of the heavenly calling, as in the opening year we gird ourselves anew for fresh service and faithful testimony, let us invite each other again to gather unitedly before the Eternal Throne in praise and prayer.

We are, in the name of the Evangelical Alliance,

Yours in the service of the Lord Jesus,

POLWARTH, President.		F. VAN BYLANDT, President.	
DONALD MATHESON, Treasurer.		J. D. VAN WASSENAER	
WILLIAM ARTHUR, M.A.		ROSANDE.	
JOHN STOUGHTON, D.D.	} Hon. Secs.	J. E. N. SCHIMMELPEN.	} Secs.
DAVID MACKWAN, D.D.		NINCK VAN DER OYE.	
JOSEPH ANGUS, D.D.		J. VAHL, President.	
JAMES FLEMING, B.D.		OLOF HANSEN, Secretary.	
A. J. ARNOLD, Secretary.		P. GETYMONAT, D.D., President,	
BANGOR, President.	} Irish Branch.	Florence Branch.	} Italy.
C.H. WRIGHT, D.D., Hon. Sec.		V. RAVI, Vice-President.	
		H. J. PIGGOTT, B.A., President,	} Roman Branch.
		JOHN JAMESON.	
W. E. DODGE, President.		MANUEL CARRASCO.	} Secs.
CALEB T. ROWE, Treasurer.		W. SELLAR, President.	
PHILIP SCHAFF, D.D.	} Hon. Secs.	H. O. DWIGHT, Secretary.	} Turkish Branch.
JAMES M. KING, D.D.		M. D. KALOPOTHAKES, President.	
JOSIAH STRONG, D.D., Secretary.		J. B. CHARLIER.	} Syrian Branch.
		DANIEL BLISS, D.D.	
W. H. HOWLAND, President.	} Dominion of Canada Branch.	JAMES S. DENNIS, D.D., Secretary.	} South African Branch.
WM. JACKSON, Secretary.		JAMES TURNBULL, Secretary.	
J. FRIGHARD, President.	} New Brunswick Branch.	J. H. BALLAGH, President.	} Japan Branch.
A. J. MCFARLAND, Secretary.		G. W. KNOX, Secretary.	
THEODORE MONOD, Gen. Sec. Paris	} French Branch.	JOSEPH EDKINS, D.D., President,	} Shanghai Branch.
A. FISCH, Secretary.		WM. MUIRHEAD, Vice-President	
M. MEYHOFFER, President.	} Belgian Branch.	H. BLODGETT, D.D., President,	} China.
G. ROCHEDIEU, Secretary.		Peking Branch.	
A. VISCHER-SARASIN, President.	} Swiss Branch.	GRIFFITH JOHN, D.D., President,	} Hankow Branch.
TH. ISMLIN, V. D. M., Secretary.		GEORGE SUTHERLAND, D.D.	
ANDREAS VON BERNSTORFF, President.	} German Branch.	THOS. CUMMINS, J.P.	} Secs.
EUGENE BAUMANN, Secretary.			

TOPICS SUGGESTED FOR THE WEEK OF UNIVERSAL PRAYER, JAN. 7—14, 1894.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be added in each case by those leading the devotions of the assembled believers. And for other topics, *which no words can express*, moments of silent prayer may helpfully be given. Where it is found impracticable to take up the subjects in detail, the *general outline* for the day should be observed.]

SUNDAY, JAN. 7.—Sermons.—Pentecostal power.—Acts ii. 1—4.

MONDAY, JAN. 8.—Humiliation and Thanksgiving.—*Confession* of sin and failure in the past, and prayer for consecration to a holier life.—1 John i.; 1 Sam. xii. 7—25; Dan. ix. 1—19. *Prayer* for grace to put away whatever hinders growth in grace, and the progress of Christ's Kingdom in the heart and in the world.—Mat. v. 29—30; Josh. vii. 10—26; 2 Cor. vi. 14 to vii. 1. *Praise and Thanksgiving*: For what God has done for His people in the past year; for

the gift of His Son; for the blessings of salvation; for the presence and power of His Holy Spirit; and for the fruitful observance of the Week of Universal Prayer.—Ps. cxxvi. 2-3; Ps. cxlv.; 2 Chron. xx. 21-27; 2 Sam. 18-29; Eph. i. 1-14.

TUESDAY, JAN. 9.—The Church Universal.—*Prayer* for the whole Church of Christ, that the power of the Holy Ghost may rest upon it; that the unity of believers in Christ may be more fully apprehended; that all who call themselves Christians may be truly converted; that all Christ's true disciples may be faithful witnesses for Him by their love, zeal, and holiness of life; and that the growth of error and superstition may be arrested.—1 Cor. i. 2, 3; Phil. iii. 13-21; Col. i. 10-18; Rom. xii.; 2 Tim. ii. 11-26.

WEDNESDAY, JAN. 10.—Nations and their Rulers.—*Prayer* that all earthly rulers may acknowledge their responsibility to the King of Kings, and seek the promotion of righteousness and the maintenance of peace; that all religious persecution may be stayed; that national discontent and strife, anarchy and oppression may cease; that drunkenness, impurity, and gambling may be put away; that slavery and all sinful traffic may be speedily abolished, and that God's Day may be nationally honoured.—2 Sam. xxiii. 1-7; 2 Chron. xxxiv. 19-23; Tim. ii. 1, 2; Rom. xiii.; Dan. iv. 27-37; Isa. xxxii.

THURSDAY, JAN. 11.—Foreign Missions.—*Praise to God*: For the great success which has attended Missionary enterprise in recent years and for the revived interest of the Church in the work.—Acts xv. 1-17; Ps. lxxvii.; Ps. cxxvi. *Prayer*: For Missionary Churches and Societies, and for all efforts for disseminating the Word of God and extending Christ's Kingdom in the Heathen and Mohammedan world; for Native Churches and their Pastors; for secret disciples; for all Missionaries and their helpers; and for the removal of all hindrances to the progress of Christianity.—Isa. lv.; Ps. ii. 6-8; Isa. xlix. 1-13; Rev. xi. 15; Rom. i. 1-17.

FRIDAY, JAN. 12.—Home Missions and the Jews.—*Praise*: For past blessing in connexion with evangelistic work and Missions to the Jews.—Rom. x. 1-13; Luke x. 17-24; Acts viii. 1-8. *Prayer*: For all Christian agencies, and for all individual efforts to win souls for Christ; for the masses who live without God; and for Christian work among special classes, such as soldiers, sailors, &c.—Phil. i. 1-18; John i. 35-51. *Prayer for God's Ancient People Israel*: That the veil upon their hearts may be removed; that all persecutions of the Jews may cease; that Christians may more fully understand God's purposes concerning Israel, and so live as to commend the Gospel to their Jewish neighbours.—Ps. cxxii. 6-8; Isa. liv.; lxi.; Hos. ii. 14-23; Rom. xi. 26-27.

SATURDAY, JAN. 13.—Families and Schools.—*Prayer* that our sons and daughters may be truly converted; that they may be trained in the nurture and admonition of the Lord, and be enabled to overcome the temptations of the age; for all special efforts on behalf of the young; for Universities, Colleges, and Schools; for much blessing upon Christian Associations of young men and of young women; for grace to parents to lead their children to the Lord, both by word and example.—Prov. xxii. 6; Luke ii. 40-52; Deut. vi. 1-9; Judges xiii. 8-14; Isa. xlv. 3-4; Acts ii. 39; Eph. vi. 1-4.

SUNDAY, JAN. 14.—Sermons.—*The Second Coming of our Lord*.—Rev. xxii. 12.

The following special requests are made to all who see this programme:—

1. Please endeavour to bring the Lord's people together—few or many—for united prayer daily during the week, and circulate the Programme widely, to increase the number of Meetings.

2. Kindly forward brief account of Meetings held, and any results, to the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London.

. In accordance with the wish expressed in many lands, it has been decided that the General Heading of topics for each day of the week should remain fixed—the detailed subjects, only, being varied from year to year.

SECRETARIAL DEPUTATION WORK.

DURING the past month Mr. Arnold has attended several meetings on behalf of the Alliance, in the North of England and in Scotland.

On Thursday, July 27, Mr. and Mrs. John Taylor, of Ilkley, kindly gathered in their drawing-room a number of Christian friends to hear the Secretary's statement on the Alliance. The Rev. Howard Kempson, rector of All Saints, presided, and after opening the proceedings with prayer expressed his warm attachment to the principles of the Evangelical Alliance, and his interest in the great work

which God had permitted it to do. Mr. Arnold followed with an address setting forth the recent efforts of the Alliance, especially on behalf of persecuted Christians in Persia, Turkey, Russia, &c. The audience was not large, owing to the fact that many residents were now absent from Ilkley, but much interest was awakened amongst those present, many of whom were already members of the Alliance. A vote of thanks to Mr. and Mrs. Taylor terminated the proceedings.

On Friday, August 4, Mr. Arnold visited Elie, in Fifeshire, where a meeting had

been kindly arranged by the Rev. D. C. Macgregor. The gathering was held in the Earlsferry Town Hall.

The Right Hon. the Earl of Lindsay presided, and, after prayer had been offered by Mr. Macgregor, his lordship, in a few sentences, expressed his approval of the objects of the Alliance and his pleasure in learning of the practical work it was able to undertake, especially on behalf of persecuted Christians. His lordship was glad to know that Mr. Arnold would give details regarding the state of things in Armenia and in Russia.

The Secretary's address evoked much sympathetic interest as he touched upon the main objects of the Alliance, and then proceeded to speak of the practical work in which the Society had been engaged during the past forty-seven years. His references to the religious persecutions in Armenia and in Russia were received with marked attention. A vote of thanks to the deputation for his address was proposed by the noble chairman, and unanimously adopted. The proceedings were closed with prayer by the Rev. R. H. Dunlop, after which a collection was taken in aid of the funds of the Alliance.

Proceeding to Ballater on August 5, Mr. Arnold had the opportunity of addressing a number of Christian friends at a drawing-room meeting, held in the evening, at the residence of Mr. and Mrs. Pasley. A prayer meeting is usually held here on Saturday night, but on this occasion the time was principally occupied with the address of Mr. Arnold, who spoke of the efforts of the Alliance in promoting united prayer and religious liberty. The details given regarding the work of the Alliance elicited much sympathy, and several of those present expressed their desire to be enrolled as members. Prayer was offered by several brethren, including the Rev. J. Macpherson, of Dundee.

On Monday, August 7, Mr. Arnold proceeded to Crieff, where he was the guest of the Rev. J. E. Somerville, who had arranged with Dr. Meikle for a meeting in the chapel attached to the Hydropathic establishment, and the use of which was kindly granted by Dr. Meikle. Most of the residents of Crieff were now absent, but a few of them attended the meeting, which, however, was principally composed of the guests of the Hydropathic establishment, and the chapel was crowded to its utmost capacity. Mr. Somerville presided, and after a hymn had

been sung, prayer was offered by the Rev. Mr. Adamson, of Glasgow.

Mr. Somerville spoke briefly, but very heartily, of his sympathy with the Alliance in all its work. He rejoiced, not only in its testimony for nearly fifty years to the unity of the body of Christ, but he specially referred to the indirect influence of the Alliance, as seen in its great International Conferences. He was specially impressed with the value of these assemblies by what he saw at the Florence Conference two years ago. Touching next upon the efforts of the Alliance, on behalf of persecuted Christians, he spoke of the deep interest he had taken in this department of the work, and then called upon Mr. Arnold to give his address, which, he felt sure would awaken much sympathy.

The Secretary touched upon the aim of the Alliance in promoting brotherly love, and gave several instances of the way in which God had blessed the efforts of the Alliance in this direction. He spoke also of the value of united prayer, and gave striking illustrations of the results of the observance of the Universal Week of Prayer. Speaking next of the cause of religious liberty, which had always been advocated by the Alliance, he gave details regarding recent cases where its influence had been exerted on behalf of persecuted Christians in Spain, Turkey, Persia, and in Russia.

The Chairman expressed, in the name of the audience, their hearty thanks for the information given, and at the conclusion of the meeting Mr. Arnold received the names of some new members, while many others from various parts of the country came forward to renew their acquaintance with the Secretary.

On Tuesday, August 8, at Tillicoultry, Mr. and Mrs. R. Wardlaw Ramsay held a drawing-room meeting on behalf of the Alliance. Mr. Ramsay himself presided, and after the meeting had opened with prayer, he expressed his cordial sympathy with the objects and aims of the Alliance. He spoke of the pleasure it gave him to find that the Basis which was adopted at the formation of the Alliance was still closely adhered to. He felt the need in these days of such a platform as that afforded by the Alliance for rallying together those who desire to maintain the fundamental truths of the Gospel. At the same time the Alliance was an essentially practical organization, taking up the cause

of the persecuted and the oppressed in all parts of the world.

The Secretary's address touching upon the principles, and more especially, upon the practical side of the Alliance, awakened much sympathy, and many of those present gave their names for enrolment as members. A collection was also taken in aid of the funds of the Alliance, and the proceedings terminated with a vote of thanks to the deputation.

On Thursday, August 10, Mr. Arnold reached Windermere, where he was the guest of Mrs. Bolton, who had kindly invited a number of Christian friends to her drawing-room in the afternoon of Friday, August 11. A large number accepted the invitation to be present at the meeting, but, owing to the heavy rain which came on in the early afternoon, several of these were prevented attending. Captain Chapman presided, and amongst those present were the Rev. Canon Bell, the Rev. E. W. Oak, and others. Much regret was expressed at the absence, through illness, of Mr. A. H. Heywood. The Chairman spoke of the Alliance as older than any other society, for it was founded by the Lord Himself when He gave utterance to His intercessory prayer that His people might be one.

The Secretary, in his address, touched upon the principles of the Alliance, and gave illustrations of the value of its efforts in promoting brotherly love and union. He also spoke of the great results of united prayer, and particularly of the observance of the Week of Prayer at the commencement of the year. The subject of religious liberty was next dwelt upon, and details given regarding recent efforts on behalf of persecuted brethren in many lands. At the close of the meeting a liberal collection was taken in aid of the funds of the Alliance, and several new members were enrolled. Much gratitude was expressed to Mrs. Bolton for her kindness in convening the meeting, and, in connexion with this visit the Secretary had the opportunity of calling upon some esteemed members of the Council of the Alliance who, owing to advancing years, are unable to attend its meetings in London. Amongst these should be specially mentioned Mr. Robert Crewdson of Ambleside and Mr. John B. Fell of Ulverstone, both of whom continue to take a very warm interest in the Alliance.

The Council are greatly indebted to all the friends who gave their valuable help in arranging for these meetings.

CONTRIBUTIONS RECEIVED FROM JULY 18 TO AUGUST 19, 1893.

	£ s. d.		£ s. d.		£ s. d.
Mrs. McMicking	1 0 0	Lieut.-Colonel Savile, J.P.	0 10 6	Rev. E. Maclean	1 1 0
Smith, W. Davids, Esq.	1 0 0	C. E. Newton, Esq., J.P.	1 1 0	F. H. Humphris, Esq.	1 1 0
R. Davies, Esq., J.P.	1 0 0	R. N. Cust, Esq., LL.D.	1 1 0	C. Orr Paterson, Esq. (don.)	1 0 0
Rev. J. F. T. Hallows	0 10 6	Miss Oswald	1 1 0	Mrs. Orr Paterson	1 1 0
Colonel W. J. Seaton	1 1 0	J. G. Fenwick, Esq.	1 1 0	Rev. D. Baron	0 10 6
H. W. Johnson, Esq.	1 1 0	Miss Carne	1 1 0	Dr. Meikle	0 10 6
E. N. Habershon, Esq.	1 1 0	General Mende	1 1 0	Rev. Dr. Murray Mitchell	1 0 0
R. Taylor, Esq.	1 1 0	J. A. Campbell, Esq., LL.D.	1 1 0	General Cave	1 1 0
Rev. Dr. Waller	1 0 0	M.P.	5 0 0	Rev. H. W. Plumtre	1 1 0
W. Gilford, Esq.	1 1 0	Jno. Wood, Esq.	0 10 6	Mrs. Charters	1 1 0
T. Howard, Esq.	0 10 6	J. C. Clarke, Esq.	1 1 0	Countess Esterhazy	0 10 0
Dr. J. D. McLaren	1 1 0	W. J. Lunn, Esq., M.P.	0 10 6	Baillie Dickson	1 1 0
Miss J. B. Plimpton	0 10 0	Rev. Canon Gibbon (don.)	1 1 0	Rev. Prof. Candlish, D.D.	0 10 6
W. W. Coulborn, Esq., and Mrs.	0 15 0	Mrs. Aikenhead	1 1 0	Cardiff Subscriptions, per Rev.	
Mrs. Pilegrim	1 1 0	Mrs. Rawson	1 1 0	Maddocks	1 1 0
C. R. Collins, Esq., J.P.	1 1 0	Miss A. M. Fox	1 1 0	Woolwich Subscriptions, per Mrs.	
Rev. Jno. Hay	0 10 0	Mrs. A. H. Squire	0 10 6	Young	2 15 0
Miss Hewitson	1 1 0	Major-General and Mrs. Pierce	1 1 0	Liverpool Subscriptions (less com.), per B. Hawkes, Esq.	0 19 9
Alex. Sinclair, Esq.	0 10 6	J. B. Paynter, Esq.	1 1 0	Collection at Drawing-room	
Jos. Grey, Esq.	1 1 0	G. Mathewson, Esq., and Mrs.	0 10 0	Meetings at—	
B. Butterworth, Esq.	0 10 6	Colonel Phillips	1 1 0	Beckenham, per Dr. Partridge	2 0 0
M. H. Wilkin, Esq.	1 1 0	P. Varwell, Esq.	1 1 0	Ilkley, per Jno. Taylor, Esq.	1 4 0
C. Kemp, Esq.	0 10 6	H. J. Farmer Atkinson, Esq., and Mrs.	2 2 0	Mia, per Rev. D. C. Macgregor	4 4 7
Miss Jones	2 2 6	S. Fawcett, Esq.	0 10 6	Tilliooltry, per R. Wardlaw Ramsay, Esq.	4 13 0
Dr. A. Graham	1 1 0	Wm. Turner, Esq.	1 1 0	Windermere, per Mrs. Bolton	5 3 6
Lady Forester	1 1 0	Mrs. Macduff	0 10 6	Sums under 10s.	11 16 0
Rev. W. Wingate (2 years)	0 10 0	J. Lush, Esq.	0 10 6		
Rev. J. A. Spurgeon	0 10 6	Mrs. Wardle	2 2 0		
G. Barbour, Esq.	2 2 0	Mrs. Child	1 1 0		
E. Habershon, Esq.	1 1 0	A. W. Sutton, Esq.	0 10 6		
Rev. Dr. J. Finemore	0 10 6	Baron de Férrières	1 1 0		
Miss Hahn	0 10 0	Mrs. Gilligan	1 1 0		
Mrs. De Mierro	1 1 0	Miss Gilligan	1 1 0		
Colonel Mauser	0 10 6	J. R. Van Millingen, Esq.	1 1 0		
A. E. MacKnight, Esq.	1 1 0	H. P. Cotton, Esq. (2 years)	0 10 0		
Mrs. Nevill	0 10 6	W. Tonkin, Esq.	0 10 6		
Captain H. Felham-Burn	1 1 0	F. Austin, Esq.	1 1 0		
Dr. Collins	0 10 6	J. J. Trail, Esq.	0 10 6		
Mrs. Galloway	1 1 0	H. Sugg, Esq.	1 1 0		

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

SPECIAL FUND FOR PERSECUTED CHRISTIANS.	
Miss S. Mackenzie	0 10 0
Captain Warry, R.N.	1 0 0
Mrs. Kerr	1 0 0
Mrs. Lewis	0 10 0
Miss E. Webb	0 10 0
Sums under 10s.	0 16 0

Oct. 2, 1893.]

Evangelical Christendom.

OCTOBER 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	289	Thibet	308
INDWELLING COMFORTER	294	MISSIONARY NOTES	311
THE CATHOLIC SPIRIT OF TRUE RELIGION	296	UNITED CHRISTIAN MISSION	314
PROTESTANTISM AND ROMANISM CONTRASTED	298	IRISH NOTES	314
FOREIGN INTELLIGENCE:—		EVANGELICAL ALLIANCE:—	
France	299	Dublin Conference	316
Germany	300	The Week of Universal Prayer	316
Switzerland	301	Proceedings of Council	317
Italy	302	Constantinople Branch	319
United States	304	Contributions	320
Evangelization in Japan	306		

MONTHLY NOTES.

Owing to the Dublin Conference meeting so late in the month, and the necessity of our going to press at the very time of its assembling, it will be impossible to give in this number any report of its doings. We can only say, in anticipation, that all the arrangements, as now made and reported in the programme already published, give good ground for hoping that the meeting will be an interesting and profitable one. In addition to presiding at the opening meeting, the Archbishop of Dublin has kindly manifested his sympathy with the Alliance by inviting the members of the Conference to a social gathering on Wednesday afternoon at Old Connaught House, near Bray, the house where his Grace's grandfather—the eminent Lord Plunket—used to live; where, amidst sea breezes and charming surroundings, there will be seen a practical illustration of Christian brotherly kindness, and of the real union of all who hold the Head—Christ Jesus.

In another part of the present issue will be found an extract from *The New York Observer* describing the nature of the approaching General Conference of the United States Evangelical Alliance, to be held in Chicago from October 8 to 15. In this it is explained that this Conference is not held in connexion with the great Chicago World's Fair, their respective places of meeting being seven miles distant, but as part of the World's Congress Auxiliary of the Columbian Exhibition. "The Congress," we are told, "is under an entirely different management, and for other purposes than those of the Fair," and the design of these congresses, of which more than 100 are planned—some of which have been already held—is "to establish fraternal

relations among the leaders of mankind, to review the progress already achieved, to state the living problems now awaiting solution, and to suggest the means of further progress. In short, the design of the Congress has been to exhibit the results and present condition of mental, moral, and religious achievement throughout the world."

We further learn that the meeting of the Evangelical Alliance for the United States "will probably be the last of these Conferences." The subjects to be discussed are "Christian Liberty," "The Religious Condition of Protestant Christendom," "Christian Union and Co-operation," "The Church and Sociological problems." The thoroughly practical character of the Conference is shown by the statement that "there will be a large number of section conferences, which together will constitute a school of applied Christianity. Information will be given by experts on many lines of practical work classified under the general divisions of evangelistic, reformatory, social, economic, sanitary, educational, and miscellaneous. Pastors and laymen interested in any of 70 different lines of practical Christian work, will be able to listen to an expert, telling of success in that line of work, and will be able by question and answer, to learn about methods and results. We are sure that in such a school of applied Christianity the pupils will learn more than enough to repay them many times over for the cost of attendance."

We should think that much will depend upon who the "experts" may be, but as the programme for the Sectional Conferences is not yet complete, it is not yet made known who these "experts" are. We can only hope that Mr. Moody may be asked to speak as the "expert" representing evangelistic work. We are sure that none could better represent that section of Christian work than he could. We would have preferred to see the word "spiritual" in the programme of subjects in place of "sanitary," for though the latter expression covers a subject which the well-known proverb says is "next to godliness," it can hardly by itself be considered as within the scope of the objects of the Evangelical Alliance. What we do rather miss in the programme is any recognition of the importance of foundation truth, and of the absolute necessity of spiritual power to accomplish really Christian work. We are glad to note, however, a request that "the members and friends of the Alliance in our own country will remember their American brethren assembled in conference from the 8th to the 15th October, and that many prayers may ascend to God for His blessing to rest on the assembly."

Those who mourn over the Romeward movement, which has been for 60 years slowly, but surely, winning its way amongst us, perhaps hardly appreciate as they ought the value of the Queen's steady and consistent recognition, when in Scotland, of the National Presbyterian Church of that country. The Oxford movement built its foundations upon so-called "Apostolical Succession," which was the subject of some of the earliest of the "Tracts for the Times." This "fiction" (as Dean Alford called it) at once unchurched all but Episcopalians, and it has since been a sore point with the High Church party that our Queen should, when in Scotland, both worship and receive the Communion with Presbyterians, whom the exclusive Episcopalians regard as altogether outside the Church of Christ, and destitute of what they call "Sacramental Grace." The Queen has just given a practical

proof of her attachment to the Presbyterian form of worship, of which she has so long availed herself, by laying the foundation-stone of the new church at Crathie, when she received an address in which allusion was made to her Majesty having "ever joined with them as a worshipper in the simple rites of their National Church." To this allusion the Queen replied: "I need scarcely assure you of my warm attachment to the Church of Scotland, which so largely represents the religious feeling of the people of this country."

An animated controversy on the subject of Ritualism has been going on for some months in the columns of *The Contemporary Review* between Archdeacon Farrar and Canon Knox Little. Although, for some reasons, Evangelicals might well prefer a champion more thoroughly representing their views than the Archdeacon, yet all must feel admiration for the boldness of his attack upon the errors of Ritualism, and sympathise with him as to the somewhat scurrilous tone of the Canon's side of the controversy. On one point, to which we not long ago adverted, the Archdeacon says: "Canon Knox Little says that 'whether I like it or not, I am obliged to be that wicked thing—a priest.' I should have thought that this remark hardly rises above a somewhat poor play upon words. I *am* a 'priest' in the meaning and derivation of the word in which it stands for 'presbyter'; I am *not* a priest in the Romish sense. I am not a 'massing priest'; I am not a sacrificial priest at all, except in that very secondary sense in which all Christians, laymen every whit as much as presbyters, are so-called . . . I am not, nor is any English clergyman a *hieruus*." Of this Greek word always used for the Jewish and heathen priesthood, the Archdeacon truly adds: "It is never once given to the Christian clergy in the New Testament."

Canon Knox Little has, however, done good service to the cause of truth in an article in the September number of *The Nineteenth Century*, in answer to one in the July number, in which Mrs. Humphry Ward had introduced to English readers Professor Harnack's attack upon the Apostles' Creed, or rather upon those articles of it which he does not believe, which assert the miraculous birth of our Lord, His resurrection and ascension. The Canon is courteous to the lady whose work he criticises, but severe too, as when he says: "When people attack Christianity with such thorough-going violence and contempt, and with such startling certainty of the truth of their conclusions, as Mrs. Humphry Ward does, they will do well to come out of the fogs of Tübingen and face fact. For my part, I believe Mrs. Humphry Ward's conclusions, and the conclusions of her German prophets, are proved to be, upon careful examination, baseless moonshine"; and he adds—"I write as one who has had to climb out of the abyss of vapour, in which it seems to me Mrs. Humphry Ward and her friends are wandering, into the light of Christian truth."

The Canon well says—"It is a saddening thing, of course, to any Christian, that Mrs. Humphry Ward, and anybody who shares her opinions, should spend so much real ability, and real energy, and real earnestness, in knocking things down upon which souls have hitherto rested. Surely, anybody can easily knock down, but it requires wise and strong men to build up." It is to be regretted, however, that Canon Knox Little makes comparatively small use of Holy Scripture as the foundation of faith, but speaks much of

the Church, the Ministry, the Creeds. He speaks of "the Divine authority of the Creeds," as though they possessed in themselves such authority, whereas the Church to which he belongs, more wisely and more truly says of them that they may be "received and believed, for they may be proved by most certain warrants of Holy Scripture." But when he does base his argument on Scripture it is very telling, as in the following extract, which we give in the next note.

"The most violent of all destructive critics allows that the First Epistle to the Corinthians is genuine and authentic. Well, when St. Paul wrote that First Epistle, there were still living somewhere about 250 persons who *had seen* Jesus Christ alive after His Resurrection. There is a great deal more, of course, to be said as to the testimony on the Resurrection; but one example is enough. If, then, we are so prosaic as to stick to probability and to value the witness of history, we are led to this, that—unless you endorse the absurdity that miracles cannot be—there is stronger testimony for the Resurrection of Jesus Christ than there is for the coronation of Queen Victoria, or, certainly for the battle of Blenheim. The fact is, no one in their senses could doubt the evidence of the Resurrection—so I believe—but for the fact that to accept it involves so much. It involves, of course, that we should believe the Christian Faith; that we should accept our Lord as Divine—in the real and not in the shuffling sense of the word; that we should believe His teaching, His intercession, &c." . . . "Men do not like to believe these things. Their 'difficulties' are, for the most part, not difficulties of the understanding, but difficulties of the will. If it were otherwise, there would be little chance of the extraordinary nonsense of German dreams—sometimes now called 'Protestant science'—holding its own for a single moment."

We altogether protest against the good name of "Protestant" being thus linked to the dreamy speculations of German unbelief. To do the Canon justice it is Mrs. Humphry Ward who first so uses it, but he seems to have a peculiar pleasure in repeating the phrase "Protestant Science," and even makes the title of his article "Protestant Science and Christian Belief." No one who knows the origin of the word "Protestant," or the noble appeal which those who first bore it made to the Scriptures as their sole rule of faith and authority in religion, could rightly connect it with the Bible-rejecting unbelief of Germany. A Protestant unbeliever in the Bible is a contradiction in terms, as much so as it would be to speak of a Roman Catholic unbeliever in the Church. As Roman Catholics would very soon and most fairly disallow that anyone who avowed his disbelief in their Church system belonged to them, so should Protestants, if they are aware of what the name implies, refuse to own as belonging to them, any, whether German Professors or any others, who reject Holy Scripture, and avow their unbelief in its teaching.

As to Professor Harnack's article on the Apostles' Creed, which Mrs. Humphry Ward translates; for the benefit of the English reader, it contains nothing that can in the least shake the faith of those who rest on "the impregnable rock of Holy Scripture." There is nothing new in being told that we have no authority for tracing it to the Apostles, or that the traditional story of each clause having been written by a separate Apostle is destitute of

any adequate support. It has long been recognised as being an expansion of the baptismal profession of faith, which in different countries varied slightly, so that Professor Harnack may possibly be right in regarding the Creed, in the form in which we have it, as the baptismal confession of the Church of Southern Gaul. But when he attempts to deny certain truths which it attests, such as our Lord's miraculous birth, His resurrection and ascension, the value of his opinion becomes very small indeed, for he then becomes only the representative of his own unbelieving rejection of the truths of Scripture, truths which are abundantly confirmed as having been received and believed by the earliest writers of the post-apostolic age.

A long correspondence has been carried on in the columns of *The Record* on the subject of the Keswick Conference, the majority of the writers defending it from the attacks or rather cavils of some who, not having been there, show a somewhat unworthy suspicion of its teachers, and hostility to its methods. The editor brings the correspondence to a close by a leading article in which full justice is done to the aim of the Keswick Conference, and expresses a hope that "whilst the criticism of devout and thoughtful men must always deserve, and will assuredly receive attention, we hope and believe that nothing will tend to arrest the progress of a work so visibly honoured of God." But as on both sides of the controversy it had been admitted freely that many may go to Keswick and be none the better for it, *The Record* pithily says: "May not much of the disappointment in regard to Keswick be due to another misconception? Some would seem to attend at Keswick as though it were a kind of spiritual spa, where perseverance in taking a course of the waters would be followed by instant relief. Given attendance at Keswick, and then, *ex opere operato*, an exaltation into a higher plane of spiritual experience would ensue. But neither Keswick nor any other Convention for the deepening of the spiritual life can be blamed, because some, without reasonable cause, have seriously misapprehended its character and its aim."

This is, we believe, a very sensible view of the real cause of much for which Keswick is blamed. As Mr. Barton, of Trinity Church, Cambridge, well points out, in one of the letters of the correspondence referred to, some people will make the mistake of looking for some undefined experience which they call "it," instead of accepting the true aim of Keswick teaching, which is to lead souls to personal dealing, not with "it," but with "Him." It stands to reason that if Christians are taught more of their countless failures in the path of holiness, and are shown that the remedy for these failures is direct personal dealing with their great High Priest—the Lord Jesus Christ,—good must result; and although they may never in this life be raised above the level of "if we say that we have no sin, we deceive ourselves," yet they cannot be deceived in the sympathy and love and help of Him who invites us to "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

At the last meeting of the Council of the Evangelical Alliance, reports of a somewhat melancholy character were read as to the continuation of the persecution of the Stundists in Russia. When it is remembered that these Stundists are spread over 16 provinces of Russia, and are estimated to come

not far short of 260,000 in numbers, the persistence of the Russian authorities in keeping up this cruel persecution becomes a matter which should call forth the prayerful interest of Christians everywhere. Indeed, prayer seems the only remedy, for all attempts hitherto to induce the authorities to take a milder view of these harmless Christians has been fruitless. Nor is persecution confined to Russia; at Dresden, a Baptist minister has been fined 150 marks, or 15 days' imprisonment, for baptising two persons at their request, who were, from peculiar circumstances, unable to obtain certificates of disjunction from the Lutheran Church. So little is religious liberty understood in Saxony. He is appealing to a higher court, and, we hope, will appeal successfully.

INDWELLING COMFORTER.

By the Rev. GEORGE D. WATSON, D.D.

(Abridged.)

"NEVERTHELESS, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart, I will send Him unto you" (John xvi. 7).

This promise refers to the incoming of the Holy Ghost as an abiding guest in the heart of a believer. It was given by Jesus to the disciples, and through them to all believers of all time. It does not refer to the preliminary work of the Spirit in conviction and conversion; it refers to the permanency of the in-dwelling Spirit in the heart.

We know that the Holy Ghost was in the world from the beginning. He moved upon the face of the waters and adorned the heavens. The Holy Ghost was striving with the hearts of the antediluvians. The Holy Ghost changed the hearts and inspired the faith of saints in past generations; yet all this was done before He made His personal advent in the world. Jesus was in the world before He made His advent. He talked with Adam and Eve in the garden of Eden; appeared in the flesh to Abraham; He walked with Ezekiel on the banks of Chebar, and with the Hebrew children in the fiery furnace. All this personal manifestation was before His advent into the world. So that Jesus and the Holy Ghost were both of them working in all past generations, and yet in the fulness of time Jesus made His personal advent, and after His glorification, the Holy Ghost made His personal advent into the world. . . .

Jesus represents this incoming work of the third person of the Godhead as the crowning work of the Kingdom of God, and He teaches us that there are advantages

that cannot be secured by the visible presence of Jesus Himself.

The Holy Ghost does not add anything, either to the Bible or to the soul. He is not the creator of facts. All things in heaven or in earth were created by Jesus Christ. He is to take what has been made, and to reveal the one, and to cleanse the other. When the film is drawn from the eye, the physician does not add a new function to the eye, but purifies it. When the telescope shows distant worlds, it does not add new stars; it draws back the veil, and shows what God has created. We are not to look to the Holy Ghost to make a revelation not made through the Word. God has said—He that addeth to, or taketh from, His Word, shall suffer for it; and the Holy Ghost will not take from, nor add to. Those men on Pentecost had nothing added to, or taken from; but they had a better understanding of the Old Testament Scriptures than ever before, though they had been with Incarnate Deity. We see Peter teaching from the Old Testament as never before.

As the chaff is burned in the furnace of fire, so the baptism of the Holy Ghost is the only consumer of darkness and safeguard according to Christ's own words. No minister of any age or any church is entirely freed from it until entirely sanctified. So that a plain man entirely sanctified, without learning and with the Bible in his hands, has an understanding of the divine promises, sees farther into the prophecies of God, gets a firmer grasp on God's Word, than all the doctors of divinity that are not sanctified. It is not the will of God that His saints are to walk in darkness or error to any degree spiritually.

The Holy Ghost will take those things in the Word of God (never outside) and put them into your consciousness so that where you previously believed in your mind, now you *know*. So that if you have doubted the divinity of Christ, from that instant you are as conscious that He is divine as that you are not divine; so that we can be just as conscious that Jesus is infinite as that we are finite. The apostles believed on Christ, but they did not *know* that He was divine. Jesus said, when the Holy Ghost comes, you will not only believe, but you shall *know* that I am in my Father, and my Father in me. You shall know by an infallible proof that I am as truly God as that my Father is God. It was shown to me by the Spirit. I am just as conscious that Jesus Christ is divine as if I had lived with Him a thousand years.

What this world is dying for is ministers to preach what they absolutely *know*,—congregations to sing and testify what they *know*. All the men that walk this green earth are more or less in uncertainty until they are sanctified. All that are sanctified walk on rock, and *know* that it is rock. I do not mean that a converted man does not know that he is converted,—but there are some things in religion that he is uncertain about. God has provided that we should walk this earth with some degree of certainty. We walk amid quagmires and crooked paths, but the sanctified believer walks on marble.

Take the Word of God, Christ, and the Holy Ghost, and you are furnished with provisions for the highest security that is compatible with probation. God knows there are liabilities and possibilities of falling, or it would be no probation; but He wants to make this life as secure as possible. In the indwelling of the Holy Ghost the dangers of life are reduced to their *minimum*, and the securities of life are raised to their *maximum*. That is the mathematical problem God has solved,—so that we will be tried and tested for all eternity, and yet made as secure as possible. That is God's insurance. Taking that view of it, where are the dangers that beset a believer? Those that lie in the external world, those that appeal to the five senses, those that appeal to the mind, they are one class; another class lurk within,—an unsoundness at the centre, an inward aptitude for unholy things. Those dangers that lie within a man are greater than those that lie without. A seed of sin

within the soul is like a beautiful palace with a keg of powder concealed within it; it may be the house will never burn down, but it would be a great deal safer with the powder away. A seed of sin in the soul is like the keg of powder in the closet, and the devil shooting Greek fire all around you. It is the work of the Holy Ghost to destroy the love of sin, and thereby open a fountain within of things good and heavenly; so that by purifying the fountain He makes the stream pure. When the Holy Ghost takes hold of the will the rebellion is gone, and the will reposes on the bosom of God. So far as the Holy Ghost keeps the heart, the dangers are all on the outside. In the law of gravitation there is a wonderful force, but it is so invisible and intangible that it is beyond our grasp;—what is it that moves the worlds as they run on their lightning-footed marches? God has put His hand at the centre, and they go better by being moved at the centre than if they ran in iron grooves. God proposes to hold you and me by sending the Holy Ghost, whom no man "hath seen or can see," and putting Him in our souls, in our desires, in our wills, to guide us in our marches better than if we had guardian angels by our side, or with a visible Jesus. Men have been known to backslide within the finger touch of Jesus. You and I are less liable to fall, and are better off than if we had the visible Christ without the Holy Ghost; we are better off than Adam in the garden of Eden. He was a holy man, and fell into sin; we were in sin, and can fall upward into holiness. I had rather be a poor, yet saved crippled man, halting like Jacob, than to be Adam in Eden. A sanctified man *can* fall, but in an overwhelming number of cases they will not fall.

People want a sort of phenomenal power. Our power lies in believing God; there is your power.

I believe God has placed us under the most favourable circumstances. I would rather walk here with the Holy Ghost in my soul, than with Moses yonder with the pillar of fire over his head, or with uncovered feet at the burning bush. I would rather walk here with the Holy Ghost in my heart, than to tread with apostles the shores of Galilee.

The Father in His dispensation gave us law. Jesus gave Himself, His virtue and sacrifice. He sent the Holy Ghost to sanctify believers. The Holy Ghost in His dispensation applies the law, appro-

priates the death of Jesus, and preserves us until His coming again. Then we shall have the capacity for the double revelation of Jesus within by the Spirit, and Jesus without by vision. Then on through

the summer years of eternity with the Holy Ghost within, and the blazing body of Jesus without, we shall see Him as He is, and live with Him for ever and ever. Glory to God. Amen.

THE CATHOLIC SPIRIT OF TRUE RELIGION.

VI.—UNITY AND UNIFORMITY.

AND now, having thus cleared our way and laid down these principles, let us make a step towards the details of our inquiry. It follows, from what has been already said, that the Word of God—interpreted by reason and conscience, assisted by divine grace—remains in the entire possession of the field, as the only rule of faith and the supreme authority in every question touching revealed religion. In attempting to discover, therefore, what God has revealed as to the unity or uniformity of the Church, let us first attend to the law and to the testimony! “He who speaketh not according to this word, it is because there is no light in him.”

Now if, in pursuit of this object, we open the Bible even in a few places only, we shall do enough to discover that the Word of God emphatically teaches and commends a true unity among all Christians. It represents all as one flock, under one Shepherd, all as fellow-citizens with the saints, and of the household of God, and built upon the foundation of the apostles and prophets—Jesus Christ Himself being the chief corner-stone, in whom all are builded together for a habitation of God through the Spirit. It represents all as members in the same Body, branches in the same Vine; in a word, the Bible everywhere, and in every variety of speech, teaches and inculcates the unity of the Church.

And while the people of God are thus described as one, and the Church as an united body—a house built upon a rock, against which the gates of hell shall never prevail—means have also been divinely provided for accomplishing the end which has been ordained. Thus love, that heavenly principle of union, is exalted in the New Testament, so as to be given as the very criterion of Christian discipleship. “By this,” says our Saviour, “shall all men know that ye are my disciples, if ye have love one towards another.” Thus a bond of unity is given to the affections. Nor is it given to them only, but to the intellect too. For there are given unto all—“one Lord,

one faith, one baptism, one God and Father of all.” Nor is this the whole that has been done to secure the unity of the Church. It might, indeed, have been thought that, our affections and intellect being thus supplied with the materials of unity, the unity of the Church might have been intrusted to these principles. But it is not so. Christian unity appears to be a matter of too much importance in the eye of God to be intrusted to mere man. Our Heavenly Father has put it on another footing altogether. Instead of leaving it to the play of our mutable reason and affections, He has Himself instituted an union in the Church, which is at once spiritual and indefeasible. He has made every true believer, and consequently every true member of the Church, to depend for his very faith, and, consequently, for true membership, on union with Himself. He has organised the Church so that every member shall meet in Himself, as buds and branches meet in the vine. He has instituted a true unity in the Church, which no man can destroy. A man may indeed cut himself off; but the Body remains unharmed by him. A man, by indulging in a schismatic temper, may greatly injure his spiritual health and life, and may so separate and divide the visible bonds of the Church, that it may seem to be really divided. But though one may say, “I am not of the body,” and another, “I have no need of you,” the Church is not necessarily divided notwithstanding. “If the foot shall say, because I am not the hand, I am not of the body: is it, therefore, not of the body?” Man, who looketh only on the outward appearance, often arrives at different conclusions from what he would do if he could look to the heart. The truth is often one at heart, where it seems divided on the surface.

Nor is it by His Spirit only, generating Christian graces in all His people, that the Saviour has made the Church one. By shedding His own blood for the sins of all, and sprinkling and purifying the souls of all therewith, He has made all Christians

to be, in a manner, of one blood. In short, the unity of the Church is a fact which God has firmly fixed, and a doctrine which the Bible leaves no room to doubt. But let us not enter more minutely on this subject here, for here we should require to give as mere assertions what will follow as easy demonstrations afterwards.

But let us not fail to request the reader to remark, that where mind is concerned as well as matter, and especially where it constitutes the greater and the better part, as in the Church, there is a strong necessity for marking well the difference between unity and uniformity. There is a wide difference between the import of the two terms. Uniformity, in fact, is a word which, viewed in relation to its signification, cannot be applied with propriety to mind at all. In strict propriety, uniformity is a term which can only be applied to things visible, or, at least extended; for uniformity plainly means oneness or sameness in form. But it is extended objects only that truly possess form. Such objects, therefore, are alone capable of having oneness or sameness of form predicated of them.

Unity, on the other hand, is a term so peculiarly appropriate to mind, that, however great the variety of the gifts and graces of any individual mind, it still possesses, and ever must possess, a true and indefeasible unity in the midst of all. This fact, then, that in things spiritual there may be a true unity where there is a variety of gifts and manifestations, makes it incumbent on the intelligent inquirer into the truth revealed as to the unity of the Church, to observe attentively whether the descriptions and illustrations which accompany the doctrines of Christian unity, as set forth in the Word of God, convey the idea of an absolute unity or uniformity all over, or rather of an unity in variety, such as the individual mind itself possesses.

Nor is it enough to observe attentively the language of Scripture. In order to a just interpretation of it in reference to this particular question, it is necessary that the reader be on his guard against a strong prepossession in favour of uniformity, which, in consequence of both a bad habit and an original peculiarity in the human mind, is almost sure to actuate him. So strong, indeed, is this prepossession in favour of an universal uniformity in religion, that were almost anyone asked his idea as to the true unity of the Church

and as to what ought to be done in order to promote it, not only would he say that he conceived that, in order to true unity, all churches must resemble each other in ritual, creed, discipline, polity—in a word, every particular; but that if the unity of the Church is our object, our endeavours ought all to be directed towards reducing all variations, and establishing an universal uniformity over all. Such would, I believe, be the answer very generally given to the questions—What is true Christian unity? And what ought to be done in order to promote it? But however prevalent such a notion may be, is there not room for supposing, that, even granting an universal uniformity to be the beau-ideal of Christian unity, and the limit to be looked to, still it will best be arrived at, and most surely attained in the end, by cultivating and cherishing now that unity of a more spiritual kind, which is possible, and which, in fact, necessarily exists already, wherever there are the graces of the Spirit? However beautiful an universal uniformity would be—however suitable for the Church when the time for it comes, yet if, as has been already stated, and as will appear more fully hereafter, the bond of unity in the Church be truly of a spiritual and hidden nature—such uniformity, however perfectly established over all, never could form the true bond of union among Christians, never could constitute the essence of Christian unity. Meantime, in a variety of forms and manifestations, such as now exists among Evangelical Churches, were they all but knit together, so as to preserve the unity of the Spirit in the bonds of peace, would there not be an unity of a high order, an unity eminently spiritual and in harmony with the economy of the Gospel, and in many respects fit and commendable in relation to the present age of the world, which displays great variety everywhere? Each church being permitted to use, without reproach or interference, its own unimportant variations, and the whole Church dwelling together in love, would not the points on which all agree be brought into greater prominence? And since these points are the essentials of salvation—the doctrine of man's lost state by nature, his redemption by Christ, and his regeneration by the Holy Spirit,—would not the fixing the attention of Christians more upon these tend eminently to the progress of vital religion? And while Christians contemplated the

points wherein they agreed rather than those wherein they differed, and found that, notwithstanding a difference of denomination, they were already at one about all that is most important, would not this tend greatly to further agreement? Might we not expect to find all good Christians,

in these circumstances, willingly permitting denominational distinctions to pass into oblivion? In a word, might we not reasonably hope to attain an universal uniformity in this way far sooner than by legislation, or force, or polemics of any kind?

PROTESTANTISM AND ROMANISM CONTRASTED.

It is impossible to reduce fundamental difference between Protestantism and Romanism to a single formula without doing injustice to the one or the other. Nor should we forget that there are Evangelical elements in Romanism, as there are legalistic and Romanising tendencies in certain schools of Protestantism. But, if we look at the prevailing character and the most promising aspects of the two systems, we may draw the following contrasts:—

Protestantism is modern Christianity in motion; Romanism is mediæval Christianity in conflict with modern progress; while the Greek Church represents corrupt Christianity in repose or stagnation.

Protestantism is the religion of free and intelligent submission of the individual to the Holy Scriptures; Romanism the religion of enslaved and unquestioning submission to the decrees of the Church. The former makes religion a personal concern; the latter sinks the individual in the body of the Church.

Protestantism is the religion of Evangelism and spiritual simplicity; Romanism the religion of legalism, ascetism, sacerdotalism, and ceremonialism. The one appeals to the intellect and conscience; the other to the senses and the imagination.

Protestantism is the Christianity of the Bible; Romanism the Christianity of tradition. The one directs the people to the Fountainhead of divine revelation; the other to the teaching priesthood. The former freely circulates the Bible as a book for the people; the latter keeps it for the use of the clergy, and overrules it by its traditions.

Protestantism is the religion of immediate communion of the soul with Christ, through personal faith; Romanism is the religion of mediate communion through the Church, and obstructs the intercourse of the believer with his Saviour, by interposing an army of subordinate mediators and advocates. The Protestant prays directly

to Christ; the other usually approaches Him only through the intercession of the Blessed Virgin and the saints.

Protestantism puts Christ before the Church, and makes Christliness the standard of sound churchliness. Romanism virtually puts the Church before Christ, and makes churchliness the condition and measure of piety. This is, no doubt, the meaning of Schleiermacher's famous formula ("Der Christliche Glaube," vol. i., sec. 26): "Protestantism makes the relation of the individual to the Church dependent on his relation to Christ. Catholicism *vice versa*, makes the relation of the individual to Christ depend on his relation to the Church." His pupil and successor, Dr. Twisten, puts the distinction in this way: "Catholicism emphasises the first, Protestantism the second clause of the passage of Irenæus: 'Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church and all grace.'"

Protestantism claims to be only one but the most advanced portion of the Church of Christ; Romanism identifies the whole Catholic Church with itself, and the Church with Christianity. The former claims to be the safest, the latter the only way to salvation.

Protestantism is the Christianity of personal conviction and inward experience; Romanism the Christianity of outward institutions, sacramental observances, and obedience to authority. The one lays the main stress on living faith, as the principle of a holy life; the other on good works, not only as the evidence of faith, but also as the condition of justification.

Protestantism proceeds from the invisible Church to the visible; Romanism, *vice versa*, from the visible to the invisible. This is the distinction made by Dr. Möhler, in his famous work on "Symbolica," who thereby inconsistently admits the essential truth of the Protestant distinction between the visible and invisible Church, which Bellarmine denies as an empty abstraction.

Protestantism is progressive and independent; Romanism conservative and traditional. The one is centrifugal; the other centripetal. The one is exposed to

danger of Radicalism and endless division; the other to the opposite danger of stagnation and mechanical and tyrannical uniformity.—*Rev. Dr. Philip Schaff.*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.

Paris, Sept. 15, 1893.

THE elections for the Chamber of Representatives have returned a much better house than was generally feared. The more respectable Republican Party have the large majority, and visions of a better session with less discord, violence, and unrest to the country, are indulged in, and something is expected more in accordance with an honest conscience. Above a dozen well known Protestants are duly elected. It is remarkable that the strategic attempt of the Pope to rally the monarchical party to the Republic, was too transparent a dodge for clear-sighted electors, and its intention has been frustrated. Rome has lost considerably; the parties hoped for have not been successful; there are few monarchists and fewer anarchists than in previous returns; and this seems to bode stability and comparative quiet, and consequently gives opportunity for spreading the Word of God. Two men of note have come forward in not enviable circumstances concerning the elections. One is E. Reveillaud, whose political instincts have awakened; he has brought out a Republican sheet, and tried for the seat of Saint Jean d'Angely. He was out-voted, but in the ballot his votes fell to the Republican Party, which was what he wished, in order to keep out the clerical candidate. The other is F. de Pressensé (son of Edmond de Pressensé) editor of the *Temps*, whose candidature for Neuilly was the occasion of irate action. His competitor provoked him and a duel was the consequence. His right hand being paralysed, he held the pistol in his left hand and fired into the air. Thus, says a journal, was lost for ever the splendid opportunity of a professing Christian nobly protesting against duelling, that remnant of barbarous ages! Where will not gradual conformity to the world lead to? Conformity to the world is the

bane of our time in Protestant France, blighting hope and scorching up love!

The Romanists are deploring the effects of military service on the young seminary students: many of them, in increasing ratio, lose their taste or vocation for the priesthood, and are a dead loss to their church.

The subject of open-air meetings is becoming a little more prominent in the Protestant press. The great heat of this summer has thinned even more than usual the town congregations, and an experiment here and there is being made, with success, to preach under shady trees in country places. This may lead to the great desideratum, according to our Lord's command, of going to those who do not care for coming; of throwing the deep sea net; of seeking those who skulk under hedges and tramp the highways. The way is open, or rather a thousand ways are open; the one thing needed is to shake off the trammels of conventionalism, and, in the name and power of God, to launch out. Why go on mocking those who do so? Why sit in the seat of the scorner? Why follow the cart-rut—digging one's little channel, and contend that the Water of Life shall flow through that or not at all? Truly, Christ is thus mocked, and His Spirit grieved. Oh! for more independence of man, and full dependence on God!

A piece of experience is gradually finding its way into the public mind—viz., that the absolute gratuity of schooling is far less a boon than was supposed, on the common-sense principle—that people do not value what costs them nothing, and that youngsters now seem to profit less than when parents had to give some of their more or less hard-earned pence for their schooling; and, moreover, there is less pleasant congeniality between the parents and the school teachers in many places, their efforts being received as matters of course. We could say the

same of religious meetings and cottage meetings: to educate the people into helping to pay rent, firing, lighting, is to bring them to value the work and make it their own. It is in most cases a fallacy to say that "no collection" is an attraction as a contrast to the gross buying and selling of the Romish Church. It only needs to be taught with good-humoured common sense. And by this many a mission would become self-supporting, and societies would be less burdened; and, instead of reducing their stations, would have sums liberated to increase their number. This, also, is a matter of experience.

The interesting work commenced by Miss Howard some years ago, and perseveringly carried on as a preservative and blessed effort among students, is now taken up and enlarged by Pastor Jean Monnier. It is now the centre of the Fraternal Association of Protestant Students, close to the Sorbonne, 42 Rue S'Jacques, Paris.

The Bon Messenger mission-boat is advancing along the canals in the Seine et Marne. Pastor Cerisier is at present the presiding speaker, and numerous people are attracted to hear.

At Vals (mineral springs), a good series of meetings, under the care of the Inner Mission and presidency of its Director, Pastor Houter, have taken place, and drawn numerous strangers. The meetings continued for a month after. But the Inner Mission is terribly crippled for lack of funds.

Rationalism is still creeping like the ivy, sending its feelers into every crevice of the churches; Conditionalism comes to its aid, and books from Switzerland help, alas, to pull down a stone here and a stone there from the guardian wall, thus exposing our churches to every wind of

doctrine. It is a blessed thing when sturdy evangelists—God sent—go abroad in the land, carrying the simple old Gospel—gathering souls through "good report and evil report," and forming them into sheaves for the Lord's garner—leaving "the blind to lead the blind." Alas! according to our Saviour's command—a dire command, but infinitely wise: "Let them alone!" Woe to those who disobey and turn aside from the plough to run after a mouse! The learned nibblers would soon cease their depredations if the labourers, filled with the strength divine, were seen diligently sowing in tears, if needs be, and bringing home sheaves with triumphant joy.

The Society for saving destitute and forsaken children among Protestants, lately established in Annonay, shows by its first report that it has in two years had 30 cases to attend to. In Paris an effort is being made to secure a family life for such little ones, who are placed, 10 together, under the care of pious, respectable women.

The well-known girls' school in Annonay, founded by M. and Madame Liénard, is still prospering under the direction of Mlle. V. Verilhac, long time invaluable first teacher, while the venerable founders take the greatest interest in its progress.

The synod of the Reformed Churches of France, independent of the State, takes place this year at Orthez on Sept. 30. The curriculum of the Theological Faculty in Paris opens on Nov. 3.

James Lowitz, the active and loved agent of the British & Foreign Society in Algiers, has gone to his reward in heaven.

In Montelimar six baptisms have taken place in the new Baptist Mission opened there a few months ago by Pastor S. Delagneau.

GERMANY.

[From our own Correspondent.]

Berlin, September 1893.

At last Berlin has again received a General Superintendent. Since Dr. Brückner resigned this office, without at the same time giving up his pastorate, it had been very difficult to find a successor for him in his former important office, because no special salary exists for it: and it has, therefore, always been the practice to combine it with one of the best paid old

pastorates of Berlin. On the other side the want of a General Superintendent was especially felt in our Metropolis, where great activity is employed to improve our ecclesiastical affairs, by building new churches, erecting new parishes, and so forth. Court Chaplain Faber has now been appointed to the arduous post. As he belongs to the party of the Middle, he is, perhaps, well suited to meet the difficulties of our Capital. The Liberals will

be less against him on that account, and as he is Orthodox himself and his sermons deeply Scriptural, we welcome him heartily to his new office.

The time of religious conferences begins now, and they seem to be all the more numerous, as many of them were postponed last year on account of the cholera. The friends who annually meet in small circles for an Alliance conference at Blankenburg, met there a fortnight since; and, at the same time, the Conference of Lutherans within the Established Church of Prussia had its sittings at Berlin. The former is practically a conference for the deepening of spiritual life—the latter has no longer its former importance, since the old feud between Lutheranism and the Union has made way for questions of greater importance in our age. Still the party of the Lutherans attaches value to meeting as such every two years.

The week before the "Evangelical League for the Protection of the National Protestant Interests" met at Speier, and there the foundation stone was laid for the Cathedral, which is to be a memorial to the famous Protestation, from which the name of Protestant is derived. The League has issued an appeal to all Protestant Germans to join their ranks, apart from their special views. The reason of this appeal is that the League is rather large-hearted towards rationalism, and, therefore, many believing Christians keep aloof, though recognising that the aims are mostly good. In this the appeal will probably not change much.

The attendance at the General Jubilee Conference of Young Men's Christian Associations, to be held in London, June 1 to 7, 1894, will, we hope, be good from Germany. At least, in the Berlin Association, 34 Wilhelm Strasse, great preparations are made. Arrangements have been made for the young men to lay by savings during the winter for the journey, and to take English lessons.

Pastor Stöcker has received a very urgent invitation from Mr. Moody to evangelise for a month among the Germans in Chicago, and sailed for that place at the end of August.

The open-air meetings, begun in Berlin in 1890, have now been held during four summers. In the north and east of the town they have been again very boisterous. Count Pückler and his friends of the St. Michael Organisation have several times been encircled by large numbers of Social Democrats, and have nearly been in danger of their lives. One sees how strong is the hatred of that party to Christianity.

In the Grunewald, the large park in the west of Berlin, the Young Men's Christian Association has been able to hold meetings every Sunday afternoon without any disturbance. Each time a number of people listened attentively to the end. Also weak Christians were strengthened by this public confession of Christ. It shows how many people are yet accessible when the truth is brought to them simply and boldly. We trust that these testimonies will not have been in vain.

SWITZERLAND.

[From our own Correspondent.]

Berne, September 1893.

THE annual meeting of the Swiss clergymen was held at St. Gall, during the last days of August. One pastor spoke on the influence of Old Testament criticism on the history of religions and on the doctrines of faith. The said clergyman seems to be a follower of the "down-grade" movement. He thinks God did not let us know anything of the spiritual world. As donkeys by their own exertion at last changed themselves into men, in the same manner the knowledge of the heathen at last grew to the knowledge of the national God of Israel. The German professor, Wellhausen, has discovered all these beautiful things. The speaker also

said that the Books of the Prophets were written before the Law of Moses, and the Psalms later than the Law. All the clergymen present did not agree with these theories, and the Rev. Mr. Meyer, of Zurich, said very likely human progress in knowledge may yet develop itself so as to believe that Moses did indeed write the Pentateuch, and that nobody would care about anything that Professor Baur, of Tübingen, said fifty years ago. Professor Oettli, of Berne, protested also against the ideas that had been put forward by the Rev. Mr. Marti, and stated his conviction that truth is on the side of those millions of believers, who, for several thousand years, have found comfort in the Word of God.

On the 15th and 16th August the annual

meeting of the Evangelical Society of the Canton of Berne was held at Berne. On the morning of the 16th August a great crowd assembled. The Rev. Mr. Bernard read the annual report. It is now 62 years since this Society was founded, not to form a new sect, but only for the preaching of the Gospel. The numbers attending church services now are not so great as formerly, and a great many clergymen do not preach the Gospel—they preach human wisdom. Never, at any time has the apostasy grown to such an extent in our country as it has now; therefore never was it more necessary to send true evangelists through the country. Twenty-seven evangelists and clergymen go about hills and mountains to preach the Gospel to those who cannot hear it in their parish church. Eighty-five Y.M.C.A. and 80 Y.W.C.A. have been founded by the Society. At the end of the winter 75 young men gathered at Berne for one week to hear the Word of God expounded to them. Some of these young men will become evangelists as we hope.

On the second day one speaker from Zurich expressed his dislike for the Dissenting churches. He called them "execrable or accursed." He said the pietists associate themselves with the rich aristocracy and the Tory party; it was quite right if they were generally despised, and so on. Now there are a great many Dissenters in Switzerland, but there are

very few of the rich and mighty to be seen in Dissenting chapels; it is as the Apostle said, when speaking of the Kingdom of God—"not many wise men after the flesh, not many mighty, not many noble."

In various parts of Switzerland there will be great distress next winter. Many farmers will only get one-tenth of the hay crop which they have got in former years. It is a severe punishment for our haughtiness. May God in His mercy give to the Swiss people true repentance. There have been false prophets, who led the people astray and told them what nice people they were, just as the false prophets did in Samaria and at Jerusalem.

Mr. Buchli, the agent of the Young Men's Christian Association, gave, at Berne, on August 26, a very interesting report of his travels through Switzerland, and of his experiences. Everywhere there are a few souls who search after the righteousness of God, which is by faith in Jesus Christ, but the active workers are only few. As to the religious life of the country he felt that Christian work is becoming more and more difficult. A great many clergymen do not believe in the Gospel and most of the schoolmasters are unbelievers; the infallible result is that rich and poor search more for their pleasure in worldly amusements, and feel more and more wretched and unhappy in consequence. A. F.

ITALY.

IF not directly, at least indirectly, the Alliance spirit is showing itself among the coming men and women connected with Evangelicals in Italy. At the last Annual Conference of the Young Men's Christian Associations belonging to Umbria, Rome and Naples, and held in Rome, the vote in favour of the Cercoli (Evangelical) in any given city being fused into one strong body was confirmed, that motion having been brought forward at the fourth conference. Dr. Robert Prochet warmly advocated the co-operation of ladies. This order of the day was approved. A very important subject was then discussed—namely, the best means of attracting the young to the Cercoli and to the Christian faith. The following points were touched upon: (1) To present the attractive, reasonable, and progressive character of Evangelical religion; (2) To prepare

an Evangelical literature suitable for young people; (3) The formation of a Christian literary association; and (4) To actively and energetically promote the spiritual life of the young. There was likewise a proposal that the Cercoli should take part in the National Festivities. Dr. R. Prochet was elected head of the Umbria, Rome and Naples group of the Cercoli for the coming year. An important item also was brought forward—namely, the duty of the Cercoli with regard to works of charity and beneficence. This matter was commended to the attention of the several associations for their consideration, and was to be further debated at the next Conference.

The work of evangelization in the Valtellina, which has ever since its commencement been one of interest, continues to make quiet progress. In and about the

neighbouring country of Londrio the light of the Gospel is shining in the midst of dark places. Signor Wigley, who has the charge of the work, is held in high esteem, not only by his own people, but also by others. It is much to be regretted that the place where the Evangelicals meet for worship, is so ill-adapted to the requirements of the movement. The work of colportage is of the utmost value in this very large district of the Valtellina. For instance, at Tirano, at a fair held in honour of the Madonna, the large crowds which thronged the place afforded an excellent opportunity for the sale of the Scriptures, which was encouraging; and the various discussions which took place in the piazzas, and by the wayside will, no doubt, bear fruit. The promise is—"My word shall not return to me void." The most important feature of the evangelistic effort is, perhaps, not so much in the numbers which could form themselves into regular churches, but in the visits made by various brethren to all parts of this very extensive and important district. Believers are scattered up and down the country, and a visit from a pastor or the colporteur is of the greatest value in strengthening their faith and in encouraging them to be themselves burning and shining lights in the midst of a crooked and perverse generation.

The Evangelical Institute at Spezia, called together, a short time since, its pupils and friends for the purpose of distributing the prizes due to the scholars who, by diligence and proficiency in their studies, had been found worthy of them. The gathering took place in the Evangelical Church on the Via da Passano. The attendance was very large. Signor Enrico Piggott, the sub-Prefect, the Royal Commissioner, the Royal Inspector of Schools, and the Cavaliere Sabino Stella were present on the occasion. After recitations and choral singing by the children belonging to the Asylum, and also to the Elementary Schools (and which were warmly applauded by the audience), Mr. Piggott gave away the awards. The show of work was excellent, especially keeping in view the youthfulness of some of the workers. As an institution for training the young in useful knowledge, and in fitting them for discharging their duties in life, the "Istituto Evangelica," of Spezia, can bear comparison with any other of a similar character, and carry off the palm. And with regard to the moral and religious training, it is invaluable, as all such Evan-

gelical schools are in Italy, for the national schools leave religion out of their programme, and religious teaching falls to the lot of the sacerdotal class. It is one of the temptations which the schools held by the priests presents—namely, that instruction is given in them in some kind of religious dogma and practice. The Royal Commissioner spoke highly of the training given in the school, and the influence it must have in the future.

It may be well to note that there is a hospital for Protestants at Genoa. In many cases it is a boon for the sick poor, especially Evangelicals, to have a place of resort in times of illness where they may be treated unmolested by priestly intrigue and entreaty. The report which has just been issued shows good work done within the wards. Of the various nationalities which sought aid in this establishment during the year 1892, 62 were Germans by birth, 30 Italians, 18 Swiss, and 60 English.

A pamphlet issued from the "Tipografia Claudiana" in Florence, from the pen of Signor Antonio Minervini, minister of the Evangelical Church at Potenza, has been making a considerable stir in Potenza and the neighbourhood. It has been very freely distributed and widely read. The clericals, particularly those of Milan, are furious, and have not failed to write bitterly against it. The title is enough to arouse their ire. It is entitled: "Let us make the Italians." The *Evangelista* thus speaks of it: "After having effected a political revolution in Italy we must bring about the moral and religious revolution also, in order that the fruit we have already obtained shall be lasting. We must see to it that our awakening and reformation be real and complete, and that our progress and our civilisation be not ephemeral and material. We must make the Italians." It is a most painstaking work, and sparkles with thoughts and ideas. The author shows that the national character is formed in the family, and is also developed in the schools. True *morale* is derived from God, and is based on religion. He shows that religion ought to form the base of the national character; that religion is purity and truth; and the means of arriving at this end is to accept the Gospel of Jesus Christ. "Let us leaven the Italians with the marvellous leaven of the Word of God: and that which man cannot do, Jesus can and will

do." He then goes on to examine the state of society in its political and national aspect, looking at it from the standpoint of the Word of God, and its teaching on

morality, civilisation, and liberty. The pamphlet ends with these words: "We have made Italy; the Gospel will make the Italians."

UNITED STATES.

CHICAGO CONFERENCE.

REFERENCE has been already made in our columns to the General Conference arranged by the United States Evangelical Alliance, to be held in Chicago from October 8th to 15th.

The following article, which we extract from *The New York Observer*, will be read with interest:—

GREAT GENERAL CONFERENCE OF THE EVANGELICAL ALLIANCE.

Many people who have heard of the World's Congress Auxiliary of the Columbian Exhibition, naturally imagine that it is an integral part of the Great Chicago Fair. This is a mistake. The Congress is held in the City of Chicago, at the Memorial Art Palace, a building erected on Lake Michigan, at the foot of Adams Street, seven miles distant from Jackson Park where the Fair is held. The Congress is under an entirely different management, and for other purposes, than those of the Fair—though it is authorised and supported by the directory of the Exposition and recognised by the United States Government. Arrangements have been made for more than one hundred congresses, some of which have already been held, whose object is "to establish fraternal relations among the leaders of mankind, to review the progress already achieved, to state the living problems now awaiting solution, and to suggest the means of further progress." In short, the design of the Congress has been to exhibit the results and present condition of mental, moral and religious achievement throughout the world.

Among the chief meetings of this Congress will be that of the Evangelical Alliance for the United States, which is to be held in October, and will probably be the last of these Conferences. It will naturally gather up the results of other meetings and give a consolidated and practical review of what has been accomplished by them.

The subjects which are to be discussed by the Evangelical Alliance are: Christian

Liberty, the Religious Condition of Protestant Christendom, Christian Union and Co-operation, the Church and Sociological Problems. The Evangelical Alliance has ever contended for liberty of conscience, and has rendered important service in its behalf in many lands. The papers on the Religious Condition of Protestant Christendom will not be mere statistical tables, but rather discuss the existing currents of religious thought and life in Europe, America, and Australia.

The Evangelical Alliance was formed to promote Christian union and co-operation among Christians. These ideas are prominent in modern thought, and will lend exceptional interest to the addresses which will be made on Organic Union: its reasons and prospects, denominational federation and the necessity of co-operation.

This Conference will have been preceded by many denominational Church congresses, showing how great and varied are the resources of the Christian Church in the United States, also by congresses presenting the many and great social and industrial problems of modern civilisation. It will be a peculiar province of this Conference to point out the relations of the one to the other, to show how the resources of the churches may be applied to the solution of these problems, and to emphasize the necessity of united action on the part of the churches in order to the accomplishment of their evangelical and social mission.

It seems likely that the Conference of the Evangelical Alliance will be the most important of all the long series of congresses held in Chicago during the season, because of its practical aims. In addition to the General Conference there will be a large number of section conferences, which together will constitute a school of applied Christianity. Information will be given by experts on many lines of practical work, classified under the general divisions of evangelistic, reformatory, social, economic, sanitary, educational, and miscellaneous. Pastors

and laymen, interested in any one of 70 different lines of practical Christian work, will be able to listen to an expert, telling of success in that line of work, and will be able, by question and answer, to learn about methods and results.

We are sure that in such a school of applied Christianity the pupils will learn more than enough to repay them many times over for the cost of their attendance.

The following programme, issued by the New York Committee, is nearly complete:—

Programme of an International Christian Conference to be held in Chicago, under the auspices of the Evangelical Alliance, Oct. 8—15, 1893.

SUNDAY AFTERNOON.—Address—President C. C. Bonney; Devotional Meeting and Greetings from Foreign Delegates. SUNDAY EVENING.—Devotional Exercises; Opening Address, William E. Dodge; Welcome Address, Rev. Simon J. McPherson, D.D.; Address—"The Religious Aspects and Results of the Discovery of America," President Merrill E. Gates, LL.D.

MONDAY MORNING.—*Christian Liberty.*—Devotional Exercises; Addresses—"The Present Condition of Religious Liberty Throughout the World," Hon. J. L. M. Curry, LL.D.; "Religious Liberty and the State," Dr. James M. King; "Religious Liberty and the Progress of Mankind." MONDAY EVENING.—*Christian Union and Co-operation.*—Devotional Exercises; Addresses—"Organic Union: its Reasons and Prospects," Bishop A. Cleveland Cox; "Denominational Federation," Dr. James McCosh; "The Reunion of Christendom," Dr. Philip Schaff.

TUESDAY MORNING.—*Christian Union and Co-operation.*—Devotional Exercises; Address—"Christian Co-operation in Church Extension," President W. De W. Hyde, D.D.; Addresses by Secretaries of Baptist, Congregational, Episcopalian, Methodist, and Presbyterian Home Missionary Societies. TUESDAY EVENING.—*Christian Union and Co-operation.*—Devotional Exercises; Addresses—"The Work of the Evangelical Alliance of Great Britain," Secretary A. J. Arnold; "The Aims of the Evangelical Alliance for the United States," Secretary Josiah Strong.

WEDNESDAY MORNING.—*The Religious Condition of Protestant Christendom.*—

Devotional Exercises; Addresses—"The Netherlands," Colonel L. Roosmale Nepveu; "Scandinavia," Professor Svan Oftedal; "Switzerland," Professor Eduoard Naville; "Italy," Cav. Matteo Prochet, D.D. WEDNESDAY EVENING.—*The Religious Condition of Protestant Christendom.*—Devotional Exercises; Addresses—"Germany," Count Andreas von Bernstorff; "France,"

THURSDAY MORNING.—*The Religious Condition of Protestant Christendom.*—Devotional Exercises; Addresses—"Great Britain," Lord Kinnaird; "Australia," Rev. H. B. Macartney; "Canada," Principal George Monro Grant, D.D.; "The United States," Bishop Hurst, D.D., LL.D. THURSDAY EVENING.—*The Church and Sociological Problems.*—Devotional Exercises; Addresses—"An Enlarged View of the Mission of the Church," President E. B. Andrews, D.D.; "Sociological Training and the Ministry," Professor Graham Taylor, D.D.; "Christianity and the Evolution of Society," Professor Henry Drummond, LL.D.

FRIDAY MORNING.—*The Church and Sociological Problems.*—Devotional Exercises; Addresses—"The Inner Mission of Germany," Dr. George U. Wenner; "The Inner Mission of England," Archdeacon Sinclair; "Institutional Methods of Church Work," Rev. Charles A. Dickinson. FRIDAY EVENING.—*The Church and Sociological Problems.*—Devotional Exercises; Addresses—"The Church and Municipal Government," Rev. Charles H. Parkhurst, D.D.; "Expert Knowledge in Christian Work," Dr. H. L. Wayland.

SATURDAY MORNING.—*The Church and Sociological Problems.*—Devotional Exercises; Addresses—"The Church and the Labour Problem," Professor R. T. Ely, Ph.D.; "A Christian Doctrine of Property," Professor George D. Herron, D.D.; "The Historical Evolution of the Kingdom of God," President George A. Gates.

The programme for the Sectional Conferences is not yet complete, but includes many subjects under each of the following general headings: evangelistic, reformatory, educational, social, sanitary, economic, and miscellaneous.

It will give some idea of the comprehensiveness of this programme when we mention that the first division includes: Christian Work in the Factory Town, in

the Mining Camp, in the Lumber Camp, among Discharged Prisoners, in Lodging-Houses; How to reach the non-church-going element of our Foreign Population—Germans, Scandinavians, French Canadians, Italians, Slavs.; How to Reach non-church-going Working Men; House-to-House Visitation; Athletics in Reaching Young Men; Object Talks and Stereopticon Sermons; The Evening Congregation; Open-air Services; Tent Work; Rescue Work; Cottage Meetings; Church Missions; Industrial Missions; Deaconesses; The Churches and the Salvation Army—How can the Churches aid the Salvation Army? How can the Salvation Army aid the Churches?

The other divisions include almost every variety of topic—"Benevolent Pawn-broking," for instance—and the large majority are subjects specially applicable to life in the United States.

We trust that members and friends of the Alliance in our own country will remember their American brethren assembled in conference from the 8th to the 15th of October, and that many prayers may ascend to God for His blessing to rest on the assembly.

It should be added that the British Evangelical Alliance will be represented by Lord Kinnaird, one of the vice-presidents. Several of the European branches of the Alliance also send representatives.

EVANGELIZATION IN JAPAN.

By the Rev. H. LOOMIS, of Yokohama.

THE work of the Presbyterian missionaries in the Island of Shikoku has been one of the most remarkable and successful of all the efforts made for the evangelization of Japan. It was fortunate in the beginning in having the active sympathy and support of men of national reputation and influence. Some of these have become leaders in religious matters as they have likewise been in political life. With their advice and hearty co-operation a special effort has recently been inaugurated for the extension of the Gospel in that part of the field.

The Rev. Dr. Verbeck was invited to open the campaign by a series of meetings lasting for five weeks. He began these services at Kochi on the night of the 13th of November, and went through the whole programme that had been prepared for him without a single break. With the exception of one day (which was required for travel only) he preached twice on Sunday and once on all other days during the whole time. The most of the meetings were held at night, and the days were occupied in travel. Much of the journeying was done on foot, and often up and down steep mountain paths or through the soft sand of the sea-shore. Some of the places he only saw by moonlight, as he reached there just in time for the evening service and left at the close for the next place to be visited. Some of these journeys were not completed until after midnight.

The meetings were invariably attended by deeply interested hearers, and when time allowed inquiry meetings were held, showing real earnestness on the part of

both old and young. The audiences differed greatly in size and composition; and the places of gathering included not only churches and preaching places but private houses, hotels, club-rooms, and even theatres. In some of the places visited the influence of Buddhism is very strong, but at Kochi neither Buddhism or Confucianism are prosperous. The minds of the people were therefore unoccupied and ready to receive religious teachings.

So great was the interest in, and influence of, these meetings, that counter efforts were made to draw the people away and prevent their being turned from their old and false systems to embrace the new and foreign doctrine. At one place a Shinto lecturer held forth at one end of the town while Dr. Verbeck was preaching at the other. It is reported that the Shintoist ranted like a crazy man, and in the midst of his discourse tore some leaves from a copy of the Japanese Bible which he had brought for the purpose and then stamped upon them. During the services at the town of Kochi the Saviour was burnt in effigy, as a method of expressing hatred and contempt for the Christian religion. This is an indication how much Christianity is feared and how futile are the means employed to check its progress. It is said, however, that the best and most sensible of the people have no sympathy with such demonstrations, and in not a few instances such foolish conduct has led persons to inquire seriously into the truth of Christianity and eventually to their conversion.

The result of these meetings was a conviction in the mind of Dr. Verbeck that whatever may be the condition of the people in other parts of Japan the Island of Shikoku is ripe for the harvest. Since his return to Tokio a most pressing invitation has been received to return and conduct another series of evangelistic services similar to the first. It is to be regretted that the educational work in which he is engaged does not permit his absence. It is to be hoped that by other means and with other labourers the good work may be pushed forward.

In a recent copy of *The Japan Mail* is a synopsis of an article by the Rev. Mr. Tsunashima on "The Evangelization of Japan." The article says: "There is a remarkable display of confidence throughout the Christian press as to the future of their faith in this country. The comparative insignificance of the results of Christian propagandism so far are not concealed by any of the writers; the imperfections of church organization and of the lives of professed believers are frankly acknowledged; the formidable character of the obstacles to Christian progress are freely admitted; but these notwithstanding, there seems to be no discouragement or faltering. Mr. Tsunashima declares that Japanese Christians lack independence; are poor and do not labour for their faith as they should; that there are many intellectual differences among them; that they are more like scattered groups of weak soldiers than like an army. But he believes, for all that, that there is no fear justified concerning the issue. As Japanese society advances he sees all the more a place in it for Christian influences. The social problems of this people can find solution only through religion. The Christianisation of Japan, however, must include more than the salvation of the souls. To save this nation really, social and political interests should be brought under religious guidance."

In an article by the president of the Doshisa, the Rev. Mr. Kozaki, on "New Japan and Christianity," the author begins by quoting Franklin's saying at the founding of the American Republic—"Unless the country is established by the aid of God, it will be like a bubble." Nations founded by force, and for force, fail. The Christian civilisation of the world has never failed and is steadily progressive. The revolution that inaugu-

rated the present government in Japan astonished the world, but with that revolution religious and moral power decreased and in large part became impotent here. Religion is the conscience of the nation. Japan has not yet undergone its true revolution. The great work of establishing the new Japan lies still in the future. A noble ideal for the nation is necessary. Like the Puritans we must aim to establish an ideal kingdom. Although in one sense old, as a member of the fraternity of nations, Japan is young. The finest parts of Western civilization are at our command. Here, too, is an opportunity to establish the Kingdom of Christ. The Christians of the land are as yet few in number, but the few best are always the soul of society. In old times the Samurai (the scholars and soldiers) were the gold of the realm. Let the 40,000 Christians but dedicate themselves to the welfare of the country, in politics, business and social life in all its relations, and the true new Japan will be founded."

Amongst the Buddhist writers the tone of the articles is generally very different. They are mostly hopeless, combative and complaining. The contributors to *The Bukkyo Koron* take matters very seriously and see but little light for anything anywhere. The annual retrospect is like a look into a ravine, whose gloom is dense and whose dangers are horrible to remember! A Mr. Suzuki writes thus: "The light of morality is gone, the nation's spirit is corrupt. All are conspiring to ruin the country. The national destruction has already begun. Can not Diogenes find one man?"

One Buddhist writer, Mr. Makanishi, exalts Christ as the world's great moral teacher. "It is," he says, "the glory of mankind that Jesus lived. Much that Christ taught will never decay. Sometimes the wonder arises, did Christ's teaching come from man or from above man? Every word, every phrase of Christ's should influence us. In the four Gospels the noblest and wisest morality of the world appears. So simple is it, so easily understood and applied. Love God and love man as central principles, suffice to regenerate society and lead man to heaven. Christ's character and teachings stand for ever."

With such views of Christ and His teachings, how short is the step to true and complete discipleship?—*Chinese Recorder*.

THIBET.

THE following communication from the Missionary Shoberg, appears in *The Home & Foreign Missionary Record*, of the Church of Scotland:—

A TRIP TO THE BORDERS OF THIBET.

Our party of Scandinavian missionaries have for several months been stationed at Ghoom. We have long had a desire to penetrate to the boundary of Thibet, for the sake of seeing what prospects might be offered of settling near the border, that we might circulate the Holy Scriptures and tracts among travellers coming and going to and from that country.

So on November 4, brothers Frederickson, Gustafson, and myself left Ghoom on foot, taking with us a tent, some food, cooking utensils, and blankets. We reached Kalimpong on Saturday, and stayed with Mr. Graham of the Scotch Mission over Sunday, thus being given the opportunity of seeing the work going on there. On the Sabbath morning we went to a native church about two and a-half miles out of town, where service was conducted by a native catechist. The Sunday-school and service were well attended. At eleven a Sunday-school was held in the church at Kalimpong, and at twelve service in Hindi, conducted by Brother Graham; and after service we had the pleasure of seeing three infants brought by their parents to receive baptism.

My attention was drawn to the willingness with which the people helped in the collection. Very few failed to put in their pice, many put in more. One of the Christians, a cripple, attracted my notice. He came in on his thighs by the aid of a little stick in each hand. Not wishing to attract attention, he had been, it seemed, in the practice of taking his seat just inside the door. But to-day his seat was occupied, so he unstrapped a bundle which was on his back, put it down by the door, and took a seat farther down the church. During the service he suddenly thought of his pice for the collection, and felt in his pocket, when to his great dismay he discovered a hole through which the valuable pice had slipped away. He explained the situation to his neighbours, and found no peace until he had got a pice from a neighbour that he might give his offering. I thought, what if all our dear brothers and sisters in the homelands with their many blessings were as ready to give to the Lord.

Having received an invitation from our dear brother Kilgour and his wife, who were returning from their round through Sikkim, to meet them at Rhenock on Monday night, we pushed on on Monday morning, Mr. Graham having provided us each with a pony. After riding uphill for nine miles we sent the ponies back, and continued our journey on foot. At Pedong we had a short interview with the Catholic fathers there, and arrived at Rhenock at six o'clock. In the evening, brother Kilgour exhibited his lantern, showing, among other views, a series of the life of our Lord, and explaining to the people the truths of the Gospel.

The next day we kept on ascending and descending until we reached Gnatong. On Thursday, 10th, we obtained more provisions, and on the next day we proceeded to the Jalep Pass, intending to return by way of Guntok. A tramp of eight miles uphill brought us by about 11.30 a.m. to the pass, whence we could look into Thibet some distance. Right before us, about a quarter of a mile distant, and some hundred feet below, lay a beautiful little lake, and beyond was a majestic snow-covered peak, shooting up like a pyramid. Wherever we looked nothing but mountains was to be seen. It was very cold, and the wind was sharp. Brother Frederickson and I went down to the lake that we might drink of Thibetan waters. As we stood there and looked into that *promised land* our hearts yearned for the time when we should no longer stand as exiles, but with courage should push into the very heart of that Satan-subdued country to win it for Christ. We knelt there at the feet of our Master, and called to Him who rules the universe, and leads the planets with His fingers, to Him who turns the hearts of kings as streams of water are turned, to open this country in His own good time that His servants might go to its people and declare the message of salvation. We left that land, into which we would so gladly have penetrated, thankful that we had had OUR FIRST PRAYER-MEETING in THIBET.

Hitherto we had had a road to traverse, but now on turning in the direction of Guntok we had only a footpath to follow, and this was at times scarcely discernible. In the evening we were up in a canon between two ranges with no certain path. The darkness compelled us to stop. Here

we pitched our tent. It was fearfully cold, being over 12,000 feet elevation. A can of water was nearly frozen to the bottom by the morning. On Saturday morning we started again, intending to reach Guntok so as to rest there over Sabbath. We travelled on together until 2 p.m., when we lunched. Then we went on again, Mr. Gustafson and I going ahead, and Mr. Frederickson and the coolies coming on a mile or two behind. We met two Bhutias, who explained to us that a little farther on the path parted, and we understood that we were to take the lower path, and did so. But the coolies who met the same Bhutias understood that they were to take the upper, and did so. Thus we were led apart. By-and-bye Mr. Frederickson shouted to us from a range beyond the valley, and then I understood the situation. We went on, intending to stop when we came to water, but we found none. As night was coming on we decided to go back and try to overtake the coolies. Our path brought us down about 1,000 feet per mile. At 6.30 we came upon a small piece of flat ground, and as we could no longer see the road, we decided to remain there until the moon came up. We were tired, hungry, and thirsty, and without light or bedding. It was bitterly cold, and we walked to and fro through the long hours of the night to keep from freezing stiff. By about three we got the first light of the moon, and with the aid of our sticks we felt our way down the hill. After some time we found Mr. F. and the coolies lying in the path. They were in search of water, but found none. We were very parched, but by God's good providence we found a few oranges, of which we made the most. We rested until seven, and then, though it was Sunday morning, we pushed on, and to our delight came across a farmyard, where we stopped and had food and rested till twelve. We were very hungry and thirsty, having been on our feet 28 hours with only three hours' rest, and without food or water for over 20 hours. Through all our trials God's good hand was upon us. Being refreshed, we went on, and arrived at Guntok at 7 p.m., where we pitched our tent just outside the bazaar. Here we stayed over Monday to rest. We were much impressed by the place. The scenery around is beautiful, and much of the country cultivated. We would have liked to have stayed here to study and to become acquainted with the people. The

Political Agent, Mr. J. C. White, resides here. We wished to see him, and were kindly invited to breakfast with him in the morning. We had prayed much to the Lord that if it were His will it might be possible for us to stay in this neighbourhood, but it does not seem to be His will for the present. Mr. White explained that he could not allow us to settle, as one of the clauses of the treaty with the Rajah was that Europeans were not to be allowed to settle in Sikkim State. He asked brother Frederickson to write out a petition stating our intentions and what we wished to do, which would be put before the Sikkim State Council (Native), and then before the Council of Bengal, and possibly before that of India. This was done. We are now awaiting the result. May the Lord Himself lead and guide. We are His servants, and we only desire that which shall be for His glory. Meanwhile there was nothing for us to do but to return to Ghoom, which we reached on Nov. 18. Will the readers of this account pray that we may be enabled by God to fulfil the purpose for which we came to Asia? The Gospel shall be preached to all nations, Thibet not excepted, before that great day of the Lord, which we know is near at hand. Therefore we wait upon the Lord, and are in expectation of soon seeing the "cloud" moved toward Thibet that we may follow.

First of all, a few words about Thibet, the country which was laid on our hearts. You know Thibet lies to the west of China proper. It is a large country, 1,600 miles from east to west, and 600 miles from north to south, but it has not a large population; it is variously estimated at from 2,000,000 to 6,000,000.

When my wife and I went to the little town of Si-ning, in the west of Kan-suh, there were no missionaries among Thibetans from the Chinese border to the Cashmere border 1,600 miles to the west of us; there the Moravians were bravely working away. The Moravian station there was opened in 1855, and they have now nine missionaries, and, I believe, 40 converted Thibetans. We went up in 1888 without knowing anything of their language or of the people. Our first object was to get a teacher, and very difficult we found it; but God was working for us, and near by Si-ning, within 20 miles, there was a large monastery called Kum-bum, with 2,500 lamas, as the priests are called. In this monastery

there are five large annual fairs, to which lamas and lay men and women troop in from all directions to worship the idols at the shrines. It was our custom to go to these fairs and preach the Gospel in Chinese; for a great many Chinese were there, and we distributed Thibetan and Chinese Gospels. But in vain did we look out for a teacher amongst those proud, haughty lamas. They were too jealous of us, and feared us too much.

But one day my wife and I were walking in front of the house of one of them, when a young novice ran up to us and asked us in to see his superior. We went in, and found an old gentleman of 70, with white hair; and he was very kind and courteous to us, asking many questions about our country. He told us that he had made some friends among our people at Pekin; that he liked them, and was very much interested in their arts, sciences, and literature. Finally, he asked if we would go to his monastery to stay. Well, of course, we were delighted to accept his offer. There were many enemies in the Kum-bum monastery who urged him to have nothing to do with such dangerous people as the foreigners; but he persisted that we were good men, and came to do good, and repeated his invitation to us.

In the course of five months the way was opened for my wife and me to go there. On the third day we reached our destination, the little monastery of Maying-si, 10,000 feet above the sea, in a little grass valley, prettily situated, with a pine forest opposite, and a little brook running through the centre. But there was a difficulty. The lama could not receive us, for at that time they were engaged in reciting prayers for 40 days; so he kindly put up a little tent for us, in which we lived for three weeks; and very pleasant it was, except when the rain came. The lama kindly gave me daily lessons, writing them out for us, and these I took home to my wife and explained to her; we sat in our tent or reclined under the trees, and spent a very happy month there, because God had given us the desire of our hearts in getting to work on the Thibetan language.

I paid another visit of a month to that monastery, and my old friend was kindness and hospitality itself, and gave us several presents. He was very much interested, too, in the Gospel. He told me that he thoroughly admired Christianity, and we

had many a conversation about it. But his difficulty was the fear of man. He dared not become a Christian. On the second occasion on which I visited that lama, he had a living incarnation of Buddha as his guest and pupil, and he could not break away from that man or his companions. Will you pray for him? He may be living now, though he is an old man. He has a New Testament in Thibetan that I left with him, and he is able to read it fluently, and to explain it as well as any unconverted man in England, or nearly so.—*Mr. Polhill Turner in "China's Millions."*

A devoted lady has penetrated into Thibet, and there she remains for the sake of the souls of its inhabitants, in spite of endeavours to drive her out, and to kill her by starvation or by poison. Once, when she was reduced to her last biscuit, a message came asking her to go and see a man 20 miles off. He was ill, and had heard of her medical skill. In all the simplicity of her strong faith, she told her Heavenly Father that she was nearly starved and could not walk 20 miles on one biscuit, but that she would set out in dependence on His providence. She did so, and though she nibbled as slowly as possible at that single biscuit, it was soon gone. There was little hope of obtaining any other food, for the people were strictly forbidden to sell or give her any at all. But as she walked on, feeling faint and downcast, she perceived on the rough road a piece of popcorn. With a grateful heart she picked it up and ate it. A few yards further on there was another piece of popcorn. Another and yet another lay ready to her hand, as she stepped forward in the path of service which she was pursuing in faith. Famishing as she was, they meant life to her. Still the path was strewn at intervals of several yards with morsels of such welcome food, and still the trustful missionary received them as from the hand of her Heavenly Father. Walking on in the strength of that meat, she presently perceived a man, some distance ahead of her, with a bag on his back. Doubtless that bag contained the popcorn, of which the Thibetans are very fond, and doubtless her supplies had dropped through a hole in the bag. But he was too far distant to hear her call, so she could not make him aware of his trifling loss, which had been her great gain. That food enabled her to

reach the sick man who had sent for her, and God blessed to his recovery the remedies she gave him. The grateful people fed her well while she was with them, and sent her home again with abundant provisions. That is just one incident in the trying experiences of a

brave lady, who might be enjoying every comfort of civilised life that wealth and station can give. But she chooses rather to suffer many such hardships for the sake of a people who know not the Lord Jesus Christ. Remember her also in your prayers.—*Moravian Missions Record*.

Missionary Notes.

WE should like to find space each month for brief extracts from the various missionary magazines which we receive in exchange for *Evangelical Christendom*, but this is not possible. However, we gladly give from time to time items culled from these sources.

The Church Missionary Intelligencer is an admirably conducted periodical, always full of interest, but it is a volume in itself. Uganda occupies, of course, a prominent place in the September issue. Other important communications are those from mid-China and from the North Pacific Mission.

The London Missionary Chronicle is another of the periodicals from which we are frequently able to give deeply interesting information.

The Wesleyan Missionary Notices and Work & Workers in the Mission Field are both published by the Wesleyan Missionary Society. The former contains communications direct from the mission-field, while *Work & Workers* is ably edited by the Rev. F. W. Macdonald, and has more the character of a missionary journal. The September issue contains valuable articles on the various aspects of mission work in India. The Rev. J. Laverack, of Malta, writes most pathetically on the loss of H.M.S. Victoria.

The Missionary Herald of the Baptist Missionary Society always contains interesting communications from the missionaries at work.

The Free Church of Scotland Monthly is a periodical which we always scan with special interest, not only for its valuable editorial notes, but also for the information it gives, especially from the Continent and the Colonies, as well as the wider mission-field. The recent jubilee number seems to have been very widely circulated, and it is no wonder that such a comprehensive issue was greatly appreciated

in many quarters. The September number, in addition to other valuable information, contains a sympathetic article by the editor on the Keswick Convention.

The Church of Scotland Home & Foreign Mission Record is another of our exchanges which we always read with pleasure. It contains not only accounts from the missionaries of the Church of Scotland, but also friendly references to the work of other Churches in the mission-field.

The Missionary Herald, of the American Board of Commissioners for Foreign Missions (published at Boston), is a magazine from which we constantly quote items of information, especially regarding mission work in Bible lands. While recent issues have contained many communications regarding Turkey and Bulgaria, the letters from distant missions, including China, Japan, Central and South Africa, have been very acceptable. This magazine also contains sympathetic "Notes from the wide Field."

The Spirit of Missions is a monthly issued by the Board of Missions of the Protestant Episcopal Church in the United States, and is a valuable record of work, not only in the foreign field but also of domestic missions in the United States.

The Gospel in All Lands, the organ of the Missionary Society of the Methodist Episcopal Church in the United States, is a magazine from which we frequently quote. This journal is distinguished for its plan of dealing fully with specific countries or mission-fields. Thus, in the September issue, we have several articles on Korea and Japan, while at the same time other parts of the mission-field are not overlooked.

Service for the King is the monthly organ of that vast network of Christian activity known as Mildmay; and while the magazine does not profess to give a full record of

all the work carried on in connexion with the Mildmay institutions, yet it contains deeply interesting matter connected with the work of the Lord in various directions.

North Africa is the monthly record of the North African Mission, and has an interest of its own from the well-known Mission to the Kabyles.

China's Millions contains interesting communications from the missionaries of the China Inland Mission.

The Zenana, or Woman's Work in India, is now published monthly by the Zenana Bible & Medical Mission. This is an illustrated paper, and one from which we are very glad to give information from time to time. The Society is conducted on the lines of the Evangelical Alliance, and is deserving of the hearty support of Evangelical Christians of all denominations. We heartily wish it success in its new venture of publishing a "monthly."

The Jewish Herald, the organ of the British Society for the Propagation of the Gospel among the Jews, is published monthly, and has latterly been largely occupied with historical references to the Society which is about to celebrate its jubilee.

NORTH ITALY.—The Rev. W. K. Landels, of Turin, writing to *The Baptist Missionary Herald*, says: "Recently two of our brethren, moved by a desire to do something to make known the glad tidings of the Gospel, began to visit the neighbouring town of Moncalieri every Sunday afternoon, walking for that purpose a distance of 10 miles. There they gathered a number of children about them in the open air, and spoke to them of the Saviour. The next step was to take a small room, at their own expense, with the intention of beginning a Sunday-school. The hall was opened, and, with the children, a number of adults also put in an appearance, and so it came about that instead of a school a regular evangelistic service was established. This service has been regularly held ever since. The persecution and difficulties have been great, but still the brethren have persevered, sometimes having only a few children to listen to them, but on other occasions having a goodly number of men and women. So far we have seen no practical results, but we cannot doubt that sooner or later such a work as this must enjoy the rich blessing of God. The expenses connected with the work in

Moncalieri were heavier than these two brethren alone could bear. The matter was therefore brought before the church in Turin, and it was unanimously decided that all the expenses should be paid from the church funds. This led to the formation of a band of lay preachers and to the appointment of an evangelisation committee, whose duties are to collect money for aggressive work and to look after that work when it has been established. The members of our church have taken up the matter with enthusiasm, and have shown a most gratifying willingness to contribute of their very small means. In addition to the work in Moncalieri, I have now on my table the lease of a small hall in a distant quarter of Turin, called Vanehiglia, where we hope to commence work at once. It will thus be seen that those connected with our church here have undertaken to meet all expenses of rent, lighting, and furnishing in two different centres, and it must not be forgotten that this is done by a church of less than 50 members, of whom very few earn as much as 20s. a week, and some of whom have scarcely enough to keep body and soul together. It will, of course, be understood that everything is done as cheaply as it is possible to do it. The rent of the halls is small, the furniture is of the plainest description, but the brethren are content and happy in having a work of their own. We are still at the beginning of this movement; no one can tell what will be the results; but, as far as I am concerned, in my more than 17 years' experience, I have never known anything which has given me so much encouragement, and has made me so hopeful for the future."

BOHEMIA.—The Rev. A. W. Clark writes that with reference to the appeal which we inserted in our August issue (page 238), he has received no help from England, but we are glad to say that a few small amounts have come to our care. We shall be glad to receive others. Mr. Clark adds: "The House at Husinec will be completed immediately, but in Skalitz we had a 'set-back' owing to combined opposition of the enemy. At last permission has been obtained to go on with our building, but it cannot be completed this year; and our American Board has a great debt and cannot grant a shilling for Skalitz. My cares and anxiety are thus greatly increased. I am obliged to borrow money in my own name, trusting that God will help me to the end. At the close of

the month we must have £150, and hope some kind friends will help in the Huss memorial work for Bohemia. Prague and suburbs are now half under military rule. The growing strength of socialism and the unceasing strife between the two nations here in Bohemia has led the Central Government to suspend, for one year, many civil rights, especially those regarding press and meetings. As yet, the limitations have not been applied to our 'House-worship' with invited guests. We have very much to cheer us, but at the same time we are very much hindered by lack of pecuniary strength."

TELUGU MISSION.—We extract the following interesting article from *The Chronicle* of the London Missionary Society: "The first of what may prove to be important church assemblies in the Telugu Mission, South India, was recently held near the village of Kottapalle, in the Cuddapah district. Before appending a translation of the Conference report a few words are needed to help readers to understand the subjects discussed. There are Sudra people among our converts in the Cuddapah and Gooty fields, and they are generally well-to-do farmers. But the bulk of the members of our churches belong to one of the two divisions of non-caste people. They are nearly all very poor, their employment being chiefly weaving coarse cloth and coolie labour in the fields. Some cultivate small patches of land, the produce of which helps them to eke out a subsistence. (1) These people, like others in their position, have been accustomed to drink the fermented juice of the toddy palm. This is not a practice introduced by English people nor by Christianity, but has existed among them from past times. As an evil to be dreaded in the future as well as in the present, it was necessary that a Christian sentiment and church regulation should be formed regarding it. The following translation of a resolution of the Christian elders as to their future action should be read with much satisfaction: 'Seeing that by the drinking of intoxicating liquors great evils result to this country and to the Christian congregations of this country, all Christians should give up this bad habit, and should try to persuade others not to practise it. Most especially should the elders of the congregations, in the respective villages where they have authority, try their very utmost to stop entirely this evil custom. In ac-

cordance with this resolution the elders of the villages written below have signed this agreement: "We, the elders of Christian congregations gathered together in conference near the village of Kottapalle on March 9, 1893, considering the evils caused by arrack, toddy, bhang, and other sense-destroying articles, have resolved on, and signed the following promise: 'That we agree from henceforth, as well as we are able, both at feasts and caste meetings, to fight against the dispensing of arrack and toddy and the practice of gambling, and to put a stop to all other wicked customs. Also, we give our word that, if any under our jurisdiction transgress this law, we are responsible for investigating this matter and for dealing with them.'"

Seventy-eight elders from 39 villages signed this agreement. (2) In the Cuddapah district each family of our Christian adherents has been expected to contribute a farthing a week, or 1s. 1d. per annum, to the Mission funds, which money has been used for the repairs of their own churches and school-houses. They often give larger contributions when any special building goes on in their immediate locality. Hitherto the teachers and the missionaries have had to take all the worry of gathering this assessment. The Conference, however, sought to place the responsibility of collecting these contributions more on the elders of the people, and reaffirmed the duty of all Christian people as to the grace of giving. (3) It needs to be understood that the non-caste converts of our Mission, the Malas, low as they are, have yet others below them. Their co-out-caste brethren, the Madigas, with whom they do not eat, marry, nor associate, are reckoned their inferiors. As much caste pride, envy, and prejudice exist between these two out-caste divisions of Hindus as between any of the higher castes. It has yet been impossible wherever one of these divisions has become Christian to gather in the other. In some missions the Malas have joined the Church; in others the Madigas, never both together. It will be extremely difficult to break down the barriers between these two, and get them to associate as brethren. The resolution was as follows: 'Whilst in some other districts many Madigas have embraced the Christian religion, in our Cuddapah Mission district they have nearly altogether held back and remained in heathenism. We are sure that if the Christians of our Mission were to make

suitable efforts and persuade such people, they would become desirous of entering the true way. We should all, therefore, take an interest in the Madagas among our villages, influence them in various ways, and, if possible, bring them into the Christian religion.' (4) The last subject discussed was the proposed hospital which Dr. T. V. Campbell must have for his work at Jammalamudugu. Our Society will only give a small amount of help. It needed, therefore, to be arranged that subscriptions should be solicited from everyone, Christian and heathen, in all the villages around."

PROGRESS OF CHRISTIANITY IN JAPAN.—Archdeacon Warren, in his report to the Conference of C.M.S. missionaries, gives an analysis of the statistics indicating the

progress during the decade ending with 1892. During that time the number of male missionaries has been more than doubled, the 90 of 1882 being 205 now; while the single lady missionaries have been nearly quadrupled, the present number being 201 against 56 in 1882; then the number of Christians connected with the Protestant Missions was 4,987, and now it is returned as 35,534, more than sevenfold. The total Christian population of Japan is now said to be over 100,000, viz., Roman Catholics, 44,812; Greek Christians, 20,325; Protestant Christians, 35,534. In 1882 the Japanese workers were 149, now they are 693, nearly fivefold; then the contributions were 12,064 dols., now they are 63,337 dols.

UNITED CHRISTIAN MISSION.

MANY communications have been received expressing sympathy with the object of the United Christian Mission—viz., to send at least one clear Gospel message into every home. Our correspondent writes:—

"Now, as to our own work—the United Christian Mission. It is meeting with friends everywhere, and is, I hope, destined to do a good work. A most interesting incident came to my notice lately. We had inserted quotations from Van Foss's Testament in some Catholic papers. A working man was struck by the passage Matt. ii. 28, John vi. 37, and John iii. 16. He wrote from one to another asking where he could get the Testament, till at last his card came into my hands and I was able to write and tell him. Again, after some insertions in Italy, three wrote to the Bible Depot in Florence."

Some few contributions have been received, and these have been duly forwarded to those who are responsible for the carrying out of the work. We regret to say, however, that a later communication from our correspondent states: "We have already reached about five million homes, convents, and monasteries this year, but must now wait as we have gone considerably beyond our funds. It is a pity, but I suppose it is the Master's will."

We believe that many Christian people would be glad to help in this blessed object if they knew of it. The idea of inserting texts of Scripture in newspapers and journals in various countries is one that is sure to commend itself to Christian sympathy.

Any contributions will be gladly received by Mr. A. J. Arnold, 7 Adam Street, Strand, London.

IRISH NOTES.

IRELAND at the present time occupies a large share of public attention, and as the Conference of the Evangelical Alliance has just been held in Dublin, members of the Alliance will be more than usually interested in the two following items of information as to Christian work in that country:—

SCRIPTURE READERS' SOCIETY FOR IRELAND.—The Archbishop of Dublin,

writing to Captain Kearney White, secretary, says: "My attachment to your Society increases daily as I watch its admirable work, and see, moreover, the growing need for its operations throughout the length and breadth of the land." His lordship also speaks of the high esteem in which he holds the Society's readers and their noble work. In the annual report, reference is

made to the loss which the Society has sustained by the decease of three highly respected Scripture readers. Since its issue, however, information has reached the secretary that three other valuable workers have been called from the field of service below to enter upon the sweet rest on high. They were excellent, godly men, and those who knew them best and saw most of their work for many years have given heartfelt testimony to its value and to the power for good of their lives of quiet earnestness in their respective districts. The report gives prominence to the following noteworthy appeal: "This much must be said, that more funds are absolutely needed if the Society's undertakings are to be adequately sustained, to say nothing of the impossibility of giving effect to the prayer which stands as our motto this year—'That the Word of the Lord may have free course and be glorified.' There is abundant room for that Word to take a nobler, broader, far more comprehensive sweep than it has yet taken. In no particular is the Society straitened, but in the want of funds to accomplish the work that literally stands waiting to be done. The fields are white unto harvest, but where are the reapers? It should be the resolve of every friend of the Society to supply these by supplying the means for their support." Contributions will be thankfully received and acknowledged by Captain Kearney White, at the Offices, 27 Lower Pembroke Street, Dublin, or 9 Paternoster Row, London.

THE WORD OF GOD AMONG ROMAN CATHOLICS IN IRELAND.—Sometime ago a Roman Catholic (policeman) got a Douay Testament and has been reading it carefully. He found that the modern teaching of the Church of Rome was not mentioned in the Word of God, he therefore began to "suspect something was wrong"; this led on to doubt he told me. But God uses His own time and way. The man was taken very ill, and when he became so bad that his wife thought he was dying she sent for a priest. The following is what he told me: "The first who came to see me was one of the Redemptorist Fathers. He could do nothing for me without leave from the parish priest; he therefore went away and did not give me absolution. I had no peace. I knew I was dying in mortal sin. I therefore sent for the parish priest, who came. My wife left the room till I would make a good confession. I confessed all

the sins I could remember, for I was very ill; and he (priest) leaned over me in the bed, while I whispered into his ears. When he asked me to say the Confiteor I said 'I cannot say it all, but I'll say the first of it—I confess to Almighty God.' 'That won't do,' he said, 'say it all.' 'I cannot,' I said, 'for I don't think she (Blessed Virgin) was always virgin, and I quoted a few words from Matt. xii. 46—50; Mark vi. 3; and I cannot tell how the saints in heaven hear me.' At this the priest got into a perfect rage, and said, 'You are going to hell! You are going to hell, sir.' He fled down the stairs and I saw him no more. I said, 'Thank you Father, God be with you.' The next day he was no better, and a comrade of his, who is a Protestant, called to ask for him. He told his comrade that he was going to hell, for the priest said it, and asked the comrade to get him at once a Protestant minister. His comrade said he would do nothing of the kind for he knew him to be a Roman Catholic. However, the comrade had only got about 100 yards from his door when he met me and told me all about him. I went at once to see him. After I had talked to him for a little he asked his wife to withdraw from the room while he told me his story as best he could, for he was weak indeed. He then said, 'What am I to do to be saved? The priest says I am going to hell.' 'I won't answer your question,' I said, 'but give me that Douay Testament I see there beside you.' He put out his hand and gave me the book. I said, 'You are not the first to ask that question, so we will see what God says.' I turned to Acts xvi. 30, 31. 'Read that yourself,' I said. He sat up and read it; and with a bright look upon his face he cried—'Glory be to God, I have it,' and he read it again and again. I then read for him John iii., and explained also Matt. xi. 28—30 and John vi. 37. I then offered prayer, and he, though weak, repeated aloud every word after me; the first extempore prayer he had ever offered. When I rose up from off my knees, he said, putting his hand on his heart—'I feel stronger now.' I said—'keep believing, keep looking to Jesus.' He is better now, and was able to come with me to one of our clergy, who instructed him in every possible way from John xiv. 6, 13, 14. He is rejoicing, and wishes to be received into the Church with his three sons. Hallelujah! To God be the glory."—*The Banner of Truth.*

Evangelical Alliance.

DUBLIN CONFERENCE.

THE Conference at Dublin, having been held so late in the month (Sept. 25—28), it is impossible to give any complete account of the proceedings until the issue of our November number. It may be mentioned, however, that the opening meeting on Monday evening, Sept. 25, was a particularly interesting gathering, not only from the presence of the Lord Archbishop of Dublin, who presided and spoke warmly of his sympathy with all movements for the promotion of Christian union, but also from the presence of one of the Armenian exiles, Professor Thoumaïan, who was condemned to death after a so-called "trial" at Angora. During his many months of imprisonment the Evangelical Alliance was pleading his cause, not only at Constantinople but with the British Government, and eventually, owing to the urgent representations of her Majesty's Foreign Secretary, the Sultan "pardoned," but exiled Thoumaïan and Kayaïan, who are now in this country. Perhaps the most striking figure at this meeting of the Conference was the wife of Mr. Meek, from Zululand. This lady is a Zulu princess, cousin of the late King Cetewayo, and has been for many years a sincere Christian. Latterly, with her husband, she has accomplished a great deal of evangelistic work amongst her own people, and is visiting this country in the hope of obtaining funds for the erection of a large new mission chapel near Natal. Another special feature of interest in the Conference was the reception given by the Archbishop of Dublin (Lord Plunket) at his country seat. All the members of the Conference were cordially invited by his Grace, and a special train conveyed a large number of guests to Bray on the Wednesday afternoon. We hope to give a full report of the Conference, including some, at least, of the addresses in our next issue.

THE WEEK OF UNIVERSAL PRAYER.

JANUARY 7—14, 1894.

WE gave last month the full Invitation and Programme for the New Year's Week of Prayer, but it has been suggested that as *Evangelical Christendom* is sent out to the furthestmost parts of the earth, and occasionally a single copy may not reach its destination, it is desirable to repeat the announcement of subjects.

The following is the programme:—

SUNDAY, January 7.—*Sermons*.—Pentecostal Power.—Acts ii. 1—4.

MONDAY, January 8.—*Humiliation and Thanksgiving*.—*Confession* of sin and failure in the past, and prayer for consecration to a holier life.—1 John i.; 1 Sam. xii. 7—25; Dan. ix. 1—19. *Prayer* for grace to put away whatever hinders growth in grace, and the progress of Christ's Kingdom in the heart and in the world.—Matt. v. 29—30; Josh. vii. 10—26; 2 Cor. vi. 14 to vii. 1. *Praise and Thanksgiving*: For what God has done for His people in the past year; for the gift of His Son; for the blessings of salvation; for the presence and power of His Holy Spirit; and for the fruitful observance of the Week of Universal Prayer.—Ps. cxxvi. 2, 3; Ps. cxlv.; 2 Chron. xx. 21—27; 2 Sam. vii. 18—29; Eph. i. 1—14.

TUESDAY, January 9.—*The Church Universal*.—*Prayer* for the whole Church of Christ, that the power of the Holy Ghost may rest upon it; that the unity of believers in Christ may be more fully apprehended; that all who call themselves Christians may be truly converted; that all Christ's true disciples may be faithful witnesses for Him by their love, zeal and holiness of life; and that the growth of error and superstition may be arrested.—1 Cor. i. 2, 3; Phil. iii. 13—21; Col. i. 10—18; Rom. xii.; 2 Tim. ii. 11—26.

WEDNESDAY, January 10.—*Nations and their Rulers*.—*Prayer* that all earthly rulers may acknowledge their responsibility to the King of Kings, and seek the promotion of righteousness and the maintenance of peace; that all religious persecutions may be stayed; that national discontent and strife, anarchy and oppression may

cease; that drunkenness, impurity, and gambling may be put away; that slavery and all sinful traffic may be speedily abolished, and that God's Day may be nationally honoured.—2 Sam. xxiii. 1—7; 2 Chron. xxxiv. 19—23; 1 Tim. ii. 1, 2; Rom. xiii.; Dan. iv. 27—37; Isa. xxxii.

THURSDAY, January 11.—*Foreign Missions.*—*Praise to God*: For the great success which has attended Missionary enterprise in recent years and for the revived interest of the Church in the work.—Acts xv. 1—17; Ps. lxvii.; Ps. cxxvi. *Prayer*: For Missionary Churches and Societies, and for all efforts for disseminating the Word of God and extending Christ's Kingdom in the heathen and Mohammedan world; for Native Churches and their Pastors; for secret disciples; for all Missionaries and their helpers; and for the removal of all hindrances to the progress of Christianity.—Isa. lv.; Ps. ii. 6—8; Isa. xlix. 1—13; Rev. xi. 15; Rom. i. 1—17.

FRIDAY, January 12.—*Home Missions and the Jews.*—*Praise*: For past blessing in connexion with evangelistic work and Missions to the Jews.—Rom. x. 1—13; Luke x. 17—24; Acts viii. 1—8. *Prayer*: For all Christian agencies, and for all individual efforts to win souls for Christ; for the masses who live without God; and for Christian work among special classes, such as soldiers, sailors, &c.—Phil. i. 1—18; John i. 35—51. *Prayer for God's Ancient People Israel*: That the veil upon their hearts may be removed; that all persecutions of the Jews may cease; that Christians may more fully understand God's purposes concerning Israel, and so live as to commend the Gospel to their Jewish neighbours.—Ps. cxxii. 6—8; Isa. liv., lxi.; Hos. ii. 14—23; Rom. xi. 26, 27.

SATURDAY, January 13.—*Families and Schools.*—*Prayer* that our sons and daughters may be truly converted; that they may be trained in the nurture and admonition of the Lord, and be enabled to overcome the temptations of the age; for all special efforts on behalf of the young; for Universities, Colleges, and Schools; for much blessing upon Christian Associations of young men and of young women; for grace to parents to lead their children to the Lord, both by word and example.—Prov. xxii. 6; Luke ii. 40—52; Deut. vi. 1—9; Judges xiii. 8—14; Isaiah xlv. 3, 4; Acts. ii. 39; Eph. vi. 1—4.

SUNDAY, January 14.—*Sermons.*—The Second Coming of Our Lord.—Rev. xxii. 12.

* * In accordance with the wish expressed in many lands, it has been decided that the General Heading of topics for each day of the Week should remain fixed—the detailed subjects only being varied from year to year.

Those who arrange for the observance of the Week of Prayer, especially in foreign lands, are earnestly requested to send brief reports of meetings held and any results, to the Secretary of the Evangelical Alliance, Adam Street, Strand, London, and as soon as possible after the Week of Prayer.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, September 14, the treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Gritton.

OBITUARY.

The Secretary reported the deaths since the last Council Meeting of many esteemed members and friends of the Alliance, including Mrs. Angus, the wife of the Principal of Regent's Park College, who had entertained the Alliance at its May Conversations for so many years; the Rev. W. J. Smith of Kilburn, who had been a cordial friend of the Alliance and

helped at some of its Conferences; the Rev. R. S. Ashton, who had always been in hearty sympathy and co-operation with the Alliance in all its continental work; the Rev. Dr. Sutherland of Sydney, the founder and acting Secretary of the New South Wales Branch of the Alliance, and one who has earnestly striven to promote the cause of Christian union in that colony; the Rev. Dr. Cathcart of Edinburgh, the Rev. Dr. Baxter of Blairgowrie, both of whom had been for many years warmly attached to the Alliance and had rendered help from time to time; Mr. J. D. Allcroft, a liberal contributor to the funds of the Alliance for about 80 years;

Mr. Thomas Buckmaster and Mr. Henry Wright, both of whom had been for a great number of years hearty supporters of the Alliance.

The Council desired the Secretary to convey to each of the bereaved families an expression of the sympathy of this Council with them in their loss.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Rev. Conrad S. Green, Buxton.
Lieut.-Colonel Preston, Acle.
Mrs. W. Parker, Bournemouth.
Mrs. Warren, Tunbridge Wells.
Rev. Jno. Bond, Tottenham.
Mr. and Mrs. W. A. Eyles, Kew.
Rev. W. Evans Darby, LL.D., London.
Rev. P. H. Davies, London.
Miss and Miss J. Leaf, Streatham.
F. H. Humphria, Esq., and Mrs., Ilkley.
The Right Hon. the Earl of Lindsay, Fife, N.B.
Mrs. Dunlop, Elie, N.B.
C. Orr Paterson, Esq., Elie, N.B.
A. W. Stileman, Esq., and Mrs., Wimbledon.
Rev. D. and Mrs. Baron, London.
Mrs. Warry, Ballater, N.B.
Rev. Dr. Murray, China.
Miss Bryan, Monckton Combe.
Mr. C. W. Gibbs, Dublin.
Miss M. Woodhead, Scarborough.
Mrs. Galletly, Tillicoultry, N.B.
Mrs. and Miss Johnstone, of Alva.
Miss and Miss J. Gibson, Tillicoultry, N.B.
Rev. A. W. Calder, Tillicoultry, N.B.
R. Wardlaw Ramsay, Esq., and Mrs., Tillicoultry, N.B.
McArthur Moir, Esq., Dollar, N.B.
Mrs. Miller, Dollar, N.B.
W. J. Haig, Esq., Dollar, N.B.
Rev. W. B. R. Wilson, Dollar, N.B.
Miss C. Leishman, Dollar, N.B.
Colonel and Mrs. G. Rhodes, Ambleside.
Rev. E. W. Oak, Ambleside.
Miss Reynolda, Woodford Green.
Miss Wilson, Windermere.
Mrs. Fell, Southport.

DEPUTATION WORK.

Mr. Arnold reported that since the last Council Meeting he had been able to hold several drawing-room meetings, resulting in a goodly number of new members, as well as in collections and subscriptions in aid of the funds of the Alliance.

The Secretary reported that the Rev. Allen Edwards had kindly preached at St. Paul's Church, Bournemouth, on behalf of the Alliance in August, and the result had been a collection of £3 7s. in aid of our funds. The Council desired that their hearty thanks be given to Mr. Edwards for his valuable help.

LOSSES.

The Secretary stated that although he had had the pleasure of submitting 44 new members to-day there had been considerable losses by death and otherwise in the membership during the present year, some of the most liberal contributors having been removed by death. He was glad, however, to announce that one friend had, in renewing his subscription, sent a donation amounting altogether to £25.

DUBLIN CONFERENCE.

The final arrangements for the Dublin Conference were reported, and copies of the complete programme laid upon the table—attention being called by the Secretary to the fact that Mr. Thounaian, one of the released Armenians, and Mr. and Mrs. Meek (the latter lady a Zulu Princess) had been secured as speakers at the Conference.

The Archbishop of Dublin, in addition to presiding at the opening meeting, had also kindly arranged for a reception of the members of the Conference at his county seat near Bray. Mr. Arnold added that a paragraph referring to the chief features of the Conference had appeared in many of the secular and religious newspapers, including *The Times*.

It was further reported that special meetings in Council Room had been arranged to be held on Friday mornings during September, for prayer for God's blessing on the Dublin Conference. The first of these had already been held.

RELIGIOUS LIBERTY.

The Secretary then submitted correspondence regarding cases of religious persecution in Dresden, in Armenia, in Russia, and in Persia.

At Dresden, Pastor Mascher had been prosecuted and fined £7 10s., or 15 days in gaol, for baptizing two members of his congregation. Being convicted illegally, as he believes, he is appealing to a higher court.

Attention was called to an important article which appeared in *Evangelical Christendom* on the subject of Anti-Christian Legislation in Turkey, written by one whose name it was desirable to withhold. It was felt that the time was not far distant when it would be necessary to take up with renewed energy the whole question of religious liberty in the Turkish Empire.

CHICAGO CONFERENCE.

Communications from the Rev. Dr. Strong, Secretary of the United States Branch, were presented to the Council, together with a draft of the programme for the approaching Conference at Chicago, held under the auspices of the United States Alliance.

Lord Kinnaird (one of the Vice-Presidents) sailed this week for America,

and kindly acts as representative of the British Evangelical Alliance at the Chicago gathering.

FOREIGN CORRESPONDENCE.

Several communications were submitted to the Council, including letters from the Rev. Dr. Blodget of Pekin, the Rev. Dr. Clark of Prague, the Rev. J. D. Kilburn of Hamburg, and Dr. Baedeker.

CONSTANTINOPLE BRANCH.

IN our August issue we gave a brief account of the Annual Meeting of the Constantinople Branch of the Evangelical Alliance, and we are glad to supplement it by the following summary of the Rev. Mr. Anderson's address given at the same time:—

In speaking of Evangelical Alliance, we must lay the stress upon the word "Evangelical," which contains the secret of our union. We are bound together by the "Good news" of Jesus Christ.

Think for a moment of Christ's person and religion. I. *Christ's Person*. Although he was born a Jew, and lived and taught among Jews, the limits of that nationality could not contain Him. He was more than a Jew. He was a man—the Son of Man, not a provincial, but universal, because of His true humanity. II. *Christ's Religion* had its beginning among Jews. Its first preachers were Jews. But it passed out of their hands; it traversed the Continent of Europe; it crossed the ocean and took possession of America. From thence it returned to the land where, eighteen centuries before, it had its birth, in essence unchanged, and having in the meantime shown itself to be adapted to all types of men.

Two things are brought before us by this short review—

1. The suitability of Christ's religion for all types of men.
2. Its persistence as the same, unchanged, after passing through so many lands, and minds, and influences, and centuries.

It is evident that Christianity is, and was meant to be, a uniting and unifying influence. Its message is one, its message remains unchanged. It unites not only the present, but binds together the cen-

turies. Christianity has made the brotherhood of men possible.

What are we to say about the divisions—where we might least expect to find them—in the Christian Church? These are not due to Christianity, but to the smallness of our minds and the narrowness of our outlook. It is not possible for one man, or one group of men, to comprehend the scope and wide applicability of Christianity. Some heresies began with the exposition of neglected or misunderstood truth; opposition led to exaggeration and finally to error.

We may almost take up this position that division in the Christian Church has been necessary to develop and manifest the all-roundness of Christianity: it has been a historical necessity, part of the process of development.

There are two reasons why divisions remain—

1. The meaning and the lesson of the separation are not yet understood.
2. Or the method of assimilation is yet unknown. The good may be admitted, but the question remains, "How are we to weave it into our own system?"

The Way to Union is through the exaltation of Jesus Christ. If we live in His presence we shall all be looking to the same centre, drawing life from the same source, children of the same Father, workers for the same cause.

Division may last long, perhaps until the Church's final triumph; for Christianity has an immense circumference, and men with the strongest longings after visible unity will differ in thought, often only because they are considering different aspects of the one great religion. We need not grieve because of the loss of visible unity, we have something better. There have been great united churches, which have been dead masses, inert for

any good influence. Union has been purchased at the expense of life, liberty, and progress.

Union is not uniformity. True union is to be reached in worshipping and serving the Christ, Who is the same for ever and everywhere. When we go to Him we are one.

When we preach Christ crucified we are one. Outward divisions but point more impressively to the one great eternal bond of unity, which is love and indebtedness to our Redeemer and King, Jesus Christ, "the Son of God who loved me and gave Himself for me."

ALLIANCE CONFERENCE AT BLANKENBURG.

A CORRESPONDENT writes: "I had the pleasure of attending an Evangelical Conference at Blankenburg, Thuringia, which lasted from August 28th till the 31st. The subject of Conference was 'The Prayer-Life': its conditions, its hindrances, its exercise, and its promises. It was a most helpful and delightful gathering. Some nine different religious communities were represented; and those who know anything of the conditions of religious life here, and of the ecclesiastical relations of the different denominations, will be able

to appreciate this fact. Some fifty or sixty friends gathered—places as far distant as Prague and Berlin, Hamburg and Herrnhut, being represented. We had also an Armenian brother, though not one of those involved in the recent troubles. Your Berlin correspondent will, doubtless, notice it in his letter for *Evangelical Christendom*. The presence of friends from England is greatly appreciated. Though an entire stranger, this fact gained for me the warmest and most brotherly of welcomes."

CONTRIBUTIONS RECEIVED FROM AUGUST 21 TO SEPTEMBER 16, 1893.

	£ s. d.		£ s. d.		£ s. d.
T. Harris, Esq.	0 10 6	The Very Rev. Dean of Achery	1 1 0	J. Garnett, Esq.	2 2 0
E. Richards, Esq.	0 10 6	J. G. Rocha, Esq.	0 10 6	Rev. W. Maclean	0 10 6
Miss Gellie	0 10 6	Mrs. R. Dawes	1 1 0	D. Macandrew, Esq.	0 10 6
Mrs. Warren	1 0 0	Rev. Dr. Douglas	0 10 6	W. R. James, Esq.	0 10 6
Miss Broughton	0 10 6	W. Hulbert, Esq.	0 10 6	R. Hunter Craig, Esq.	1 1 0
General Gordon Pritchard	1 1 0	Count F. van Bylandt	1 1 0	Rev. R. G. Wheeler	0 10 6
Miss Gordon Pritchard	0 10 6	Rev. H. M. Harvard	0 10 6	S. Burden, Esq.	1 1 0
Miss and Miss J. G. Corbett	0 10 6	Miss Debenham	0 10 6	Woolwich Subscriptions (addl.)	1 2 6
Rev. J. A. Fell	1 1 0	W. H. G. Bagshaw, Esq.	1 1 0	per Mrs. Young	1 2 6
Dr. Small	0 10 6	Rev. Dr. Boyd	1 1 0	Cardiff Subscriptions, per Rev.	1 15 6
J. A. Harrison, Esq. (don.)	2 0 0	The Miss Spiers	0 10 6	P. Maddocks	2 5 0
J. A. Harrison, Esq. (4 years)	4 0 0	Miss Branson	1 1 0	Sums under 10s.	3 5 0
Mrs. Harrison (4 years)	2 0 0	Rev. D. Maclean, s.o.	0 10 6		
Rev. A. G. Brown (2 years)	2 2 0	H. Hebbert, Esq.	1 1 0		
Rev. Jno. Bond	1 1 0	Rev. E. Brewer	0 10 6		
W. H. Tarrant, Esq.	1 1 0	G. Arbuthnot, Esq.	1 1 0		
Sir J. N. Cuthbertson	1 1 0	Miss Douglas	1 1 0		
Miss and Miss J. Leaf	2 0 0	Miss Rennie and Miss Watson	0 10 6		
Major-General Hutchinson	2 0 0	Dr. Van Someren	1 1 0		
Colonel Stewart	1 1 0	Rev. W. Latham	0 10 6		

DUBLIN CONFERENCE FUND.

G. Chambers, Esq.	5 0 0
for DUBLIN.	
Miss and Miss J. Leaf	4 0 0
Jan. Binton, Esq.	0 10 0
Rev. A. A. Latham	0 5 0

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

EVANGELICAL ALLIANCE.

BRITISH ORGANIZATION.

President.—The Right Hon. LORD POLWARTH.

Vice-Presidents.—The Right Hon. LORD ESBURY; The Right Hon. & Rev. LORD FORESTER; The Right Hon. LORD KINHAIRD; The LORD BISHOP OF EXETER; The Right Hon. VISCOUNT BANGOR; The Right Hon. Sir HARRY VERNY, Bart.; The Very Rev. The DEAN of CANTERBURY, D.D.; Sir WILLIAM MUIR, K.C.S.I., LL.D.; The Hon. & Rev. E. V. BLIGH, M.A.; General Sir R. PRAYNE, K.C.B.

Vice-President and Treasurer.—DONALD MATHESON, Esq.

Honorary Secretaries.—Rev. WILLIAM ARTHUR, M.A.; Rev. CANON FLEMING, M.A., B.D.; Rev. JOHN STOUTON, D.D.; Rev. JOSEPH ANGUS, D.D.; Rev. DAVID MACLEWAN, B.D.

General Secretary.—A. J. ARNOLD, Esq.

Deputation Secretary.—Rev. JAMES CONSTABLE, M.A.

Office.—Alliance House, 7 Adam Street, Strand, London, W.C.

Evangelical Christendom.

NOVEMBER 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	321	Italy	339
THE HOLY SPIRIT AND THE KNOWLEDGE OF		The Bible in Italy	339
TRUTH	326	Russia	341
LIFE IN CHRIST	328	United States	342
UNDENOMINATIONALISM—NOT INDEFINITENESS ..	330	EVANGELICAL ALLIANCE:—	
THE BIBLE AND FALLEN MAN	332	Dublin Conference	343
FOREIGN INTELLIGENCE:—		Proceedings of Council	356
France	335	Persecution of the Stundists	357
Germany	336	South London Branch	358
Switzerland	338	Irish Branch	359
		Contributions	360

MONTHLY NOTES.

THE Forty-seventh Annual Conference of the Evangelical Alliance, held last month in Dublin, has been a most successful one, both as to the numbers that have attended it, and as to the high tone of spirituality which has characterised the addresses delivered at it. Of the latter our readers can judge for themselves from the reports in the present number. Some gratifying acknowledgments have been already tendered of the spiritual profit which some present own to have received, and this especially with regard to the evangelistic addresses delivered in the evening meetings, one of which closed with an almost spontaneously suggested "after-meeting," where many professed then and there to decide for Christ. The difficulties, which it was feared might arise from the political tension of the present state of things in Ireland, did not appear. A passing humorous remark—"we are all Unionists here"—was the only indirect reference to the subject, and that remark, we need hardly say, bore upon Christian union.

Much depends upon the tone given to a meeting by the opening address, and here the spiritual, as well as dignified and cordial, speech of the Archbishop of Dublin did good service. His Grace did well in drawing attention to the threefold object of the Alliance—the furtherance of Evangelical truth, Christian unity, and Religious liberty—rightly putting truth in the first place. In treating of union, he happily expressed how that especial truth involved in the word "Evangelical" becomes the uniting centre of the sympathies and work of the Alliance. "They were," he said, "altogether agreed upon one point. They had made up their mind once for all that the Evangel, the glad tidings, the good news, the Gospel, when brought home

by the operation of God the Holy Ghost to the intelligent apprehension of a living faith, was the great instrumentality whereby it had pleased God, in His infinite wisdom, to quicken, to convert, to sanctify the degenerate nature of fallen man."

The Archbishop wisely distinguished between what is not and what is the object of the Alliance. "The Evangelical Alliance was in no sense an institution organised for the purpose of bringing about 'home reunion,' or the reunion of Christendom at large." It rather "took the world as it was, and the various Churches and denominations as they were, and it asked them—if there could not be fusion or federation—whether they could not fraternise with one another and enter into an alliance by which, standing shoulder to shoulder, they might do something [for God in this world]." As to the testimony which such working together afforded, his Grace added: "The very existence of such an institution as this for 47 years was in itself a living testimony to the power of Christian unity, and it proved that it was possible for Christians from different denominations to meet together, and pray together in the name of their Master, Jesus Christ." This distinction between the amalgamation of the existing divided bodies of Christendom, which is the aim and hope of many in the present day, and the fraternisation even now of all true Christians, in spite of their divisions ecclesiastical, is most important, and could hardly have been put more clearly; while the allusion to the testimony which such fraternisation affords to the existence of a real unity—that of the Spiritual Church—underlying the apparent diversities, shows the practical results of the working of the Evangelical Alliance.

Archdeacon Taylor, of Liverpool, spoke admirably on behalf of that much abused idea "undenominationalism," creating some amusement by recounting some of the abuse with which various writers have bespattered it. "It is denounced as the greatest imposture of the age, the youngest pretender to religious supremacy; the off-spring of an unhallowed alliance between bad logic and worse theology; the greatest hindrance to Christianity that exists, with the exception of the Church of Rome." His own definition of it was that "it was to be distinguished from denominationalism; but not, therefore, opposed to it." It was "a Christianity without denominational distinctions," "that fundamental Christianity which remained after all denominational distinctions were omitted. Did anything remain? Yes, a great deal. The great facts of Christianity were acknowledged by all who joined in the Alliance. The leading doctrines, the principal truths of the Alliance, were recognised by all." After enumerating some of the most important of these truths, the Archdeacon added: "In the creeds there was certainly no mention of Presbyterians, Wesleyans, or Episcopalians, and no mention of Church government. The creeds themselves, then, were undenominational."

But not only the creeds, but the New Testament itself is undenominational. "There is," said the Archdeacon, "in the New Testament, a very great deal of teaching that was very distinct and very clear and very dogmatic, but it would be hard to discover denominationalism in it. . . . There was nothing in the New Testament about modes of worship, about liturgy, or about hymnals. It only said, 'Let all things be done in order.' He only found in the New Testament the grand fundamental truths of the Gospel, and of God's revelation

to man, and an absence of denominationalism, of which so much is made in these days." It is plain that the Archdeacon does not mean by undenominationalism a disregard for creeds or for dogmatic teaching such as that which the New Testament contains. It is, as viewed under this aspect, that it is so often abused in the present day. He takes the word as expressing that common Christianity which rises above the sectional separations which have, alas, been engendered in Christendom by making secondary matters—such as Church government, sacraments, modes of worship—into questions of first importance. Had the "differences of administration" which (1 Cor. xii. 5) recognises as existing under "the same Lord" been borne in mind, we might have been spared much ecclesiastical contention.

Dr. David MacEwan's address on "Life in Christ," had in it the true ring of spirituality and conformity to Scripture truth. It is an address such as this that shows that the Evangelical Alliance is not promoting a mere sentimental crusade for the attainment of a visionary object, but is depending for its success upon a fact far more real and trustworthy than any of the secular schemes which draw together human effort. It is the fact that Christ is the life of His people, and that not only in the world to come, as associated with the blessed hope that "when Christ, Who is our life, shall appear, then shall we also appear with Him in glory," but even now, in the midst of sin and sorrow and divisions of heart, as well as divisions of churches, this common life of all who believe in the Son of God may be expected to be, and will surely be found to be, a uniting and an energising principle of action. "Because I live, ye shall live also."

Two utterances from Episcopal lips at the Birmingham Church Congress deserve especial notice as reflecting great credit on the speakers for the courage shown in delivering such utterances before such an assemblage. The first is from the lips of the Bishop of Worcester, the Chairman of the Congress, who is reported to have said that "He believed Episcopacy was the best form of government, but he did not say, and never would concede, that it was necessary to the validity of the Sacraments." This was received with shouts of "oh" and "applause." We may hope the latter preponderated. The second, though first uttered, bore upon the practical result of the admission of this principle. It was from the lips of the Archbishop of Dublin. "It was his definite opinion that they must allow those, who, as ministers of other denominations had been called to the Ministry by some similar rite in their denominations, to be accepted without re-ordination." This was received in similar fashion with shouts of "No" and "Yes." It speaks well for the increased spirit of toleration at Church Congresses, that statements, so unpalatable to the High Church party, could gain a hearing at all.

But what must have tried the opposing parties at the Church Congress, even more than these utterances, were the respective addresses of Lord Halifax and Sir Robert Lighton. The great point urged by the former was the need of greater assimilation to Roman ritual in the administration of the Holy Communion. The latter spoke as a true Protestant, and faithfully denounced ritualism as "false symbolism, false worship, idolatry." *The Record* says: "Diametrically opposed, as it was, to the attitude of the first paper, Sir R. Lighton's met with such opposition as one would expect. At some of its

stronger statements there was disturbance which made it impossible for him to proceed. Once the President had to appeal for a hearing, which was at length conceded." We may be thankful that this admirable address of Sir R. Lighton's was, spite of the interruptions, listened to. Its exposure of the real evils of ritualism in practically denying the efficacy of our Lord's once-for-all offered sacrifice was most able and scriptural. We hope it may be printed for distribution, and widely circulated.

The Baptist Union, which has just held its annual meeting at Reading, is to be congratulated upon having had so excellent an address from the Chair as that delivered by its President, the Rev. T. M. Morris. *The Freeman*, in its condensed report of the address, gives the following as his definition of the Church: "The Church of the New Testament is certainly not a territorial church, to which all who live within certain geographical limits can claim to belong. It is not a sacerdotal and ritualistic church, to which human beings are admitted by a sort of magical process, without any exercise of volition or intelligence. Still less can any miscellaneous association of men and women, Christian or non-Christian, of all beliefs and of no belief, though banded together for the doing of benevolent and philanthropic work, claim to be regarded as a Christian Church. The Christian Church consists of those who are really Christians, who have been led to accept Christ as their Saviour, who have become new creatures in Christ, and who are seeking to live His life, and glorify His name. We must hold fast to the great Evangelical idea of a Christian Church, as made up of regenerated individuals. Nothing but mischief and confusion can come of calling any merely human association by the name which God so carefully reserves for that society of saved men and women whom He gathers out of the world to Himself."

The chief object of the address is to point out why the Church, thus so well defined, exists, what special work has it to do; and to this an answer is found in our Lord's commission (John xx. 21), which now happily is admitted by the best commentators to have been given not to the apostles alone, but to the Church, as others were present also. Mr. Morris makes our Lord's words "As my Father hath sent me, even so send I you," the keynote of his address, and as he considers Christ's mission to have been threefold—to represent, to do the will of, and to witness to the Father—so he urges that this threefold work is committed to the Church to carry out in its own sphere. However one must regret that that especial work suggested by the immediate context, "Whosoever sins ye remit," &c., is not more particularly dwelt on. It is in fact overlooked, as if the speaker would leave it to its perversion by the Romanists and Ritualists. But it was a great opportunity to wrest it from them, by showing that as the Father sent the Son to do the work of redemption, so the Son sends the Church to proclaim the message of redemption—"redemption through His blood, even the forgiveness of sins." The absence of any distinct reference to the death of Christ as being the main object of His mission to be thereby a propitiation for sin, and the corresponding mission of the Church to go forth and proclaim the same to a lost world, is the chief defect in this otherwise interesting and useful address.

The address of the Chairman of the Congregational Union, Mr. Albert Spicer, at the Autumnal Assembly, contained a criticism upon modern

preaching which is well worthy of attention. "Let me say frankly that I think we have too much mere preaching, and too little Bible teaching." The need for such a remark may be illustrated by another address at the same Assembly on the subject of "Our ministry, who shall enter it?" in which, while oratorical ability, pastoral sympathy, strong personality, and burning zeal, are all dwelt on as essential for ministerial success, hardly anything is said as to the message to be delivered, and absolutely nothing as to the book from which the message is to be taken. In more than four columns of *The Independent*, in which the address is reported, we look in vain for any mention of the Bible, or any allusion to the fierce assaults which are being made at the present time upon its truthfulness and integrity. Dr. Parker is more to the point when he said "Not a man in a million knew anything about the Bible beyond a few of its more familiar chapters and texts. He ventured to think that when the Bible was really known in its unity, its purpose, its spirit: men would have little difficulty in calling it the Word of God." This allusion to Dr. Horton's lately expressed opinion was timely, but how thoroughly does it confirm the Chairman's remark "we have too much mere preaching and too little Bible teaching."

We are happy to observe that, at the meetings both of the Baptist and Congregational Unions, the subject of the efforts of the Evangelical Alliance to stay the persecutions of the Stundists in Russia was received with sympathy and interest. Mr. Arnold, our Secretary, spoke at both meetings, and *The Freeman* (the organ of the Baptist denomination) devotes two columns to a summary of Mr. Arnold's address. Commenting upon this, *The Independent* says: "The Baptist Union, which has never been backward in support of religious freedom, also adopted a respectful protest against the cruel treatment of the Stundists and other dissenters from the orthodox Church in Russia, and expressed emphatic approval of the further steps taken by the Evangelical Alliance with a view to abate the persecution to which they are exposed." The Congregational Union adopted cordially a similar resolution of protest against the persecutions, and of sympathy with the Evangelical Alliance in its efforts on behalf of the sufferers.

The Church at large has sustained a loss, and that no small one, in the death of Sir Arthur Blackwood. A faithful servant of Christ, he commended his Master's cause to all around him by his consistent life and faithful testimony for Him. Few men in high positions have had the opportunities or the grace to use them for Christ that this zealous evangelist has had. Both abroad and at home, in season and out of season, he has proclaimed to others the good news brought home to his own heart by the Spirit of God through a verse of John Newton's hymn, "Rejoice, believer in the Lord." The verse that says "Your life is hid with Christ in God, beyond the reach of harm." It is but a metrical expansion of Col. iii. 3, and that "incorruptible seed" was the means of his new birth. The "forgiveness, life, and glory" of which he testified to others, he is now in its last stage, enjoying himself. He, at least, is now "beholding Christ's glory." (John xvii. 24.) He will share it shortly with all the saints.—"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

THE HOLY SPIRIT AND THE KNOWLEDGE OF TRUTH.*

By the Rev. Principal CULROSS, M.A., D.D., Bristol.

To know God is the first necessity of our being. Other wants may cry out more loudly and imperiously, but none is so profound. Is He a "Thou," or merely an algebraic expression summing up the forces of the universe? If He is a "Thou," what is His name? What is His character? What is His attitude toward us? What is in His heart? Does He care for us? Will He stoop to our prayer? Is there forgiveness with Him? Does death end all? Is there a beyond and hereafter? If there is, what will be His aspect when we meet Him there? Questions like these concern man universally. They are old, yet ever new. They were asked yesterday; they will be asked again to-morrow, just as if they had never been asked before. And there can be no true rest for conscience and heart till a satisfying answer is obtained.

There are many things that we find out of ourselves by searching. We interrogate nature; we make one discovery after another; we correct our old mistakes; and so we rise into higher and higher knowledge. It is in this way that physical science has been built up. Slowly and laboriously we have found things out by searching—a searching, indeed, in which we have not been without God, but in which only the natural light has shone.

But the answer to those questions about God which press upon the conscience and the heart is not got by a scientific interrogation of nature. Nature strives to utter God's name, but cannot speak plain. She tells us something, but not enough. She leaves our greatest questions unanswered or uncertainly answered, and our most dread. Where our need is sorest Nature is dumb.

How, then, does the knowledge of God come to us? As the Lord Jesus tells us—by a Divine revealing. Such a revealing had been going on throughout the past, in manifold and wondrous ways, the story of which is treasured up in the ancient Scriptures. It was not merely that instincts were implanted in the soul, and yearnings created, and that God's works and providence bore unceasing witness to His living presence; but He had gone on disclosing Himself, over great sweeps of time, patiently, in manifold ways—by vision, voice, and otherwise—the light increasing from age to age. It is true that the holiest of all was veiled, but His disclosures of Himself led up to and prepared for the hour when the veil should be rent and access into His presence should be free.

The supreme manifestation is made in the only begotten Son, who not only reveals, but also softens and shades the unsufferable glory. Whosoever would know that Being who is the first Cause and the last End of all things, who fills immensity and eternity with His Sovereign presence—let him look to Jesus of Nazareth, for in Him is God manifested. It is not merely that He *made*, but that He *is*, the revelation. The whole truth that we need to know, as creatures and as sinners, is contained germinally in His person as He is set forth in the Gospel record.

Yet even the personal attendants of Jesus, eye

and ear witnesses though they were of the Divine revelation, understood Him very imperfectly. He might have said to more than Philip: "Have I been so long time with you, and yet hast thou not known me?" As curtain-folds hung across a window intercept the light that beats against it, so heavy curtain-folds of prejudice, miseducation, carnal liking, hindered the entrance of the truth into their minds. Hence, on the eve of His departure from their midst, He gave them the great promises of the Holy Ghost, the Comforter, to be their teacher. I cannot set forth even in outline all that the promise involved; but I would name one or two things that stand out more prominently.

I do not speak of His dealing with sinners, but of His grace to His disciples. "He shall glorify me." He would do so, as the sun by his shining glorifies the landscape—not creating, but showing what is already there. In other words, the Comforter would make clear to the disciples what they had so dimly perceived, the ineffable glory of the redeeming Christ in His person and work and character and suffering love and saving grace and power. Christ whom they had known after the flesh [they would henceforward know in His exaltation at God's right hand. Again: "He shall bring all things to your remembrance." In the light of these words, I see in the four Gospels not a mere specimen of treasured recollections stored in the memory of loving friends, but a statement of facts whose trustworthiness is Divinely guaranteed—if you like to phrase it so, an inspired biography of our Lord. Taking for example the discourses of Jesus recorded in the fourth Gospel, it has been objected that the evangelist could not possibly have retained them in his memory in such minuteness, vividness, and fulness for so many years. The answer to the objection is here: The Holy Ghost, the Comforter, "when He is come, shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you."

Then there is the great promise: "He shall lead you into all the truth (that is, of course, as the truth is in Jesus) . . . and will show you things to come." How vast in their sweep and how profound these words are, I cannot set forth, but would only note the pledge they give of a Divine guiding into truth, in its fulness and unity, as a harmonious whole. The Lord had taught His disciples many things when He was with them; but He had still many things to say to them, for which they were not yet prepared, and which they could not yet bear. Did He ever say them? And if so, when and how? Yes; after His ascension, by the ministry of the Comforter, according to the word: "He shall not speak of Himself, but whatsoever He heareth, that shall He speak," conveying the things of Christ to the disciples, and explaining the significance both of His life and death. The things He said through the Comforter are to be sought, not in tradition, but in the Acts and Letters of the Apostles and the Book of Revelation, where they are preserved as a heritage for all Christian ages.

* Substance of the Annual Address at the Dublin Conference of the Evangelical Alliance.

With this agrees the apostolic claim—"Ye know the commandments we gave you by the Holy Ghost . . . He therefore that despiseth, despiseth not man, but God, who hath also given us His Holy Spirit." Again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them to us by His Spirit . . . that we may know the things that are freely given to us of God, which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Once more, speaking of the mystery of Christ—which in other ages was not made known unto the sons of men—the Apostle declares that it "is now revealed unto His holy apostles and prophets by the Spirit." Any criticism of the New Testament which overlooks this, or makes nothing of it, which pits Christ against Paul, and babbles about "the dimness of Apostolic Christianity"—any such criticism omits the most important data of all, and has to begin at the beginning over again.

But the giving of the sacred writings by Divine inspiration does not exhaust our Lord's promise. As the apostles needed the Holy Spirit's grace to pen those writings, not less do we need His grace to enter into them and come under their power. Look at the case in this way. A good schoolbook in a boy's hand does not of necessity ensure the acquisition of knowledge: there must be also a learner's spirit. And as much depends on this as on the schoolbook. So with regard to Divine things. On our part there must be childlike humility—that is to say, a meek and quiet spirit, a circumcised heart, an obedient will, and fearless surrender to God. Pride, self-sufficiency, insincerity, shut out the light. On the other hand, "He giveth grace to the humble." He takes them into His intimacies, and shows them His holy covenant. Higher than intellect, higher than learning, higher than the critical faculty—however finely tempered and keenly sharpened,—higher even than genius, is childlike humility. It has no prepossessions, and no by-ends. It lies open to the light; it lies open to God; and God has pleasure in imparting. And so it comes to pass that many a plain man, with no special mental endowments, and no advantages of education, has an insight into Divine truth, and a comprehension of it, to which scholars and philosophers are strangers.

To affirm all this is to affirm both the necessity and the reality of the renewing and teaching of the Holy Ghost—the creator of childlikeness. Under His light a glory gilds the sacred page; the Bible becomes a new book to us; words that perplexed us become plain: dim pages become luminous and radiant with sweet meaning; truths that had stood separate and even in seeming antagonism, become reconciled; the soul's horizon is widened; and fields are illumined that before had lain in obscurity or darkness. This is not matter for logical argument, but for the test of experience.

Accepting Christ's word, I believe in a real personal teaching of the Holy Ghost, mysterious in its mode, but blissful in its results—a teaching whereby we cease from mere notions and opinions, and come to "know"—a teaching which does not dispense with the Bible, but honours it; which does not supersede patient study, but is its gracious

reward. To some this may appear an opening of the door to the wildest extravagance and fanaticism; in point of fact, it is our true safeguard against error, and our true security for sobermindedness. The subject is one of unspeakable importance to-day. The doctrine of Divine teaching has a place in our creeds, yet how often it is practically ignored. This ignoring is one of the deepest and deadliest heresies of this or any age. And it will be one of the most hopeful of signs when we humbly confess our foolishness and ignorance and say from the heart, "I believe in the Holy Ghost."

I have said nothing, and have nothing to say against the severest scientific and critical investigation. The man who would forbid this is no friend to truth, and simply betrays by his fears his own secret doubt or unbelief. To stifle inquiry is to create suspicion that the Bible will not stand examination. I know there is a criticism—from which may God deliver us—which calls forth the rebuke, "Thou savourest not the things that be of God, but those that be of men"—a criticism which mistakes plausible conjecture for proof—a criticism which, for all its learning and intellectual acumen, manifests the sheerest incapacity of spiritual thought—a criticism which stumbles about among the things of God like the men whom John Bunyan describes with their eyes put out, stumbling among the tombs—a criticism arrogant and lordly, vainly puffed up in its fleshly mind—which deposes Jesus Christ from the place of authority and then quietly sits down in the vacant chair; a criticism which judges by a standard of its own what is credible and what is incredible, unawed by what Jesus Christ says: "The word that I have spoken the same shall judge you in the last day." But all criticism is not of such kind, and need not be so, as the memory of a man like Samuel Prideaux Tregelles reminds us.

The fundamental thing is that all our investigations be prosecuted in the spirit of childlike humility, with reverent faith in God, a sense of responsibility, and willingness to do His will. Take two books—one on Spectrum Analysis, the other dealing with the cry, "*Oh, wretched man that I am, who shall deliver me?*" You could not read the two books aloud in the same tone of voice without a sense of incongruity. They appeal to totally different faculties of our being, and the man who is interested in the one may be totally untouched by the other. The words of the Apostle are profoundly significant in this connexion: "The natural man"—the man whose intellectual nature is awake, while his spiritual nature is dormant and unquickened—this man "receiveth not the things of the Spirit of God; they are foolishness to him; neither can he know them, because they are spiritually discerned." The meaning of words and the rules of grammar are the same, yet we cannot examine sacred Scripture as we should examine any other ancient writing—say a tragedy of Euripides or the Odes of Horace. The Bible makes appeal to another set of faculties within us, and no man can enter into its thoughts apart from a quickened spiritual nature, a heart-felt consciousness of sin, and what I may call a sense of God. The starting-point of all true criticism (even of the letter) is here: "Ye must be born again."

LIFE IN CHRIST.*

By the Rev. D. MACÉWAN, D.D., Clapham.

LIFE in Christ is a subject, I am glad to say, in perfect harmony with the spirit and aims of the Evangelical Alliance. To uphold sound doctrine and to promote united action and brotherly affection among different denominations are highly important objects; but the most effective method of securing them, and one which this Alliance has kept ever in view, is by strengthening the force and elevating the tone of their common spiritual life. Death means disintegration; life means cohesion and unity. A living body has many members and organs, which differ widely in their structure and functions; yet, by the cohesive and unifying energy of a common life they are made one in action and sympathy.

Living things have, no doubt, the faculty of fighting, but the fighting arises from diversity and antagonism in the objects for which they live. Life in Christ, however, is so essentially a unity, both in its nature and aspirations, that it makes all who possess it truly, and in the deepest sense, one in Him. The profession of a common creed may give union among Christians like that of soldiers marching under one flag, or the members of a family dwelling under one roof; but this gives union of a higher kind—the union of heart with heart and spirit with spirit, linking all together in one chain of love, and by the life-throb of a common sympathy. And as “the life is more than meat and the body more than raiment,” so this life in Christ is more than the intellectual food of Christian dogma, and its testimony before the world for Christ greater and better far than the mere outward robe of denominational zeal.

No one can read the words of our Lord without being impressed with the frequency with which He alludes to the giving of life to His people as the grand object of His mission on earth, and with the remarkable language in which the life is described by Him. He had come, He tells us, that we “might have life and might have it more abundantly.” He describes it as “eternal life.” He speaks of Himself as “The Life,” and again as “The Resurrection and the Life.” And He declares that they who believe in Him “shall never see death,” and that “whosoever believeth in Him, though he were dead, yet shall he live, and whosoever liveth and believeth in Him shall never die.” The language of the Apostles, too, is not less remarkable and expressive; for they speak of it as “newness of life”—the life of those who are risen with Christ, who are quickened together with Christ, who “live in Him,” and who are so raised up together with the risen Saviour that they “sit together in heavenly places in Christ Jesus.”

Who can grasp all the fullness of meaning and greatness of privilege that such language conveys? It is sometimes asked—“Is life worth living?” and in the loneliness and weariness and hard toil of this earthly life one is not surprised at the question; and much has been said about it neither wisely nor well. But here is life surely that is worth living—worth aspiring after with our whole hearts; life in blessed union with the living Christ, the only life worthy of the name; life that satisfies all the

longings of the human soul; that lifts above all the aches and griefs of the human heart; that removes all sense of loneliness and isolation from the human spirit; that illumines the obscure, transfigures the earthly, binds together in one blessed unity the past, present, and future, the distant and the near, and that opens up to man the only perfect consecration and development of his whole nature.

Now there are three words I would associate with life in Christ; and all I have to say may be comprised in explaining the sense in which they apply.

The first word is *newness*. It is a new life. No doubt it is so in a sense we all understand, in giving rise to new experiences, new hopes, new desires, new joys. The man feels as if walking in a new world. “Old things pass away, all things become new.” Everything wears a new aspect, but the change is not in the things, but in himself; not in the world without, but in the life within. And his case may be compared to that of a captive prince, who, though a prisoner, is for a time the occupant of a palace through whose halls and gardens he can walk freely, its servants waiting upon him, and its adornments delighting his eye, but with the consciousness of being still a prisoner, liable at any moment to be called forth to die. But suddenly the dynasty is changed. The captive prince becomes the rightful king; and though servants, halls, and gardens remain the same, they wear entirely a new aspect: and what spoke to him before of degradation, captivity, and peril, speaks to him now of liberty, safety, and kingly joy. So is it with the man who lives anew in Christ. He is delivered from condemnation in Him, he is restored to God’s favour, adopted into God’s family, emancipated from the old life of sin with its captivity and wretchedness, and lives anew in holy alliance with truth and righteousness, and in blessed union with God Himself. This, however, is not the most important phase of the newness that belongs to life in Christ. The all-important fact is, that it is resurrection life. It is neither the prolongation nor even the purification of a life we already possess; nor is it the mere resuscitation or revival of an old life, such as we had in Adam before the Fall. It is new in the sense of being a direct participation with Christ in His risen life. When Christ said, “I am the resurrection and the life,” He did not refer to what He shall be to His people at the last day when He shall raise them from the dead, but what He is to them now; and when the Apostle speaks of our being “raised up together with Christ,” and of being “partakers with Him in His resurrection,” He means that we are united with Christ in the very life which He secured for Himself through His resurrection from the dead. It is new, therefore, not in the ordinary sense only, but more particularly in the sense of being resurrection life—life which has come into conflict with death and has triumphed over it, life which springs out of death, which the iron teeth of death could not crush, and which rises all the more into strength and vitality,

* An address delivered at the Dublin Conference of the Evangelical Alliance.

that its joy is that of conquest and victory over death's power. We die with Christ on the cross, die in the spirit of our old nature; we see in Him the doom which our sins deserved, and accept it as it falls on our Divine Substitute; we acknowledge God to be just when He smites us, and we allow Him to smite us down to the very dust till all idea of our having any life or title to life is gone, and we fall at His feet as dead; we die with Him on the cross, and are dead with Him in the sepulchre where our old life perishes, the life of sin, of condemnation and misery; and yet through this very death we attain to newness of life, for Christ is also our resurrection. He lives, and we live also, partakers with Him in His death, and partakers with Him also in His resurrection from the dead.

Thus the life we have in Him is not the mere prolongation, purification or resuscitation of an old life still in conflict with death and liable to die—it is altogether a new inheritance. We have come through the battle and carry with us the spoils of victory. We live in Christ's triumph, and share with Him in His rewards. We consent to let the old life go, and to have done with all attempts at self-justification, dying with Christ in His death, to find in Him, as our risen Saviour, not life only, but life in resurrection and exaltation—the resurrection and exaltation of the immortal spirit within us over all the fears and self-accusations and gloom that haunt and overshadow death's dark dominion. It is life in victory that we have in Him, life which enfolds within itself triumph over death—not the mere renewal but the exaltation of life, the lifting of it to a higher plane of living experience and aspiration, a carrying of the whole nature nearer to God, above the region of cloud and tempest, of strife and mortal combat, to the sunny heights of divine security and unassailable peace. And, therefore, the Apostle could say: "God, who is rich in mercy when we were dead in sin, hath quickened us together in Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus."

The second word I would associate with life in Christ is *continuity*. It is a continuous life; passing through different stages and transitions, but in all its essential elements of experience without interruption or end. We might learn as much from the term "eternal life," which is so often given to it; and still more from the plainly spoken and startling words of Christ Himself when He says, "Whosoever liveth and believeth in me shall never die," or "Verily, verily I say unto you, if a man keep my saying he shall never see death." Such words cannot mean that the believer shall not be subject to mortality, for in that sense all must die. Neither can they mean that whoever is found alive and believing at the last day shall never die, or see death, for Christ is speaking of what we are to enjoy now and not in the far-off future. Startling as Christ's words are they must be absolutely true.

And though Christians are not exempted from physical death, two things must be obvious. It is impossible, first, that a believer can die precisely in the same sense in which the impenitent die. They die under the curse, under the penalty of unpardoned sin; but in the case of believers, sin is abolished and the sting of death taken away. It is equally impossible that a believer can die precisely in the same sense in which Christ died; for though not a

sinner, He died in the room of sinners. In the dark and terrible hour of His dissolution, He endured the penalty of our guilt, was made a curse for us that we might be delivered from the curse; His whole life on earth being a combat with death of which His last agony was a consummation, that He might make His people victorious over death's power. But the combat is past; the curse is abolished, and, therefore, in the experience of believers, dying can be no more, in its old sense, death. There is life now in Christ which cannot die, whatever becomes of the mortality of the body which in Christ's view is of little or no account in comparison; and the very same principles which are displayed in Christ's resurrection, and which insured it, combine to insure the continuity of life in Him. Omnipotence could roll away the stone; but there was far more than omnipotence displayed in the event—there was the vindication of righteousness, the attestation of the acceptance of Christ's finished work, and the confirmation and ratification of God's plan of grace.

And so far as we are one with the risen Christ, His life becomes our life, His resurrection our resurrection, and the great principles honoured and made glorious in Him are honoured and made glorious in us. Meanwhile our life is hid with Christ in God, realised only by faith and, perhaps, through many a hard struggle; but, from its beginning in conversion till its consummation in glory, it is one continuous life, unbroken in its unity and uninterrupted in its flow. Changes may come, times of special blessing or special trial, seasons of revival and of partial decline; there may be battling with care and difficulty, and experience of sorrow and joy, but our life in Christ in all its essential elements of security and blessedness remains the same. What men call death is not an arrest to progress, but only another step in the march of a life that can never die. Dear friends may see death working in our mortal bodies, but we shall be only conscious of life. One with Christ here, we only leave the earth then, with its toil and grief, and the body with its infirmity and weakness, and pass into the world where our risen Lord has His home, that we may be one with Him there.

Is this death? Is this to fall a vanquished victim beneath the avenging arm of a tyrant foe, from whose insatiable cruelty and murderous grasp there is no escape? Is this to perish beneath the falling fabric of hopes built up with laborious care and costly expenditure, and to feel, as the crumbling ruins descend upon us, that all is lost; all for which we have lived and toiled, wept and sacrificed—lost in a moment beyond the possibility of recall? No! no! this is not to die. It is a sweet transition. It is "to depart and be with Christ, which is far better." It is to lose nothing of the life of the soul that is worth retaining, but only what encumbers its activity, hinders its purity, retards its progress, and mars its joy. It is not death but life; the same life, but raised to a higher sphere of beatific vision and unmingled felicity. The portals of death—the gate of life, the shadow of darkness, the cloud of ascension, the pathway to the grave, the avenue to glory—and the whole experience of the heart, through all the stages of the otherwise dark and strange mystery of dying, but a confirmation of the Saviour's blessed words—"Whosoever liveth and believeth in me shall never die."

The third word I would associate with Life in Christ is *fellowship*. It takes all lonesomeness out of life by bringing us into precious spiritual fellowship with Christ and all that are truly His. We know how this fellowship of life in Christ was powerfully shown in the conduct of the Apostles as soon as they were assured of His resurrection from the dead. From that hour He lived in their sympathies with a divine force they had never felt previous to His dying. There was a Communion of Spirit with Him—a companionship of life that raised them superior to all fear and danger, and made them regardless of the world's frown in witnessing for Him as their Lord and Saviour. They knew He lived, and because He lived they should live also; and, therefore, they preached and laboured as those who had Christ ever with them, or who saw "heaven opened" and Jesus "standing at the right hand of God."

Through this life in the risen and living Christ we have not only fellowship with the Father and all who are truly Christ's on earth, but also with the dear departed ones who are now in glory. His actual and visible transition into the heavenly world is not only the best of all proofs of the reality of the world, but it also tells of a Friend there in whose resurrection life you may find solace and companionship amidst the most desolating bereavements, since it proclaims that, in being gathered from you, the friends you most love are not lost to you, but continue to live in Him in that world of glory into which He has passed, your's and their's, the resurrection and the life to both, and a bond of living fellowship between them and you. You should feel that they are not far from you, since He is ever near in whom they live and by whose unveiled presence they are made for ever blessed. You may speak of them as "dead," but they are more truly living than yourselves. You may speak of them as "the departed," yet nothing is betwixt them and you but a thin veil, which a little illness or accident may at any moment rend asunder. They live the same new and continuous life in Christ as yourselves.

If they differ it is only in being freed from all weakness and corruption, and raised above all fear either of falling or of dying—in being closer to their living Lord, and able now to look back with a smile of triumph on mortality itself, whose mysterious portals once loomed so dark and

terrible, but which, in passing, they found portals of peace, radiant with brightness and vocal with song. With all the hot fever of earth brought to an end, all the anxious throbbing of the heart stilled, looking on Christ in His glory, and their glorified forms reflecting His own light and beauty, they join in the praise of Him whose immortal life is at once the pledge and the pattern of their own. And let us not, then, speak of them any longer as the dead and the distant, but rather as the living and the near. For life in Christ means not only fellowship with one another here, but fellowship that unites the world that is seen and the world that is not seen in one and the same bond of living sympathy, embracing, through faith in Him who is Lord of all, both worlds at once; and like the ladder of Jacob's vision with the angels of God ascending and descending upon it, bringing earth into sweet and hallowed intercourse with heaven.

And now, if you desire more unity in our churches, more brotherly love, more earnest effort, more faithful witnessing for Christ, more thirst for saving souls, more power to do their proper work, what above all things should you seek and pray for? Is it not that they may have more of the life that is in Christ? Dead things are of little value in the world, least of all dead churches. They may boast of their sound creeds and carefully prepared symbols of Bible truth; but to a church not spiritually alive, what is a sound creed but as a jewelled crown on a dead man's brow. They may boast of their beautiful rituals and imposing ceremonies, but without spiritual life what are they but as the decoration and splendour of a dead man's palace. When the champion archer returned to his native village among the mountains after long years of absence, so changed was he in aspect that the people could not believe that it was himself; but putting the bow into his hands they bade him draw, and as they saw the arrow speeding to its mark they shouted, "It is he!" And if the churches of our day were only to go forth, permeated with the life that is in Christ, and true to that spiritual mission which the living Christ has committed to them, we should soon behold denominational differences forgotten, the whole world conquered for Christ, and all tribes and nations made one in Him.

UNDENOMINATIONALISM—NOT INDEFINITENESS.*

By the Ven. Archdeacon TAYLOR, M.A., D.D., Liverpool.

UNDENOMINATIONALISM has been severely censured of late by authorities in high places. By one it has been described as "the great imposture of our day; the offspring of an unhallowed alliance between bad logic and worse theology; the youngest pretender to religious supremacy; the greatest hindrance to union with, perhaps, the exception of the Church of Rome; the smooth-faced minion of a designing secularism." By another, that undenominationalism was teaching without dogmatic statement; and that "the notion that there was a religion from which all that men differed about might be expunged, and nothing left but that on which all

men could agree, was the silliest, shallowest idea that ever occurred to the brain of a politician."

This last paragraph is quite correct, but I have yet to learn that any such idea ever entered into the brain of any one with a grain of common sense in his head. I have never heard of such an individual.

Now there is no doubt that in speaking of undenominationalism as they did, they were not only perfectly sincere, but spoke quite correctly of the idea they had in their mind. It is equally clear that the idea they had formed of undenominationalism was a hideous and grotesque caricature.

* The substance of an address delivered at the Dublin Conference of the Evangelical Alliance.

Let us proceed by definition in order to see what we mean by undenominationalism. It cannot be bad logic to do so, and I hope we shall avoid "worse theology."

Undenominationalism is to be distinguished from, but is not opposed to, denominationalism. The latter is Christianity *plus* denominational distinctions; the former is Christianity without them: in other words, undenominationalism is that fundamental Christianity which remains after all denominational distinctions are omitted. It may be asked, what remains? A great deal remains: the great facts, truths, and doctrines of the Christian religion remain.

Now we have given our definition as above, and we are only responsible for what is covered by the terms of that definition.

Let us now prove the soundness of the definition—

It is a fact that Christendom is divided into various denominations or sections. The Eastern group of churches—consisting of the Nestorian, the Coptic, the Abyssinian, the Orthodox, and others—all differ from the churches in communion with the See of Rome, on the ground of the Papal supremacy, and from all the Western churches on the clause in the Nicene Creed known as the Filioque. The Western Churches are divided into the Reformed and Unreformed. The Reformed again into Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, &c.; and yet, notwithstanding all these divergencies and differences, there is beneath them all a common ground of agreement—a common body of fact and doctrine. All these bodies hold, either formally or informally, the three creeds. Certainly the two earlier creeds, the Apostles and the Nicene—the one clause excepted mentioned above. And as for the Athanasian Creed, although they may not like its scholastic distinctions as too refined, yet they all hold the great doctrines it contains. What, then, do we find in the creeds? We find the great foundation of all religions—belief in one God. We find the doctrine of the Trinity, the Incarnation, the life, death, and atoning sacrifice of Christ; His resurrection from the dead, ascension into heaven, and His second coming to judge the world; we find immortality and eternal life. Surely these are not indefinite! Many people imagine undenominationalism to mean that which is indistinct, hazy, nebulous, colourless. May I ask, is that the character of the creeds? Will any man in his senses say they are not dogmatic, distinct and definite? Yet they are undenominational. For we do not find denominationalism in them. Denominational distinctions deal for the most part with forms of Church government, modes of worship, methods of action, the nature and number of the Sacraments. But we look in vain for these things in the creeds. There is nothing about Episcopacy, Presbyterianism, or Methodism in them; nothing about Liturgies or extemporaneous prayer; nothing about the Sacraments—save one clause in the Nicene Creed; which, I suppose, all would agree in if you allowed them to put their own interpretation on it.

But let us go behind the creeds to that on which they rest—for I have merely referred to them as to ancient documents, and not as authoritative *per se*. Look at the New Testament. We find no creeds there, though we find the facts and truths which they embody there. Will anyone say that the New Testament is undogmatic, indefinite,

hazy, and nebulous? Was our Lord's teaching of this colourless character? or that of the Apostles in their sermons, or their Epistles? And yet a denominationalist would find it hard to prove that his peculiar form of Church government or worship was laid down and prescribed as of exclusive and perpetual obligation by Divine appointment.

Look at the Reformed Churches! They are in still closer agreement, for they are at one on three important points: (1) The Rule of Faith; (2) The Doctrine of Justification; and (3) on The Number of the Christian Sacraments. No doubt our modes of worship differ, but these are not essential as long as they are in accordance with the only two Rubrics contained in the New Testament—"Let all things be done to edifying"; "Let all things be done decently and in order." If these rubrics be observed, and we worship God in spirit and in truth, we may agree to differ on lesser points.

Take another illustration of undenominationalism in co-operation. The Religious Tract Society, with its committee one half Episcopalian and one half Nonconformist—yet they agree to create and circulate a vast body of Christian literature, which for excellency and extent has never been surpassed. (*Read the Sunday at Home, The Leisure Hour, and Present Day Tracts.*)

Take the platform on which we stand—the Evangelical Alliance. We belong to all Evangelical denominations. We began our proceedings under the presidency and blessing of a truly Christian Archbishop of the ancient Episcopal Church of Ireland, and we have able and trusted ministers of the various Nonconformist churches taking part in our proceedings. Will anyone say that we are not undenominational? or that we are indefinite in our religious convictions? Then let him read our published Basis, and tell us what can be more distinct, definite, and dogmatic:

1. The Divine Inspiration of Holy Scripture.
2. The right and duty of private judgment.
3. The doctrine of the Trinity.
4. The depravity of human nature through the fall.
5. The Incarnation of the Son of God, and His atonement for sin.
6. Justification by faith alone.
7. The work of the Holy Spirit in conversion.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by Christ, eternal life and eternal punishment.
9. The Divine institution of the Ministry, and the perpetual obligation of the ordinances of Baptism and the Lord's Supper.

Well, if the above be not definite, I do not know what definiteness is.

Let it not be supposed, however, that we do not approve of denominationalism—quite the contrary. We are thorough denominationalists, but not exclusively. There is a place for both. Christian men work better when they work with those of their own preferences and convictions on non-essential points, however important in their place. The Episcopalian believes his denomination the best in the world; the Presbyterian brother thinks the same of his. All right! Let each work in his own way. The work will be better done than by compelling all to think and work alike: but let them work in mutual charity and forbearance; and

let them come together from time to time as at present on some great field day, to exhibit their essential oneness in Christ, to encourage each other in God, and to help forward, by united co-operation, objects of interest common to all—such as the sacred rights of conscience, and the cessation of all persecution wherever it may be carried on. We are advocates of liberty of conscience for all. I think, too, the various Christian denominations might agree on undenominational Christian teaching in our Elementary schools, provided for all, offered to all, but forced on none. This is the system adopted in many Board schools in England. But whether this can be or not, let all who are agreed as we are, in the fundamentals of Evangelical Scriptural truth, come together when we can. I plead not for unity, for we have that already. The unity of all God's people is a fact to be manifested,

but not to be created by us. We are one—*Unum Corpus Sumus in Christo*. I plead not for uniformity, for that is not possible, nor do I think it desirable; but I plead for union and communion among all who are agreed in essentials, and hold the truth in love. I also ask for co-operation where possible. But I must now conclude. I have given a definition of undenominationalism, and that is not bad logic; I have advocated the facts and doctrines contained in the creeds, and that is not worse theology; and I have also proved that there may be undenominationalism without indefiniteness, but on the contrary of a very distinct and dogmatic character. Let us, therefore, not be moved or frightened by strong denunciations—they will do us no harm. Let us still hold fast and practice the ancient rule—"In essentials, unity; in non-essentials, liberty; in all things charity."

THE BIBLE AND FALLEN MAN.*

By the Rev. Canon BELL, M.A., D.D., Cheltenham.

My subject is "The Adaptation of the Bible to the Moral Necessities of Fallen Man." Assuming that God is a God of mercy and grace, there is an antecedent probability that He would give to man a revelation of His character; and of the feeling with which he regards His creatures, He would let us into the secret of our origin—whence we are, whither we are going, and how it came to pass that we are placed in such a world as this; He would enlighten us on the entrance of sin into this planet, and tell us whence sprang our sorrows, give us a key to the mystery of death, and disclose what we are to expect when we cast off the burden of the flesh, and go down to the grave. It would not be the part of a merciful God to call us into existence, and then leave us in ignorance of His nature and attributes, or in what way the reproaches of conscience are to be appeased, or how the great fact of sin is to be met and dealt with, and the immortal longings of which we are conscious are to be satisfied. No father who had any love for his children would leave them in a state of darkness and doubt on questions of such moment. Apart from revelation I am able to discover that God is. I gaze on the wonders which meet me on every hand; and I must abandon all claim to be an intelligent creature if I embrace the theory that unreasoning chance has been the parent of this marvellous universe. There are everywhere evidences of a designing mind, not only in suns and systems that garnish the heavens, but in the humblest daisy that blooms on the sod, and in the tiniest insect that dances in the sunbeam. But what can be more indefinite and more unsatisfactory than the conceptions of the Almighty which reason, even at her best, is capable of forming? The evil which is mingled with the good—"the groaning and travail of creation"—the disorders which seem to mark the absence of a supreme moral Governor, the frequent triumph of wickedness, and the not less frequent depression of virtue: these, and the like stern mysteries, baffle us in every attempt to discover the unity and character of God. God allowed man to try whether he could or could not of himself discover His

attributes and perfections, and gave him time and opportunity enough to prove what he was able to attain to without a revelation. And what was the result? This, "that in the wisdom of God"—that is, in the wise dispensation of God's providence—it was fully ascertained and placed on historic record, that "man by wisdom knew not God." As far as regards civilisation and the arts that wait upon her steps—poetry, oratory, sculpture, architecture, and the refinements of social life—nations such as Greece and Rome attained an excellence which is still held up as the unrivalled model of perfection. But philosophy, with all the splendour of her discoveries, was never able to banish polytheism from the earth; and amidst all the beauty and genius of the Pagan world there remained the terrible spectacle of gross idolatry, accompanied, as it ever is, by moral degradation, and by a corruption as infamous as it was general. The common people worshipped the hosts of heaven or bowed the knee in abject superstition before images of wood and stone. Philosophers were only able to discover their own ignorance, and dedicated altars to "the Unknown God"—some deity not yet admitted into their pantheon. Where for them was that inner light which is now declared by many to be a sufficient guide to truth? It cannot be denied that even in those times, and under such circumstances, some rare and noble spirit might be found labouring after something better; and passages may be quoted from Cicero and Seneca which show how the moral law, originally engraven on man's heart, had survived in these instances the traditions and corruptions of ages. But such exceptions did, in truth, only serve to prove the rule; and to represent such men as examples of the race, or to quote them as proofs of what the light within can do for mankind, would be as unfair and illogical as to present the tragedies of Shakspeare or the Essays of Bacon as average examples of English literature, or to quote them as evidences of the poetical attainments and profound knowledge of the English people in the middle of the sixteenth century. And it must be remembered, too, that

* An address delivered at the Dublin Conference of the Evangelical Alliance. (Since published in tract form.)

Plato and Cicero—men so greatly in advance of their age—were themselves forced to acknowledge that the light they possessed was utterly powerless to control the evil passions and banish the corrupt practices by which they were surrounded. Plato frankly acknowledged that "to be a good man was impossible—that it was not human." And Cicero said he saw "no difference between the universally admitted fact that no man was wise and the conclusion that no man could be wise." He also said that "though nature signifies in many ways her will concerning us, we are deaf, in some unintelligible manner, and will not listen to her voice." He felt, but understood not, his moral disease. Again, the description (of himself) by Ovid is so true, to all human nature, that it has passed into a proverb—"I see the best, and yet the worst pursue."

This is human nature at its best estate without revelation. If this be so, if the laws of nature, if the harmony of the world, if the glories of the starry heavens, if the beauty of the green earth never taught man of God—never made him "wise unto salvation"—then it is only consistent with the perfections of the Great Father, that He should reveal Himself, and make known to us all that is most needful for our happiness to know. Without such a revelation we could not worship Him as He demands to be worshipped; we could not approach Him with confidence, or be certain that He would accept the homage we offer. It was absolutely necessary that there should be some communication from God to fallen man to meet our ignorance and supply our needs. Such a communication our Father, mindful of their wants, compassionating their ignorance, has given to His children. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Nor through His Son only, but by apostles and evangelists, who "spake as they were moved by the Holy Ghost," and who, as inspired penmen, recorded the great facts and the important doctrines which are written for our learning in the Scriptures. God used men as instruments to convey His truth to men. He might, had He so pleased, have given His communications direct from heaven. When He gave the Ten Commandments He wrote them Himself on two tables of stone; and He might have written all Scripture in the self-same way. Employing no mortal pen whatever, He might have been His own historian, prophet, and evangelist, and completed, without human intervention, the whole Bible from Genesis to Revelation, and then set His seal on the Sacred Canon. In such a case there would have been no controversy as to the extent of inspiration—it would have been acknowledged at once as the work of God. But it pleased God, in His infinite wisdom, to reveal His counsels in another manner. He made—and this analogy has been often insisted upon—inspiration the counterpart of the Incarnation, and, as in "the Word made flesh," we have, without the encroachment of the one nature on the other, and without confusion of the persons, very God and very man; so in the inspired Scriptures we have a Book, every passage of which is truly human, and yet every sentence of which is truly Divine. "Holy men spake it," but they spake and wrote it as they were "moved by the Holy Ghost." And just as when God sent the Word Incarnate into the world,

He sent Him, not in the likeness of Godhead, and clad in the robes of glory, but in the likeness of sinful flesh, and with no beauty that man could "desire Him." So when He sent the written Word into the world, He did not with His own fingers write it upon some superhuman material, but He employed men as His scribes, and they wrote the spirit-inbreathed words with a reed from the Jordan, or with papyrus from the Nile.

Now if we allow that the Bible is a revelation from God to man, then it is only natural to conclude that it provides for all his moral necessities—and it does so. For first, *it is adapted to his mental faculties.* It abounds in the information which he needs. It is the only true history in the world. It gives an account of the globe from the beginning, and throws light on the creation and the genesis of man. It reveals to us the origin of sin, so far as regards this earth. It tells us of the temptation and fall; the peopling of the globe; the progress of nations, and the rise and destruction of the mighty empires of the world. As a book of history alone, the Bible is invaluable, and reveals God as the God of nations, "by whom kings reign and princes decree justice, Who setteth up one, and casteth down another."

Again, *the Bible is adapted to man's imagination.* Imagination opens up ideal worlds of its own; walks in "the light that never was on sea or land"; and "with the poet's eye doth glance from heaven to earth, from earth to heaven." It inspires the poet's pen, and "gives to airy nothings a local habitation and a name."

Where is the imagination so stimulated and satisfied as in the Bible? What admirable and touching simplicity in the Book of Genesis! what sublimity in the Book of Job! what grandeur in the Prophets! what beauty in the Psalms! what glory in the visions of the Apocalypse! The sacred writers have the profoundest sympathy with nature; they not only transfuse their own life into the landscape, but they discern how much of the living God is there—that "His tender mercies are over all His works," and "in manifold wisdom He has made them all." We hear God's voice in the crash of the thunder, the tumult of the storm, and the roar of the sea. We see His tenderness in the lilies of the field, robed in the loveliness surpassing the glory of Solomon; and in the fowls of the air, fed without any care of their own. The light of pastoral poetry is shed on the valleys that stand thick with corn; on the little hills that rejoice on every side; on the pastures clothed with flocks; on the spices of the garden; on the fruits of the orchard, the grapes of the vineyard, and the songs of the harvest field. The great masters of painting have found their noblest subjects in the Bible; and the great masters of music have there discovered themes suited to their loftiest strains. Here the artist, whether he be one who appeals to the eye or ear, has found suggestions more sublime than any in any other book; and the sculptor has accounted them worthy of the highest efforts of his chisel; and the poet of the sublimest conceptions of his muse.

The Bible is adapted to man as a reasonable being.—It exhorts us to "discern things that differ"; "to prove all things"; "to be men in understanding"; and tells us that it "speaks to us as wise men, and that we are to judge what it says." It has no dread of criticism. It fears no test. It challenges

the minutest inquiry. It shrinks back from no ordeal. It employs argument, logic, comparison, and inductive inference. It invites man to make use of the highest exercise of his reasoning powers. In the statements of this Book there is much to test his faculties of reasoning and research, his ability for argument and comparison; and it is a fact that the very noblest minds have found congenial work in expounding its meaning and elucidating its truth.

The Bible is adapted to man in his consciousness of guilt, and his craving after some remedy to soothe the stings of conscience.—Man, as a moral creature, cannot stifle his sense of sin. He knows himself to be a sinner, and there is a conviction in his heart that the punishment of sin is righteous. There are, indeed, some who, to use the graphic words of the Apostle, are "past feeling." There are those who have sinned so long and persistently—who have resisted light, and struggled against conviction—that "their conscience is seared as with a hot iron." But these are exceptions to the rule; and it remains a great truth that man as a moral creature cannot wholly stifle his sense of guilt. The heathen who had no revelation of God's righteous law felt this, and their heart craved after a remedy. Hence they cried: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" This was the cry of the tortured heart; and hence the altars that were raised, and the victims that were slain. The cry arose from a blind and unconscious feeling that sin must be atoned for, and an offended God must be appeased. The Bible alone can meet our guilty fears, pacify conscience, and silence its "still small" but very powerful voice—because it solves the question: How can man be just with God? It shows us the Son of God leaving the bosom of the Father, and coming forth in our nature to fulfil the requirements of a broken law, to satisfy its penalties, and by His obedience unto death, even the death of the Cross, to reconcile us unto God. Let us receive, on the authority of its undoubted testimony, the stupendous facts of the Incarnation, the obedience, the sufferings, the death, the resurrection of Christ, and the great work of Atonement becomes a matter of reasonable belief. The law of God is honoured; its precepts are fulfilled by man and for man; its penalties endured by man and for man; and this righteousness of God—which is at the same time the righteousness of man—is of such value in the moral government of God, that on the merit of it, the Lawgiver and Judge can consistently act as the Father and the Friend. We may well be at peace—for what satisfied God may also satisfy us. But the Bible, while it deals mercifully with the sinner, deals terribly and justly with sin, not glossing over the evil of it. Other teachers, as it has been said, deal gently with sin, because they have no real remedy for its wounds. They can heal but slightly, and, therefore, they are careful to wound but slightly. But the Bible probes the sore to the quick, because it possesses an adequate remedy. It does not fear to magnify the holiness of God, and to paint in the darkest colours the depravity of man, because it

reveals a Mediator Who has reconciled us unto God—"A Daysman who can lay His hands on both, and a Holy Spirit who can renew the heart." And these, and other similar truths, are taught us—not as theories or speculations, not as matters for controversy, but as tremendous verities, the issues of which are life and death everlasting.

Again, *the Bible meets man's necessities in his aspirations and hopes.*—Man feels that his moral and social condition is not what it ought to be. His life is vanity. He is ever pursuing happiness; but like the child who would fain grasp the rainbow, or lay hold on the moon, he is doomed to disappointment; he never finds the object of his search. His desire is for progress, and he is always looking forward to "a better time coming," when ignorance shall give place to knowledge, poverty disappear, unrighteousness be a thing of the past, and disease be eradicated from the frame. And how with him is all this to be brought about? How is this reign of righteousness to be introduced? Through better government we are told; through more equal laws; through sanitary reforms; or the spread of education; or through an equal distribution of property among all. Social reforms that will banish poverty, and wrong, and oppressions; sanitary reforms that will put an end to sickness: these are the aspirations of men; but these, despite the progress of science and the advance of civilisation, are perpetually baffled and disappointed. There remains a barrier against human hopes which no reforms can remove. It is not poverty, nor disease, nor over-population, nor imperfect legislation, that are always baffling men's hopes of a perfect world; these are but symptoms, and for symptoms only do human philanthropists and politicians and philosophers prescribe. The real disease is sin. For this neither philosopher nor politician can prescribe. This lies at the root of all moral and social disorders. Not grasping this truth, our reformers weary themselves in the very fire, and all in vain. All attempts to make the world happy without making it holy, are fruitless and abortive. So long as man labours to ameliorate the world without any reference to God and His revealed will, he is making bricks without straw; he is doomed to disappointment. The Bible alone explains the groaning and the travail of creation, the reason of a world "out of course," telling us how the creature became subject to vanity, and pointing us onward to the time "when the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." We are in a state of expectation, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"—for the Bible meets our immortal longings by assuring us of a victory over death, and revealing to us the splendours of a world beyond the grave. Yes "better times are coming," but they will only come with the coming of Him, the second Adam, the Lord from heaven. He alone can bring order and peace to the world, for He alone can introduce that Kingdom which is "righteousness, peace, and joy, in the Holy Ghost." He will take the government of the world upon His shoulders, and a "sceptre of righteousness shall be the sceptre of His Kingdom." "He shall exclude judgment and justice on the earth." "He shall save the children of the needy, and shall break in pieces the

oppressor. All kings shall fall down before Him; all nations shall serve Him." Then man's ideal of perfection shall be realised. In the moral world no oppression or injustice; no dishonesty or misrule; no compromise or concealment of the truth of God. In the social world no poverty, or vice, or crime; no sickness or disease; no sorrow, or crying, or death; neither any more pain, "for the former things are passed away"; and He who sitteth on the throne saith: "Behold, I make all things new." In the physical world no storm or tempest; no barren field or wastes of snow—"the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name—for an everlasting sign that shall not be cut off." Surely, then, the Bible is adapted to man as a being, a part of whose nature is hope, opening to his gaze "bright scenes surpassing fable," the very prospect of which refreshes his soul with foretastes of the glory to be revealed.

One thing only would I ask of the sceptic—Take this Book away from us and what will you give us

in its stead? Can you give us anything more adapted to our wants? Let us have this new Bible. You are bound, if you rob us of the old, to give us a better. Remember that you who deny its inspiration, question its facts, and throw contempt on its doctrines, owe everything you are, and everything you have, to this Book; to it you owe nobler morals, a purer creed, a clearer light, a higher life, and loftier faith than was ever known in lands, however civilised or cultured, where the Word of God was unknown. You owe to it your spiritual and secular liberty—your mental, religious, and political freedom. If you forget this debt of gratitude; if you pour scorn on the Book that has done all this for you, then I cry shame upon you: you are like an unnatural son who raises his hand to strike the mother's bosom from which his nourishment was drawn.

We may fearlessly accept the Bible as the record of imperishable truth. It challenges examination from philosophy, from science, from historical criticism. Every assault from the enemies of Christianity has but served to strengthen the bulwarks of belief, and we may calmly abide the issue with a confidence "strong as Death, patient as Time, and enduring as Eternity."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, October 15, 1893.

SOME are longing for the old sledge-hammer polemics of former times. "The best of our old-time polemicists," says a Lutheran paper, "understood this, and, amid all their unpolished roughnesses, their work was yet blessed, and the Church in it recognised somewhat of the Spirit of the Master. Now, instead of acting as Christ's soldiers, are we not like petty-fogging pleaders, seeking for dialectic success instead of striving to vanquish and conquer for God?" If it is well-nigh universally acknowledged that power to cast out devils is no longer in the churches, is it wonderful? "*Jesus* I know, and Paul I know, but who are *ye*?" The steps are made easy; the sharp-defined angles are rounded off; the worse is made the better reason; and new school and old school, and liberals and half-and-halves, join hands with Evangelicals—not to shout the alarm manfully to arouse the erring, snatching them out of the fire, but to accompany them politely a few steps in their perilous descent, and quietly assuring people that mental reserves, divergencies, and points of difference have to do rather with the

explanation of dogmas than with facts or dogmas themselves!

Thus was all pacified in the late Synod of the Free Churches in Orthez, and the cloak thrown over the down-grade tendency, and spirit of critical analysis, ever unsatisfied, of some of the members. The scruples of others were overcome by the vote obtained by Pastor Pазzy, which leaves in abeyance the points at issue in many minds (Christ's pre-existence; the mode and extent of Scripture inspiration, &c.). This also leaves no hindrance to the signing of the Church's Confession of Faith: "The Synod affirms its firm resolution to maintain in integrity the fundamental truths inscribed in the Confession of Faith of the Union." The number of members in the Union of Free Churches is 3,582—a diminution of 54 members since the last Synod, two years ago. The usual number of hearers on Sunday mornings throughout France is 5,500, and that of Sunday scholars 1,950. A pastor at the Synod complained of inertia! The same phenomena noticed by rather too irate a speaker from Zurich (in your *Swiss* letter last month), relative to the Free Churches there, is noticeable in France.

The peculiar temptation to the second or third generation of these noble brethren—who renounced their all, and faced a fearful persecution in some places by conscientiously leaving state churches—is prosperity! The prosperity inherent to active industry, economy, and probity; the sitting down in comfort; the gradual conforming to the world; the living on the past experience of their fathers; the absence of the poor, and the ceasing to evangelise personally! The other day, we were passing through churches of this kind, and, as in Switzerland, the question was discussed, and apparently found its solution as above, in “earthly prosperity”—the “sitting at ease.” Spasmodic efforts are made, but produce little.

The Inner Mission has received funds enough to go on at present with its truly Evangelical Alliance work, while meeting with opposition from unexpected quarters—viz., parties who have joined the ecclesiastical movement now on the rise, in which each church must look to its own, and seek for converts for itself, and not join with other denominations in soul-saving work. Some societies—among which the McAll Mission—are reducing the number of their halls and agents: in some cases for lack of hearers, in others for lack of agents and funds. The Oratoire Church has obtained the orthodox pastor the majority desired, and Pastor Lacheret, late of The Hague, has been inducted. “Holiness, Love, Hope,” from a risen and ascended Saviour, are the goal of his ministry, he said, in his remarkable first sermon.

The general Synod of the Reformed Churches is now being held in La Rochelle—full of memories of the synod 1571, at which the Confession of Faith was written, and out of which came the 39 Articles of the Church of England, and of the eventful times of Henry IV., Charles IX., Louis XIV., in connexion with Protestant fervour and martyr heroism.

A fraternal assembly met at Moncoutans,

where brethren of various denominations strove to strengthen each other in the Lord.

The Young Men's Christian Association of the South met in Saint Jean du Gard, and spent two days of Christian joy and blessing, crowned by the conversion of a young man. Professor Barde, of Geneva, presided, and various earnest pastors of many denominations, full of love and zeal, and Alliance-hearted, were truly blessed and made blessings. The Pastor, Meinadier, President of the Consistory, and Chevalier of the Legion of Honour, is one of those large-hearted, earnest Christian men, who has never taken part against Salvationists, but encouraged and blessed them. Saint Jean is one of those exceptional regions where Evangelical Alliance principles flourish, and where, for some years past, there is a continuous stream of spiritual life. Would that all pastors would take the hint! There would be no longer complaints of inertia, sterility, lethargy: the Spirit of God would no more be grieved. A number of Christian Associations of Young Women had their *fête* at Anduze, in the South; many came from St. Jean du Gard. About 200 met in the church, where a sermon was preached, and the whole day was a time of holy enjoyment.

The Swiss in Paris celebrated their Federal fast day in Taitbout Chapel, which, for the occasion, was ornamented with flowers. A Scandinavian place of worship has been opened in Calais. Pastor J. P. Cook received an inspiring and affectionate farewell from Boulogne Christians: he is leaving for the Kabyle Mission. A Protestant church has been opened in the Island of Nouméa, by the Pastors Langereau.

Several valued Christian men have been called away lately,—the aged Pastor Cuvier, the Baron Bartholdi-Delessert, the Pastor Ad. Monod (son of the late Horace Monod). Pastor Chavannes, whose hymns and preaching were so blessed to a former generation, has died in Switzerland.

GERMANY.

[From our own Correspondent.]

Berlin, October 16, 1893.

THE 31st of this month last year, so remarkably celebrated by the solemn inauguration of the restored church at Wittenberg, will in this year be marked by the laying of the foundation stone of the German Church at Jerusalem. It is

this affair which commanded the deepest interest of Emperor Frederick. Now the plans are ready, the money is there, and the building is to commence. The president of the Upper Consistory, Mr. Barkhausen, goes himself as official representative of the Emperor. The 31st of October always maintains its historical character

as the birthday of the Reformation, though it is not officially celebrated as such in Prussia—the preceding or following Sunday being used as Reformation Festival. This year, the elections for the Prussian House of Deputies will take place on that day. Some petitions had been sent to the Government to change the day; but the Upper Consistory had not found it necessary to express itself in favour of these petitions, as the day is not a holiday.

I hardly believe that after the hard contest two years ago the Government will again propose a Bill on public schools; but nevertheless the political parties try to make this question a programme for the electoral contest. In the meantime, the present Minister for Public Worship has given way in a matter which, we think, justly claimed a change. Count Zedlitz had decided that children of Dissenting parents should be obliged to take part in the religious instruction at the public schools, unless they proved that they received sufficient religious teaching in another way. The meaning of this measure was a very good one. It was not directed against believing Dissenters, who can easily prove that they give sufficient, often even better, religious instruction to their children, but against those atheistical people, who leave the National Church only in order to throw off all religious restraint. Though the measure was in many respects beneficial, yet it was in some ways against the spirit of religious liberty, and, for instance, is felt as such by the Plymouth brethren; and we are therefore glad that the question is settled in a different manner now.

The same minister has recently given another decision, for which we are deeply grateful in the interest of religious liberty. A schoolmaster in the province of Prussia had joined one of the numerous religious communities there, and spoken himself at religious meetings. The provincial authorities had at first forbidden this, and as the man did not submit, removed him from his office. The Minister for Public Worship has changed this decision, and reinstated the man in his office. Only a small fine remains to be paid, because the schoolmaster ought to have complained to the higher authorities instead of being disobedient. We trust that this decision will help to remove much bad feeling in the said province, where there is much religious life, but where the believing laity

is rather in strife with the ecclesiastical and secular authorities. We always rejoice when a new step is made to insure religious liberty: we only wish that the spirit of mutual recognition might also increase. Instead of that the attitude of the Roman Catholics is not improving. A number of new cases are mentioned, especially in Austria, where the priests have allowed the funeral of a Protestant in their churchyards, only under the condition that the Protestant pastor did not officiate.

The number of religious congresses, which are so frequent in this time of the year, is drawing to its close. One of the last ones was the Congress for Home Missions, held at Dortmund; the attendance was very large. Special attention was given this time to the social question of the day. It was ably defended by the speakers and universally recognised, that the Gospel of Christ is the only real medicine against all those evils brought about by the sin of men.

In our new colonies in East Africa, a number of Germans have taken residence; nevertheless, our Church had done nothing hitherto for their spiritual wants. The Mission Society for East Africa had filled up the gap as well as possible; but it might justly be questioned whether the Society had the right to spend money given for the conversion of the heathen to Christ to work among the Germans at the coast, when altogether the chances for mission work are the least favourable. Besides this, a German pastor, sent by the Church, will find much better access to the Germans than a missionary. At last the Upper Consistory has given way to manifold requests in this respect. A collection is to take place in all the churches, and then a pastor is to be sent out to Dar-es-Salaam, to do the work among the Germans there and at the coast. This will relieve the Mission Society.

The Berlin City Synod held a short but important session on September 29. This body has been hitherto formed of all the members of the four Berlin District Synods. With the increase of churches and pastors, this body had already reached the number of 400 members, and was daily increasing. A new church law is to reform the City Synod, but the Synod itself was to be heard before. In future, only the first of the pastors of every church is to be a member of the City Synod, and two lay deputies, one out of the parochial council,

the other freely elected. The parochial councils, in electing the members of the District Synod, are to say which of them are also to be their representatives in the City Synod. The new Synod is to have all the legal rights of the previous larger

body. The City Synod assented to this proposition; the wish of the "Liberals," that this body should at the same time be the provincial Synod of Berlin, was negatived. There was no necessity for isolating Berlin in this respect.

SWITZERLAND.

[From our own Correspondent.]

Berne, October 1893.

ON September 12, 13, and 14, a meeting was held at Lausanne, of the delegates of the International Congress, against the propagation of immoral literature and the danger of the publicity given to criminal acts.

M. Schaller, Deputy from Fribourg, declared his opinion that all the governments would support the endeavours of the Congress. He recommended especially as the best the penal code of the Canton of Neuchâtel. The Rev. Demking, French Pastor, near Frankfort-on-the-Maine, spoke on immorality in Germany and the attempts to subdue it. A former director of the police at Geneva gave an address on the danger of publishing indecent reports and indecent engravings. September 13, was devoted to a consideration of the laws of the different countries on this topic. Afterwards the Congress discussed the best way to fight against such dangerous books and pictures. The friends of morality were entreated to make petitions that all immoral books might be prohibited at the railway libraries, and to help the police in detecting where such books or engravings are printed, and otherwise to assist in putting a stop to this nuisance. It was also suggested to moral people that they should purchase their newspapers and books only at those shops where immoral publications are not issued.

Mr. E. de Budé thought it was necessary that an international office should be founded as a vigilance office. A Board, composed of the delegates of the various societies, might give information to the different governments as to the best way to suppress immoral literature. But several members of the congress thought it not advisable, as no government would suffer such interference in the affairs of their country. Nevertheless, the congress decided that such an office for information shall be founded, and that the committee of the congress shall take the necessary

steps. This office shall publish a periodical paper, and the committees of the different countries might present this periodical to their governments.

The next congress is to be held at Brussels in the year 1896.

Mr. L. Ruchonnet, member of the Federal Council of Switzerland, died on September 14. He was a man of independent character and a very decided friend of religious liberty. He was a member of the Established Church, but every down-trodden religious community was sure that he would defend her cause in the Federal Council and in the Federal Parliament. He did his best to save the "Salvation Army" from being prevented holding meetings.

On September 25 and 26, the annual meeting of the Evangelical Church Society was held. Twenty-two years ago the down-grade movement began to awaken the Christians in the Established Church, and Mr. Christ, Rev. Riggerbach and others founded this society at Oden in order to obey the Word of God (Isaiah lviii. 12): "And they that shall be of Thee shall build the old waste places; Thou shalt raise up the foundations of many generations; and Thou shalt be called, The repairer of the breach, the restorer of paths to dwell in." This society has done a great deal of Gospel work in different cantons; and has been sending evangelists in such parts of the country, where unbelievers preach in the Established Church, and where the believers do not like to go to some free church or chapel.

At Coire, in the canton der Grisons, at Berne, at Lausanne, at Lucerne, and other places, are churches for the evangelical minority.

The Sunday Closing movement goes very slowly. The great majority of the people do not care much for Sunday Closing; nevertheless the committees are active and try to do their best: there is no victory without difficulties.

A. F.

ITALY.

THE visit of King Humbert to Torre Pellice was an unlooked-for pleasure to the Waldensians. Being in the neighbourhood, so to say, in order to be present at the grand manœuvres which take place annually, his Majesty received a deputation sent by the Waldensian Synod to Pinerolo. The deputation consisted of Professor Dr. Geymonat, President of the Synod; Dr. Matteo Prochet, President of the Committee of Evangelization; Cav. G. P. Pons, Moderator; Cav. Professor Emilio Piovanelli, representing the Assembly of the Synod; and Cav. G. Meille, President of the Istituti Ospitalieri Valdese. Of this interview the *Bollettino* says: "Our delegates returned greatly touched by the affable and affectionate reception given them by the Sovereign. The King was in such high spirits and good humour that Dr. Geymonat hardly thought that any opportunity would be found for him to deliver the address prepared for the occasion. But at length he was able to say: 'The love to the King is the one feeling which encircles the whole nation, and unites both he and them as one family. ["That is true, that is true," interrupted the King, "I see it everywhere."'] In this great family we are the least—"No, no," said the King, "you are the first, the *very first and foremost*"—but certainly we are second to none in love to our country and its institutions, and in devotion to our King. [To these sentiments his Majesty gave his hearty approval.] Inspired by that religion which worketh by love, and guided by the precepts set forth in the Gospel for our instruction, it is our desire to use

liberty as not abusing it. We desire it only to bring about that which is good, and make use of it to combat error, ignorance, and superstition, such things being in antagonism, and obstacles to the right and the good.' Dr. Geymonat ended by wishing the Sovereign an eternity of joy in the life to come, and a crown more glorious by far than that which it has pleased God to place on his brow in this life."

The manner in which the King was received at Torre Pellice by the entire population, and the very gracious and generous feelings expressed by him when visiting the various institutions and spots of interest, was worthy of a nation which has won its constitutional liberty, civil and religious. It would be well worth while to reproduce the whole account rendered in the *Bollettino*, being as it is, a chapter in history worthy of consideration and reflection. But space forbids. This one more detail may be added however. "When the King entered the carriage to take his departure, he said: 'My people of the valleys have been very dear to me for a long time—they will be dearer than ever to me now, supposing that were possible.'"

The Synod of the Waldensian Church was held at Torre Pellice on September 4, and four following days. It was very numerous attended, the church being crowded. So large a gathering has not been seen in it since the Bi-centenary. It was one of very considerable importance and interest. A *resumé* of the proceedings will (space permitting) be given in our next number.

THE BIBLE IN ITALY.

THE following interesting letter from our friend, the Rev. Alexander Robertson, of Venice, appeared in *The Times* of September 26:—

TWENTY THOUSAND POUNDS SPENT IN ITALY ON THE "SECOLO" BIBLE.

To the Editor of "The Times."

Sir,—In *The Times* of July 3, 1888, you kindly inserted a communication from me, which told how Signor Sonzogno, the editor of the *Secolo* newspaper, was about to issue, from his publishing house in Milan, an Italian illustrated family Bible,

the first of its kind ever seen in Italy. The version was to be Martini's, which is a translation from the Vulgate with notes, and which has the authorisation of the Church of Rome. The illustrations were to be from the plates used by Messrs. Cassell & Company in their English Family Bible. The work was to come out in numbers, at a halfpenny each, making 10f. for the completed book. In one of your leaders you called attention to this enterprise, showing its singularity and importance. Would you kindly allow me a little space to tell how this publication

has been received, for I think that its success and the results of that success are not less singular and important than the undertaking itself?

The *Secolo* of to-day announces that the first edition of this Bible is completely exhausted, and that as the demand for it still continues a second edition has been prepared and is being issued. In a letter which I have received from the editor he tells me that his first edition consisted of 50,000 copies. Thus, as each copy cost 10f., 500,000f., or £20,000, have been voluntarily spent by the Italian people in providing themselves with family Bibles. And the demand for this Bible seems to have been special to no class or district, for the editor further tells me that it has been sold not only in large cities, but also in towns and villages; not only amongst the laity, but even amongst the clergy. If it is true, and I believe it is in the widest sense, that "man doth not live by bread alone," then this circulation of the Scriptures must touch the commercial, educational, and spiritual life of the people. But of such results it is too soon to speak, and so I pass to those that we can at the present moment see and measure. This publication has marked an epoch in the history of the Bible in Italy, and has brought about a revolution in its circulation. Up to 1888 the Bible was looked upon in Italy as a foreign book. Foreigners printed it and imported it into the country, and foreigners sold and distributed it; or if printed in Italy by Italians, as it is at the Claudian Press, Florence, and if sold by Italians, they were all in the pay of foreigners. It was further looked upon as a Protestant book. The only version printed by the British & Foreign Bible Society and imported, or printed at Florence, is Diodati's—a most excellent translation, far superior to Martini's, but labouring under the disadvantage in the eyes of Italians of being Protestant. It is not to be wondered at, then, that its foreign and Protestant paternity prejudiced the bulk of the Italians against the Bible. It was something with which they, as a nation and as a Church, had nothing to do. It was regarded as an English partisan book designed to spread Protestant doctrines. Indeed, many thought that it was an English book altogether, and the British & Foreign Bible Society and Protestants in Italy, needlessly I think, help to confirm that notion by printing

and stamping on every copy their names and addresses, by whom printed, and by whom sold. Again, as that version has not the sanction of the Church, the priest could and often did interfere to intensify that prejudice, and create it where it did not exist. But the *Secolo* enterprise has disarmed that prejudice and cut the ground from under the priest's feet. Signor Sonzogno is not a Protestant. His workmen are not Protestants. The news-agents who sell it are not Protestants. They are all what the majority of Italians now are, anti-Papal, but not anti-Catholic—against the Pope and the Curia, but not against the Church and Catholicism. Then this Bible is not a foreign English one, it is a native Italian one. It bears the *imprimatur* of the Pope, not of the British & Foreign Bible Society. It might perhaps be thought that now, having two kinds of Bibles in the field, Martini and Diodati, Catholic and Protestant, they might be regarded as rival books, representing conflicting forces; but that is not the case. Intelligent Italians are learning to separate the book from its translators and printers and sellers, and to regard it as belonging to no nation and to no Church, but to all peoples, and the foundation of all religion, in every Church worthy of the name. They are able even to separate it from its commentators. It is within my knowledge that in the arsenal of Venice during the midday rest, the *Secolo* Bible is often read with the daily newspaper with which it is sold. One workman reads whilst the others sit round and listen. When the text and notes do not seem to agree they are quick to notice it, and one instantly cries out, "Ah, there the text and notes are at fisticuffs," and form their own opinion on the passage.

Again, it might be thought, and indeed this was freely said in 1888, that the sale of the Martini version would hurt the sale of that of Diodati. But what is the case? Ever since 1888 the sales of the British and Foreign Bible Society's books in Italy have shown a steady increase. Several causes may have brought this about, but certainly one of these has been the issue of the *Secolo* Bible. That enterprise has popularised the Bible by breaking down the bias against it to which I have referred. It has likewise enabled the colporteurs to say, "The *Secolo* Bible is cheap for its get-up, but still it costs you 10 francs. I offer you the whole Bible for one franc, and the difference in the text is in favour of the

greater correctness of mine." The circulation of these Bibles thus runs in parallel lines, and the flow of the one helps the other.

One other statement I make. When we unite together the Bible streams, then the volume of their circulation surpasses that

of any other book in the land. The Bible heads the list of books sold in Italy. It holds its rightful place in the literature of the country, as, what Signor Sonzogno calls it, *il libro per eccellenza*, and *il libro dei libri*.—I am, &c.,

ALEXANDER ROBERTSON.

RUSSIA.

A RELIABLE correspondent writes us:—

I have just returned from a seven weeks' visit to Russia. Different work here is pressing too much to send you many particulars; but a few facts may be noted, not so much for publication as for yourself, and, if you think well, for the Council of the Evangelical Alliance.

1. The unjust persecutions of some of the truest and most loyal of the Czar's subjects still continue. There are few outside the places where the persecuted live who know how much they suffer, or the injury these persecutions are doing to Russia. The persecutors are injuring themselves and their children more than they are injuring the persecuted. They are inflicting suffering and wrong on them, they are demoralising themselves and their children. There can be no doubt that if the real facts could only be realised by the Emperor, he would stop the grievous wrongs which are being committed in his name.

2. Some of the persecutors would fain stop Bible circulation if they could. It does not seem to strike them that the Bible is doing more to make the people honest, and moral, and loyal, than all the police. They ignore the fact that a man who reads his Bible, and lives according to its teachings, can never be disloyal to his sovereign, nor dishonest to his neighbour, nor unprofitable to his country. There are many, however, in the highest positions, who, like the Grand Duke Nicolai, Galkin-Vpaski, and General von Wahl, have too clear a knowledge of the results of Bible influence and Bible teachings to willingly let Bible work be hindered.

That striking book, "The History of the Bible in Russia," by the venerable Professor Ostafieff, has opened many eyes as to the noble and elevating influence of Bible study.

3. There are few people who seem to know how much more liberal Russia is now than she was a few years ago—in some

respects at all events. Poor people say that bakers soon raise the price of bread if corn rises, but that they forget to lower it when corn falls. In something of the same way, some men are quick in speaking of evils they suffer, but slow to make it known when those evils are removed.

How much we have heard about papers being confiscated, and articles being cut out, &c., in Russia. A great change seems to have taken place in this respect, and yet how little has been said about it. During the seven weeks the writer spent in Russia, not one paper was detained which was sent to him, not one article was blotted out. In most cases the papers were sent on unopened. Upwards of 50 letters and cards were sent to him and his, yet not one of these was lost, or bore any marks of being tampered with.

4. It is well worthy of notice that temperance work is advancing in Russia. A few years ago temperance workers were almost regarded as the enemies of the Government. Now they are in most places regarded as its friends and helpers. In St. Petersburg itself a temperance society has been working for about ten years amongst Finns and Swedes. Lately this society has had its charter extended, so as to work among the Germans also. The work of temperance reform is being taken up warmly by some of the priests of the Greek Church. To his honour, be it said, M. Pobedonostzeff has thrown himself heartily into the work.

5. There can be no doubt but that God's spirit is working powerfully in Russia. The people are not merely open to the truth, they are hungering for it. Let those who do not know Russia say what they will I am convinced that, where they feel that they can safely do it, the authorities are willing to give great liberty to individuals and to societies who are seeking to elevate and help the people. Think of the liberty given years ago to good old Dr. Baedeker to visit the prisons, and to give copies of the Scriptures to all

who were able to read them. Think, too, of the permission lately given to the British & Foreign Sailors' Society to open institutes for sailors in the various parts of the empire. It is true that the present persecutions are a dark spot in Russia's history. Let us, however, not so fix our eyes on the dark spot that we utterly fail to see the bright ones, for such there are, and, if I mistake not greatly, they are much more numerous than aforetime.

6. There is a good work still going on in Finland. A revival broke out some time ago amongst the students in the

University in Helsingfors. Several were converted. Two or three of these have given themselves up to evangelistic work amongst their own countrymen.

Sad to say it is probable that there may be a famine again in Finland this winter, owing to the frosts which occurred in August.

Some of the Christian workers are appealing earnestly for large type Testaments for free distribution amongst the aged and the poor. They could spread thousands where they would be prized and read.

UNITED STATES.

EVANGELICAL ALLIANCE CONGRESS AT CHICAGO.

[From our own Correspondent.]

Chicago, October 9, 1893.

THE great Columbian Exposition at Chicago has been the means of gathering, in that city, probably the most remarkable series of congresses ever assembled. They began in June with charity workers and hospitals; then came meetings of all kinds — educational, scientific, philanthropic,—all of them well attended, and full of interest to multitudes. The last great meeting was the so-called "Parliament of Religions," at which an opportunity was given to the exponents of every form of religious belief to explain and defend their respective faiths. It did cause some pain to earnest Christians to listen to the glib and smooth-tongued followers of the False Prophet, to worshippers of Buddha, and to blatant, self-asserting Theosophists, as they vaunted the perfections and attempted to gloss over the cruelties, manifest errors, and superstitions of their respective religions. It was even permitted to a renegade American to explain his reasons for adopting Mohammedanism, and he had the effrontery to defend, before a Christian audience, all the Prophet's teachings, polygamy included. Probably not one of these false teachers was influenced for good, and little more was accomplished than to express kindly, if not always fraternal feelings towards those who came from distant lands, and also to define and defend many creeds represented.

After such a remarkable series of Congresses it seemed most fitting that the Evangelical Alliance should come in at the close to make known with no uncertain

sound what Christianity really is, and to gather up, and, as far as possible, give practical application to the teachings and examples held forth during the summer. It is characteristic of American religious life that it should be intensely practical, and not apt to be bound by the ideas and traditions of older nations. Hence it is that the American Alliance has for many years past taken up entirely the work of City Evangelization, and that the admirable programme of the Chicago Conference has assumed proportions and taken a range larger and wider far than ever was attempted before at such Conferences.

In addition to the usual subjects with which our readers are familiar, the widest possible variety of topics in which the churches are interested are to be discussed. Among these we find many sociological problems, such as the suppression of vice, tenement house reform, criminal administration, savings banks, rescue missions, &c. Work among the lumber camps, public baths, kindergartens, working-girls' clubs, deaconesses, manual training and athletics, in short, nearly all the ways in which Christianity can be applied to elevate and instruct.

In a clever speech at the opening meeting, Professor Henry Drummond gave a telling anecdote. "Not long since a message came to Rome from a Coast-guard station on the Italian shores. It was to the effect that the evening before a large British ship has been seen in a dangerous position near the rocks. The Coastguard informed the department that they had given all the necessary instructions by means of a speaking trumpet, but

they seemed to have been unheeded, as forty bodies had just been washed ashore." The American Alliance have not been satisfied with sounding the trumpet and then letting the matter rest, but with intense energy and earnestness they are giving practical effect to the work of the churches, and showing how it can all be brought to bear on the masses throughout their vast country.

By this mail it is only possible to give the above brief notice of the opening of

the Congress, but next number of *Evangelical Christendom* will contain a full report.

A large number of the prominent speakers and delegates have arrived, and many others are expected in Chicago. Probably never before was that city so crowded, but all the arrangements for accommodation of the Congress have been well made, and a most successful and satisfactory meeting is anticipated.

J. P.

Evangelical Alliance.

THE DUBLIN CONFERENCE.

THE forty-seventh Annual Conference of the British Organization of the Alliance, recently held in Dublin, has proved to be a most interesting and successful occasion. It is many years since one of the annual conferences was held in Ireland; and this, together with the fact that the Conference this year took the place of the usual Christian Convention held in Dublin, gave special interest to the proceedings. The attendance at all the meetings was very large—at the morning gatherings, from 700 to 900. In the afternoons a still larger number attended, amounting on one occasion to 1,800, while in the evening, the great hall of the Christian Union Buildings was filled to its utmost capacity. Those who could not obtain seats crowded the corridors and adjacent rooms from which the platform could be seen or the speakers could be heard.

The opening meeting gave a good tone to the whole of the proceedings which followed. His Grace, Lord Plunket, the Archbishop of Dublin, who presided on this occasion, delivered a most impressive address, faithfully embodying the spirit and principles of the Alliance. Perhaps the meeting which evoked the greatest amount of curiosity and interest was that at which the foreign visitors were announced to speak. It was certainly a sight to be long remembered by all who were present, to witness the eager curiosity with which the vast audience sought to obtain a full view of the interesting foreign representatives. These included Professor Thoumaïan, who was only a few months ago condemned to death, with other Armenian prisoners, but liberated by the Sultan, on the urgent representations of the British Government, with whom the Council had been pleading, and to whom the exact information had been supplied proving that MM. Thoumaïan and Kayaïan were innocent of the charges of sedition which had been cruelly brought against them by the Turkish officials. At this meeting, also, Mr. Meek and his wife, a Zulu princess, were present; and Mrs. Abraham, wife of Deacon Abraham, of Oroomiah, Persia, was also present.

Much prayer had been offered for God's rich blessing to rest upon this gathering, and the prayer meetings held each morning before the Conference followed in the same line, whilst also taking up special requests of a personal or general character, as is the custom at the Dublin Christian Convention. It was felt, during the Conference, that the prayers of the Lord's people were being graciously answered, not only in the large assemblies, which gathered from day to day, including many of the clergy of all denominations from the various parts of the country, but also in the power with which the various speakers treated the topics assigned to them, as well as in the harmony and brotherly spirit which pervaded the whole.

It should be added that whilst there was great variety in the programme, there was perfect harmony in the arrangement of the subjects. At the morning and afternoon meetings the addresses covered a wide field of subjects, but the

evening meetings partook largely of an evangelistic character. There was always one address, at least, delivered for Christians, and afterwards one or two earnest Gospel addresses were given, and these arrangements proved to be most acceptable.

It is fervently hoped and believed that God's rich blessing will follow the faithful testimony of His servants, and that the result of the Conference will be a great impetus to the cause of Christian union in Ireland.

It should be added that *The Irish Times*, *The Daily Express*, and other Dublin newspapers published excellent reports of the proceedings.

The interest of the meetings was greatly promoted by the singing of a large and admirable choir, composed almost entirely of Christians who, with their conductor, entered heartily into the spirit of the proceedings, and thus rendered valuable help.

We give below a report of the proceedings, and also of many of the addresses; others will appear in our next issue.

MONDAY, SEPTEMBER 25.

The Conference commenced with a conversazione this evening. At 6.30 the members and friends of the Alliance from all parts of the country, and the delegates from England, assembled in the large hall of the Christian Union Buildings. For the best part of an hour tea, coffee, and light refreshments were served from side tables, and the time was spent in social and Christian intercourse, which seemed to be greatly enjoyed by the whole of those who were present.

At 7.30 the chair was taken by his Grace, Lord Plunket, the Archbishop of Dublin. After a hymn had been sung, a brief passage of Scripture was read and prayer offered by the Rev. Thos. Good, B.D.

THE ARCHBISHOP'S ADDRESS.

The CHAIRMAN then rose to deliver his address, and was received with much enthusiasm. He said:—

They were gathered there that evening to inaugurate the forty-seventh annual Conference of the Evangelical Alliance—a noble institution, which, as a promoter of Christian unity and religious liberty, had won for itself an imperishable name throughout the length and breadth of the habitable globe. Upon such an occasion, bearing in mind that the Council of the Alliance had chosen this city as the place wherein to hold the Conference, they would all, he thought, be untrue to their national instincts if they were not to begin their proceedings by tendering a hearty welcome to those representatives of the Alliance who had come from long distances—some from Persia, some from Armenia, and some from Zululand in order to honour this Conference by their presence. He would be followed by speakers who would each of them convey from the bodies which they specially represented a message of welcome; but, as occupying the chair, he desired, on the part of this meeting, as a citizen of Dublin, and as an Irishman, to say to these, their brethren and sisters, who had come to visit them on the present occasion, "Cead Mille Failte"—100,000 welcomes to Erin's Isle! At such a meeting, under ordinary circumstances, it would probably be the duty of the

chairman briefly to review the history of this institution, and to give some information as to the work which it was now carrying on. But this duty would be presently discharged, if time should be given for the purpose, by one whose indefatigable zeal and wise counsels has earned for him the gratitude of all those who had the interests of this institution at heart. He referred to his dear brother in Christ, Mr. Arnold, the Secretary of the Alliance. He (the Archbishop) would therefore confine himself to one or two general observations as to the objects which this Alliance had in view, and as to the principles on which its action was based. If he was asked to inscribe a watchword on the banner of the Alliance he thought he would write it thus—"Evangelical liberty, Evangelical unity, Evangelical truth." He would now say a few words as to each of these great principles, and he would begin by Evangelical truth, as being the vantage ground which this Alliance occupies in carrying out its noble efforts. What did they mean by the word Evangelical? It was, of course, a word that was sometimes used to describe a party or section in a church, and certainly it was a name of which such a section ought not to be ashamed. But divesting it of any party significance, and regarding it in a larger and more liberal spirit, let them see what the word meant. If he might venture to define it he would say that Evangelical Christianity, as the words themselves could imply, was that form of religion which, in its teaching and practice, gave the foremost place to the Evangel, the glad tidings, the good news, the Gospel. Those who claimed to be guided by Evangelical principles might differ upon many important, though less important, points. While accepting all that the Scripture told regarding the Divine Sovereignty, and the eternal counsels of the Almighty, they might not interpret in the same way the passages in which such a revelation was contained. While holding fast to the great doctrine of an all-sufficient atonement wrought out by the incarnation and sufferings and death of the God-Man for the redemption of a fallen world, they might define in varying terms the eternal verities that underlay these glorious truths. While looking forward steadfastly to a judgment to come, when the righteous would be vindicated and the wicked condemned, they might not arrive at the same conclusions in their attempts to forecast the awards and punishments of a future life. While believing implicitly in the great doctrine of the inspiration of the Holy Scripture, they might not use the same formulas in defining what that word "Inspiration" meant. And while observing

the sacred rites ordained by Christ Himself, and thanking God for the provision He had made for a constant ministry in His Church, they might not attach altogether the same virtue to sacramental observances, or to the grace of Orders, or to that particular form of Church government which they might consider to be the best whereby to advance the Kingdom of Christ and the welfare of the Church at large. On all these points, while holding fast to the great essential truths that linked them together by an indissoluble tie, there might be yet many points, chiefly of a speculative character, on which they differed considerably the one from the other. But on one point they were altogether agreed. They had made up their minds once for all as to one truth, and it was this—that the Evangel, the glad tidings, the good news, the Gospel, when brought home by the operation of God the Holy Ghost to the intelligent apprehension of a living faith, was the great instrumentality whereby it had pleased God, in His infinite wisdom, to quicken, to convert, to sanctify, to save the degenerate nature of fallen man. That was, it seemed to him, the basis of Evangelical truth upon which all who were gathered together here, holding many diverse opinions on many subjects, as they did, could take their vantage ground with the Evangelical Alliance, and go forward and see what they could do for the promotion of Christian unity, and the defence of religious liberty throughout the world. Now a word as to Christian unity. The Evangelical Alliance was in no sense an institution organised for the purpose of bringing about home reunion or the reunion of Christendom at large. No doubt those who belonged to it would long to see such a result, and were glad whenever the institution helped forward so great a work. They all of them felt that this was an end to which they should aim, a standard beneath which they should not allow their aspirations to fall. But meanwhile the Evangelical Alliance took the world as it was, and the various churches and denominations as they were, and it asked them whether, even if there could not be fusion or federation, they might not fraternise with one another, and enter into an alliance by which, standing shoulder to shoulder, they might do something for God in this world. And surely they had done much to promote Christian unity. The very existence of such an institution as this for 47 years was in itself a living testimony to the power of Christian unity. For did it not prove that it was possible for Christians from different denominations to meet together and work together, and pray together in the name of their Master Jesus Christ? And perhaps there was no form of Christian unity which owed more to the Evangelical Alliance than that usage which has been established, thank God, throughout Christendom—namely, the universal Week of Prayer that took place at the beginning of each year. They, who had often met together on such occasions in this hall, knew what a blessed season that was, but they did not know, perhaps, that they owed this in a great measure, if not altogether, to the action of the Evangelical Alliance. With regard to religious liberty—he thought he might say so—this institution had won its chief laurels, and had gained for itself the approbation of men of all shades of religious opinion, and even of some who had no religion at all, throughout the world. It would take a long

time for him to detail the many cases in which the Society had come forward to support the weak against the strong, and to deliver the victims of intolerance from persecution. He could tell them, for instance, if time permitted, of what it did in the case of the reformers of Spain, how these men were imprisoned because they tried to circulate God's Holy Word, and how they were delivered from prison by the action of the Evangelical Alliance. But they need not go far to find a more recent example. They had there on that platform an Armenian professor, who could tell them how, after he had been tried on a false charge and condemned to death, he was liberated only because of the active and untiring efforts made on his behalf by the Evangelical Alliance. He would say one word more. There might be some—though he would not assume that there were any in that hall—who look upon this Organization as a sectarian federation breathing forth animosity against the Church of Rome. But was this the case? Let him tell such persons that the Evangelical Alliance had not only been the means of securing religious liberty for Protestants in many Roman Catholic countries, but had nobly come forward on behalf of Roman Catholics who were subjected to intolerance in Protestant lands. He honoured the Society for that, and every man and woman there who had in his or her heart the instincts of generosity would thank God that the Society had acted so noble a part. He thought he had shown that under any circumstances and at any time such an institution had in it the power for accomplishing a great work. But, how much more would this be the case in the present crisis in the history of Christendom, and of the world at large. Let them turn to the cause of Christian unity, and let them see how much at the present time it was in need of such a helper. Undoubtedly, they could thank God that there was at the present moment a craving and a yearning after reunion amongst Christians such as, perhaps, had never before been witnessed. But on the other hand, there were elements of disintegration in every body of Christians that ought to make them blush for shame, and which enabled the infidel and the heathen to point at Christianity with a finger of scorn. How well was it, then, that there should be at such a time an institution like this standing before the world, which in itself was a living demonstration of what Christian unity could be, and which compelled people to say, as was said of old: "Behold, how these Christians love one another!" With regard to religious liberty, they did not expect to see repeated those terrible scenes enacted three or four hundred years ago; but in such lands as Russia and Turkey there still prevailed great intolerance, and even the liberty which was enjoyed in many lands at present might degenerate into license, and the time might come when the tyranny of a despot might be followed by a greater tyranny—the tyranny of a mob. It was well, therefore, that there should be an institution which raised its voice above the tumult of the people, above the earthquake, and the fire and tempest of political strife, and called on men to listen to the still small voice of the Gospel, proclaiming peace on earth and goodwill towards men, and urging upon all the imperative claims of Christian toleration and brotherly love. He had begun by asking them to offer a welcome to the representatives of this great institu-

tion upon the ground of Christian courtesy. He thought, now that he had explained to them the objects and operations of this great institution, they would find that there was a still greater reason for according a welcome to those who represent this cause. He, therefore, now asked them not merely in the name of Christian courtesy, but also in the name of Christian unity, of religious liberty and of evangelical truth, to give a hearty welcome to those who had come, many of them at so great inconvenience, as visitors to their Irish shores!

Another hymn having been sung, Mr. Arnold, the General Secretary, read letters from Lord Polwarth, the President, who, unfortunately, was unable to be present, and from several of the Vice-Presidents and other members of the Council, including the ven. Sir Harry Verney, Bart. Lord Polwarth's letter is as follows:—

Mertoun House, September 18.

DEAR MR. ARNOLD,—I regret I shall not be present at the Evangelical Alliance Conference at Dublin. The list of chairmen and speakers, all men of eminence and high-standing, ensure that the Conference will be ably conducted.

I should think the present is a time when Protestants in Ireland of every denomination will feel the importance of realising their union in Christ. The Evangelical Alliance in its inception was eminently a protest against the claims of Roman Catholicism; yet has it ever shown the spirit of Christian love which animates it by helping all persecuted Christians when Christian liberty was assailed, not excluding Roman Catholics themselves.

The Evangelical Alliance principles are as eternal as the Church of Christ itself, and in these days we may well seek to bind together in love all the followers of Jesus Christ. We trust that brighter days are in store for Ireland, and that nothing may ever occur to imperil the welfare of the Protestant Churches of Ireland. Yours truly,

POLWARTH.

WELCOME.

Brief addresses of welcome were then given by three representatives of the United Services Committee and the Irish Council of the Alliance.

The Rev. SAMUEL PRENTER, M.A., on behalf of the Presbyterian congregations of Dublin, welcomed the members of the Evangelical Alliance, and said he hoped one of the effects of the visit of the Alliance to Dublin would be to promote Christian union in Ireland. They were unionists in every sense of the word, and he trusted that one of the effects of this visit of the Alliance would be to greatly deepen and intensify the efforts of that union. Two hundred and fifty years ago the apostle of union in Ireland was Archbishop Ussher, the greatest ecclesiastic of his time. Dr. Samuel Johnson said of him that he was a great luminary of the Church of Ireland—

possibly the greatest member of the Christian Church in modern times, and in one of his works they would find a statement in which he sketched out what might, he thought, be a basis of union between the Episcopalians and Presbyterians. It had two advantages, one that it was very short, and it was not written in Latin but in English. He was glad to see that the apostolic successor of Ussher was in the chair that evening, and after 250 years of separation he began to see the dawn of a brighter day, and under the ecclesiastical leadership of one of whom they were all so proud, and to whom they were all so much attached, he did believe that if there were not soon federation among the Episcopalians and Presbyterians in Ireland—which perhaps they could hardly look for—there would be more than ever fraternal co-operation and brotherly love. He hoped the delegates would have an opportunity of visiting Phoenix Park before they left Dublin. They would there see a great variety and great harmony of colour at this autumn season of the year. They would see a blue sky, he hoped, and a green landscape; flowers of many hues, and fine trees fringed with all the wealth of autumn colour—red and yellow and orange and saffron, and brown and russet. But they would remember that all these varieties of colour came out of the one white beam of light, were refractions from it, and might be gathered up into it again. Our creeds and churches are very much like that.

Our little systems have their day,

They have their day and cease to be—

They are but broken lights of Thee—

But Thou, O Lord, art more than they.

On behalf of the Presbyterian Church of Ireland and—if he might dare to take up such a position—in the name of the Presbyterians of Christendom, he heartily offered to the Evangelical Alliance the right hand of welcome to the city of Dublin that night.

The Rev. HENRY EVANS, D.D., said:—

MY LORD ARCHBISHOP,—We are met here this evening for the purpose of welcoming the Annual Conference of the Evangelical Alliance to our city. Nothing could be more appropriate, and, I trust I may say, nothing could be more propitious than that your Grace should be present and should preside on the occasion of our doing so. For you are not only Archbishop in the Church which numbers the largest in the Protestant population of the country, you are in a sense which the Christian heart within everyone of us feels pleasure in recognising, Archbishop of us all. The part which your Grace has taken both at home and on the Conti-

ment, in furthering the Kingdom of God, which we all devoutly pray may come, wins for you a universal suffrage, and I but express the feeling of everyone when I say we rejoice to see your Grace in the chair as our president this evening. My Lord Archbishop, the Evangelical Alliance is not an institution with a name yet to make. Its work is known in all lands, and I am not over bold in saying, its praise is in all churches. It needs no credentials, nor have we occasion to ask it for vouchers. We welcome the Conference of the Alliance to Dublin with the fullest confidence in its character and with thorough brotherly love to its members. We pray that God may make the coming amongst us of so many of His servants a great blessing. And I would fain also express the prayerful hope that the holding of this Conference in Dublin may lead to a clearer understanding of our position in this country: that it may be the means not only of fortifying our faith, but of winning for us a wider and warmer support from England and Scotland in the struggles through which we are passing. We most cordially welcome the Conference to Dublin, and pray the richest blessing of God upon all its sessions.

The Rev. JAMES ERVINE, addressing the Archbishop, said:—

First of all I join heartily in the sentiments already expressed, and the gratitude we all feel that you have been pleased to take the chair at this meeting. No one can help admiring the catholicity and the Christian charity which your lordship has often shown in these Buildings. It is also my privilege in few words, as representing the section of the Church of Christ to which I have the honour to belong, to join with those who have preceded me in according a hearty welcome to our distinguished visitors from England and elsewhere to this Annual Conference.

Looking back 47 years, I find that the Rev. Dr. Wardlaw (of Glasgow), the Rev. Dr. Raffles (of Liverpool), and the Rev. John Angell James (of Birmingham), took an active part in the formation of the Evangelical Alliance, and it is only right and fit that the denomination to which they belonged should have a voice in welcoming to our city the members and friends of the Alliance then initiated.

The programme of the Conference is varied. But you, my Lord, have furnished the most attractive item in it by issuing an invitation to a "Social Gathering at Old Connaught House." I say the most attractive item, because, notwithstanding the excellence of the programme, it is along the lines of Christian charity and love that the union of all Christ's people is to be effected, and not along the lines of dogmatic theology. The bond of unity is loyalty to Christ, despite Creeds and Councils, Confessions and Articles, however good and useful they may be. We are not to look back to the distinctive features in the denominations, but forward to Jesus Christ. The Papacy has too much in it of Roman imperialism, Episcopacy of Judaic hierarchy, Presbyterianism of Greek philosophy, and Congregationalism of Teutonic individualism to fall back on any one of them. They have all, to some extent, missed the mark; because of none of them can it be said: "This is the Bride, the Lamb's wife." The river of God is not many streams—like the delta of the Nile, filtering through the land—of councils and

creeds; God's glory in the Church is not seen best by breaking it into fragments, each having its own particular shape and colour. Rather, the New Testament conception is that the Church is a body and Christ the Head; a household, and Christ the Father; a kingdom, and Christ the King. The unity of the Church is in the future, and consists in absolute loyalty to Christ, a loyalty so absorbing that we shall forget our "isms," and the only Pope, creed, or confession that we shall know, will be Christ Jesus and Him crucified.

A story is told of a pool, or small lake, on the mountain side near Loch Lomond. It is called the Fairy Loch, owing to the many colours in the water, produced by the different materials at the bottom. The legend says the fairies used to dye things for anyone, if they only left a specimen of the colour wanted, along with the cloth to be dyed. One day a shepherd left by the side of the Loch the fleece of a black sheep, with a white woollen thread to show that he wished the fleece dyed white. This fairly puzzled the good folk. They could dye a white fleece any colour, but to make a black fleece white was impossible. In despair they threw their dyes into the Loch, giving it its present appearance, and disappeared for ever. So all the creeds in Christendom have never made a black soul white; but Christ says: "Though your sins be as scarlet, they shall be as white as snow; though they be like crimson they shall be as wool."

I have great pleasure, my lord, in joining in a hearty welcome to all the members and friends of the Evangelical Alliance.

RESPONSES.

Brief responsive words were spoken by General Hatt Noble, who, on behalf of the Council of the Evangelical Alliance, returned thanks for the kindly welcome that had been tendered to them. They had not come there to discuss any political doctrines—they came not there to hold a Parliament of religions—they had come over to show that they had sympathy and love with them, and were at one with them; and they hoped that these meetings in Dublin would not be simply for talk, but out of which great practical results would arise, knitting them closer and closer together, and banding them together for the great work they had to perform, not only in England, or Ireland, or Scotland, but throughout the world. He thanked God that the Alliance was an alliance of love; their great motto was one in the Lord Jesus Christ—and that was the greatest union they could have in carrying on His work. On the part of the Council and on the part of the English members of the Alliance, he thanked them for the kind welcome they had given them that night, and he was sure they would carry to their people at home the message that they, too, were one with them, even as they were one with their Irish friends.

Professor Thoumaian, an Armenian exile, also replied, and said he thanked them for their kind and sympathetic welcome. But it was natural that they should welcome him with kindness and sympathy, and that he should earnestly and heartily thank them, for he had escaped from the mouth of the lion owing to the British Government, and owing to the efforts of the Evangelical Alliance, and owing to the efforts of friends of several denominations and associations working hand in hand to save them from the death and from the mouth of the lion. Several of them on that platform were sent there by church, by congregations, by associations, but he was quite different: he was sent there by his Majesty the Sultan of Turkey, and he brought to them the salutation of the Eastern Churches, and especially of his own beloved Armenian Church, a Church persecuted in its infancy by the Persian Fire Worshipers, in its youth by the Northern heathen races, and in its old age by Mohammedan fanaticism, by the Arabs, and subsequently by their fellows, the Turks. In conclusion, he read a letter written by Christians imprisoned in Galatia, to the Christian Churches of the West, as follows:—

Galatia, July 5, 1893.

DEAR BRETHREN IN CHRIST,—By the grace of God we have been honoured in being partakers of the sufferings of our beloved Saviour Jesus Christ. We were many centuries ago accustomed to suffer, patiently and hopefully, whatever Mohammedan fanaticism could invent. We are continually bearing testimony to the glorious faith and hope handed down to us by the Apostles and their successors, our forefathers. We are suffering gladly and joyfully in the name of our Lord, who suffered first for us. We thank God for this inexpressible privilege of suffering for our common Christian faith. It would be a great help and comfort for us to be remembered in your public and private prayers, to be always presented by you at the Throne of Grace, and to be helped and encouraged by your Christian love and sympathy. We pray always for the progress of the whole Catholic Church—will you also pray for us, that our faith may be more and more strengthened and purified by our sufferings.

Dear Brethren, we feel that the Church of Christ in the East is now passing through a most critical period, that the end of this Dispensation is approaching, and that the Advent of our beloved Jesus is hastening. Let us work watchfully and prayerfully—we in the dungeons of Turkey, and you in the active life in the West, carrying on the great battle against the increasing power and growth of darkness and of the anti-Christian principalities and powers. Forget, therefore, for a moment your particular views and preferences, your ecclesiastical and denominational differences and contentions, and join hand in hand

to work in Christian fellowship to prepare and to hasten the glorious day of the coming of our Lord and Saviour. This is our last message to you from the bottom of our prisons.

Remember our chains for the cause of Christ; pray for us; think of us; work for us. The grace of the Lord Jesus Christ be with you, and with all the Churches of Christ. Amen.

THE CHRISTIAN CHURCH OF THE
PRISON OF GALATIA.

Mrs. Meek, a Zulu princess, then addressed the meeting in the Zulu language, her husband translating her words into English. She said she was the first member of the Zulu Royal Family who had had the privilege of pleading before such an audience on behalf of her fellow creatures from whence she had come. She prayed them not to forget assisting in their prayers the poor Zulus; she begged them to give their sympathy and assistance to the great cause of bringing the grand tidings of salvation to the people who had been so thoroughly driven and beaten back by the power of darkness for so many ages past.

Mr. A. J. Arnold, General Secretary of the Evangelical Alliance, delivered the closing address on "The Evangelical Alliance: its Principles and some of its Practical Results."

Several announcements were made by the Rev. D. Mullan, and a collection was taken to defray the local expenses.

A hymn was sung by the choir, the Rev. Dr. MacEwan led in prayer, and his Grace the Archbishop pronounced the Benediction.

TUESDAY, SEPTEMBER 26.

Each morning during the Conference a special prayer meeting was held at 10.30 in the minor hall, preceding the more formal meeting of the Conference in the larger hall. This morning the Rev. W. J. Clarke, D.D., Rector of St. Thomas', Dublin, presided, and a goodly number of ministers and other friends led the meeting in prayer.

At 11.30 the Conference assembled under the chairmanship of General Hatt Noble, R.E. After a hymn had been sung, a passage of Scripture was read, and prayer offered by the Rev. J. Consterdine.

The Chairman, in the course of his opening remarks, claimed that the Evangelical Alliance had accomplished a great work. He read the Basis of the Alliance, to show how strictly the Society rested upon the great foundations of our common Christianity.

"THE ANNUAL ADDRESS."

The Rev. JAMES CULROSS, M.A., D.D., Principal of the Baptist College, Bristol, then delivered "The Annual Address," taking as his subject "The Truth in contradistinction to Modern Criticism." [This address is given *in extenso* on p. 326.]

"THE PRACTICAL RESOLUTIONS."

The practical resolutions adopted at the formation of the Evangelical Alliance in 1846, and which were ordered to be read and enforced at each Annual Conference, were then read, and an address given upon them by the Rev. E. N. Thwaites, M.A., Rector of Fisherton, Salisbury.

Mr. THWAITES said:—

Members of the Alliance are called upon to—
 (1) Love in heart all those who love the Saviour, and to manifest that love in their lives. (2) Unite in prayer for more of the spirit of Christian union. (3) Obey the command of Christ to consider their own faults and shortcomings before pointing out those of others. (4) Speak the truth in love when obliged to differ from other Christians. (5) Love all those who hold the Head, even though they do not see their way to such outward union as the Evangelical Alliance presents. (6) Urge the leaders of religious thought to be careful how they use their tongues and pens in speaking of other Christian bodies. (7) Love those who are in error, and pray for them that they may be led into the way of truth. (8) Praise God for the spread of His truth amongst Jews and Gentiles, and realise that those missionaries who are fighting the battle of the Cross in foreign fields are the loved brethren of those who are soldiers of the Cross at home.

Summing up all these resolutions under the one word "Love," Mr. Thwaites told the striking story of Archbishop Ussher paying an incognito visit to the home of Samuel Rutherford one Saturday. According to the custom of these days the Archbishop was shown all hospitality without his name being asked. Rutherford that night catechised his household. "Now, stranger, how many Commandments are there?" "Eleven, sir," was the reply. "A man of your age ought to know better than that; how do you account for eleven?" "A new commandment I give unto you that ye love one another," was the Archbishop's answer. On the following Sunday, his identity having been discovered, he was asked to occupy the pulpit, and preached from the text: "A new commandment I give unto you that ye love one another." In showing that the possession of every other grace without love is equal to missing all, the speaker quoted 1 Cor. xiii. 1: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

This is the love set before us in John xvii. 11: "That they may be one, as we are"—the unity of the Spirit is a thing we are exhorted to keep. Again the same spirit of love is put forward in Eph. iv. 4-6: "There is one body and one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." Again in Romans xv. 6, St.

Paul prays "that ye may with one mind and one mouth glorify God," and the same thought was in the Psalmist's mind when he wrote: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm cxxxiii. 1).

People want to see the most beautiful thing in the world, and to attain this end they take long journeys, they spend large sums of money, devote a vast amount of time, and submit to numberless inconveniences. There are many hot discussions as to which country is the most beautiful. Some find the sweetest beauty in the mountains, glaciers and lake scenery of Switzerland; others again declare that the vast plains, the spreading prairies and long winding rivers of America, are the most grand; while others affirm that there is no scenery more beautiful than that of good old England and Ireland. Each one is proud of the mountains, rivers, and other features of his own land. I can show, however, something more lovely than mountains, however high they pierce through the clouds, more beautiful than valleys, however green and fertile they may be, more attractive than lakes, however smooth their surface, or than rivers, however level their flow, and it is this—"Brethren dwelling together in unity." No picture on the walls of the Royal Academy is more pleasant to the eye, no jewel in the most costly casket shines so brightly as this. What Christians ought to have and to manifest is unity, not necessarily uniformity.

The infantry, the cavalry, the artillery, make up but one army, under one sovereign and commander-in-chief. There is not uniformity, but there is unity there. Your fingers and thumb make one hand; there is unity there but not uniformity. "Many members, yet one body," says the Apostle, and points out that all the members have not the same office. Quicksilver scattered is useless; united and bound together behind a looking-glass, it reflects our likeness and points out our defects.

We, in England, are proud of the Thames; you good people in Ireland are proud of the Shannon; the inhabitants of Egypt glory in the Nile; the Hindoos in the Ganges; the Germans are never tired of praising the Rhine; while the Americans boast of the Hudson; but go to the ocean, and ask, "Where are all these grand rivers?" and the ocean replies: "I know nothing of the Thames, the Shannon, &c., we are all one here." Let love be without dissimulation,—i.e., hypocrisy. It must not merely show itself in an occasional "dear brother" on the platform, but be shown all round in the life. Don't let politics interfere with it. But don't on the ground of love be betrayed into any alliance with error.

The nearer you live to Jesus, the nearer you will be to each other; the spokes of a wheel approach one another just because they approach the centre. The closer coals are brought together in the grate, the brighter will be the fire and the greater the heat; if trees stand together, they grow tall; as, then, the bricks and stones of a house are held together by the mortar, so let the members of the Church of God be held together by love.

Differences and quarrelling come from not walking in the light and not being close to the Lord Jesus. In one of the wars between England and France there was a fearful encounter one dark night between two war-ships. When daylight broke both vessels were found flying the English flag, and great was the distress at the damage

done. So when churches are in darkness they fight one another, but it is far otherwise when daylight comes—"When we walk in the Light as He is in the Light."

In concluding, the speaker contrasted the condition of the Dead Sea, which receives but does not pass on the Jordan water, with the life and beauty which surrounds the Lake of Geneva. This latter passes on that which it receives—a true type of the Christian who flows out to others as opposed to one who maintains an isolation, and is afflicted with spiritual barrenness.

UNDENOMINATIONALISM—NOT INDEFINITENESS.

The closing address at this meeting was given by the Ven. Archdeacon TAYLOR, M.A., D.D., of Liverpool. [The substance of this address will be found on p. 330.]

AFTERNOON MEETING.

This afternoon the Conference assembled under the presidency of John R. Fowler, Esq., M.A. A passage of Scripture was read, and prayer offered by Mr. T. W. Fisher.

The CHAIRMAN, in his introductory remarks, said they were to hear an address by one who had made the subject—"The social and spiritual condition of the masses and the remedy"—his study, and who had written a valuable treatise on "Christianity and Socialism." He (the Chairman) was anxious, as one of those who had for a lifetime endeavoured to carry out the principles of the Evangelical Alliance in co-operation with those who were sound in the faith and united in the true unity of the Spirit by means of united Christian action in prayer and fellowship in the instruction of the young and in preaching the everlasting Gospel—he was anxious to declare that there was no way more calculated to obtain the blessing of God on any work carried on amongst the masses than to stand upon the platform of the Evangelical Alliance, and present to either infidel or Romanist the visible union of Evangelical Christians banded together in the effort to turn men from darkness to light and from the power of Satan unto God. They were all agreed that the remedy for the woes of Ireland or for the miseries of mankind was the Gospel of the grace of God. Let them, then, by an united and aggressive movement, go forward upon a basis of united Christian action for the evangelization of the masses of their own countrymen.

SOCIALISM AND CHRISTIANITY.

An address on "The Social and Spiritual Condition of the Masses and the Remedy"

was delivered by the Rev. W. NICHOLAS, M.A., D.D., of the Methodist Church, Dublin. [This address we hope to give in our next issue.]

The Rev. Canon Harley of Cork, Mr. Alderman R. Cory of Cardiff, and the Rev. T. Lyle, also gave brief addresses, after which the meeting was closed with prayer and the Benediction pronounced by the Rev. Dr. Murray Mitchell.

EVENING MEETING.

Long before the hour of commencement of the evening meeting there was a dense crowd in the hall, and eventually every available inch of space was occupied, many of the audience being content to stand in uncomfortable positions for the whole evening. All the adjacent rooms were brought into requisition, and many who could not even see the platform were able to hear the addresses delivered.

Viscount Bangor presided. A hymn having been sung, a passage of Scripture was read and prayer offered by the Rev. Dr. Moffatt.

The Chairman stated that he would not occupy any time with remarks of his own, but at once call upon the first speaker.

LIFE IN CHRIST.

The Rev. Dr. MACEWAN, D.D., of the Presbyterian Church, Clapham, then delivered an address on "Life in Christ," which will be found *in extenso* on p. 328.

This was followed by prayer, in which the Very Rev. the Dean of Achonry led the meeting.

The Rev. Chas. Spurgeon was announced to give the first of the two Gospel addresses this evening. A telegram, and subsequently a letter, was read from him, stating that having caught a severe chill he was not able to undertake the journey, which he greatly regretted. Sympathy was expressed for Mr. Spurgeon in his illness, and he was remembered specially in prayer.

GOSPEL ADDRESS.

The Rev. E. N. THWAITES, Rector of Fisherton, Salisbury, then delivered a very earnest Gospel address, founded upon Matt. xi. 28, 29.

The vast audience listened with rapt attention, and when Mr. Thwaites sat down it was generally felt that so very deep an impression had been produced by the address, that it would be desirable to invite all who wished to do so to remain for an "after-meeting." Some 1,500

responded to this invitation, and another half-hour was spent in prayer and exhortation, Mr. Thwaites, Mr. Consterdine, and Lord Radstock taking part.

WEDNESDAY, SEPTEMBER 27.

At the prayer meeting held this morning, the Rev. J. Denham Osborne, M.A., presided, and there was a good attendance.

The Conference assembled in the large hall at 11.30, under the presidency of the Ven. Archdeacon Galbraith. He kindly took the place of the Very Rev. the Dean of Connor, who was prevented by diocesan duties from leaving Belfast.

After a passage of Scripture had been read, and prayer offered by the Rev. Samuel Prenter,

The CHAIRMAN, in his prefatory remarks, said he had been unexpectedly called upon to preside in the place of his friend the Dean of Down & Connor, but it gave him very much pleasure to be present on that platform with his brethren from other denominations, manifesting the unity in the Spirit and in furthering together the cause of their Lord and Master. It gave him pleasure, also, to preside at a meeting of this venerable institution, which for half a century had been the bulwark of Christian liberty throughout the world. The first subject upon which they were to hear an address was the "Adaptation of the Bible to the Necessities of Fallen Man." He would just remind them of the reason why the Bible was so adapted to the necessities of fallen man, and that was manifested by the way in which it comes home to the hearts of man in every part of the world. How interesting it was to read of the eagerness of men in the heart of Africa, in Uganda, to receive the Word of God. How they danced and sang, and wept with joy when they received it; and how disappointed they were when they failed to obtain it.

THE BIBLE AND FALLEN MAN.

The Rev. Canon BELL, M.A., D.D., rector of Cheltenham, then delivered an address on "The Bible adapted to the Necessities of Fallen Man," and which we give *in extenso* on page 332.

At the close of the address, a strong desire was expressed for the publication of Canon Bell's address in separate form for wide circulation. This was agreed to.*

The Rev. Charles Spurgeon was to have

given at this meeting an address on "The possibilities of Faith," but, as already explained, he was prevented by illness from attending.

CHRISTIANITY AND THE EXPERIMENTAL METHOD.

The Rev. R. MCCHEYNE EDGAR, M.A., D.D., ex-Moderator of the Presbyterian Church of Ireland, then delivered the following address:—

In a scientific age like ours something will be gained if we can show that Christianity is amenable to the experimental method. This method has very largely made the modern world. It took scientific form under Lord Bacon, and is sometimes called the Baconian Method. It consists of three stages—first, the collection of all the facts bearing upon the subject in hand; secondly, the interpretation of the facts by some happy hypothesis; and thirdly, the verification of the hypothesis by experience or by experiment.

Now, Christianity turns out to be amenable to this method; and that there may be no mistake about our ground, I would ask attention to one declaration of our Lord Jesus Christ to His enemies, who had reached the strange conclusion that He had a devil, and deserved to be killed: He said, "If any man will ['willeth to'] do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 17). Notice that our Lord does not say, "If any man will *discuss* God's will in all its length and breadth, he shall know of the doctrine." That was the Pharisaic method, and is still. Discussion, debate, logic-chopping, hair-splitting has been the barren road which multitudes have travelled under the belief that it would conduct them to divine doctrine. But we would do well to remember that we can *argue* ourselves into anything. Nothing is too absurd, nothing is even too diabolical, as in the case before us of the Pharisees' treatment of Jesus, to be reached by *argument*.

It becomes an altogether different matter, however, when we follow Christ's advice, and instead of eternally discussing divine doctrine, we set about doing God's will, and seeing where experience leads us. Christ's point was that experience would give them what mere discussion never could. Through obedience, rather than through debate, divine doctrine is to be appreciated. It is the renewed heart which makes the theologian. What I desire to make out, then, is that Christ anticipated Lord Bacon in this matter of the experimental method. He appealed to His contemporaries to verify His doctrines by experience; and the evidence of Christian experience is once more being emphasised among men.

Now the three stages of the experimental method, as we have seen, are facts; hypothesis to explain, if possible, the facts; and, lastly, experience or experiment to verify the hypothesis. But in our consideration of Christianity we do not use such a big and unpopular term as "hypothesis." We take a simpler word, "doctrine," and our contention is that Christian doctrine is based upon certain facts which cannot be denied, and it may be veri-

* This paper is now issued in a neat tract form, at 3s. per 100.

fied through Christian experience. I shall ask attention, then, first to the facts on which Christianity reposes; secondly, to one or two of the cardinal doctrines which are offered by Christianity to explain the facts; and, lastly, to the experience which will be found to verify the doctrines.

I. *The Facts at the Foundation of our Christian System.*—And here it will be most important to have a clear idea of what a fact is. There are some people so steeped at present in physical science as to be ready to deny the term "fact" to anything which they cannot either see, or hear, or feel, or smell, or taste. But there are facts of a most serious character which no one ever saw or heard, or felt, or smelt, or tasted. Take a single illustration. *Remorse* is a fact—and yet nobody ever saw or handled, or heard, or smelt, or tasted remorse. It escapes the five senses completely; and yet it is there, staring observers in the face: a stubborn, serious fact all the same. We are bound, consequently, in estimating the facts, to recognise those which appeal to consciousness as well as those which appeal to sense.* Looking abroad, then, in no narrow spirit, what do we find? We find a whole series of facts which suggest the idea of *Order*. They happen according to law; and so numerous are these facts, that some of our friends have rushed off to the conclusion that the "reign of law" embraces everything: that nothing can be hid from this ambitious sovereign whom they call "Law" for want of a better name.

But more leisurely observers look around and see another series of facts, which speak just as unmistakably to our spirit about *Disorder*. We see sin, degradation, disobedience, lawlessness. We see men "kicking over the traces." We see them acting like the horse or mule—to borrow the figure from the Psalmist—and deliberately bolting away upon the path of waywardness, rather than take the course indicated by the divine driver and guide (Ps. xxxii. 9). The second series of facts is just as certain as the first, and no impartial observer will overlook them.

A third series of facts, moreover, claim attention, and these are *remedial* in their character. It is surely instructive that the world around us contains so many medicines for the healing of human diseases: there was evidently considerable foresight in packing up the pharmacopœia along with the human race in this particular planet. And it is on the same line of remedial facts that we find in history all which clusters round the endeared name of Jesus Christ. It is a fact that into this world of disorder and misrule, there came, nearly 1,900 years ago, a wonderful Being whom we call Jesus. Human history, moreover, has taken an altogether new start from His time. The Ancient World is now regarded as B.C.; the Modern World as A.D. The turning point of human history, as a matter of simple fact, is found in the person of Jesus Christ.

And in His train have come Christendom and the era of humanity, in which—blessed be God—we have been born. The historians tell us that the Ancient World was a "world without love": and though the Christian era has not been what it

should or might have been, Christendom has always been the best thing in the world, and it has always reformed itself from within. For humanness of character, and all that goes to constitute civilisation, the Christian nations have headed the march of humanity. Explain it as we may, Christianity is in the van of the world's progress; and, I suppose, if we were betting men, we would lay long odds upon the Christian nations as against the more numerous heathen nations.

Here, then, are our facts: Order, Disorder, Christ, Christendom, and the era of humanity. No impartial observer can gainsay these facts. They stand before us like the mountains, and we may proceed to interpret them as best we can: one thing is sure—they cannot be explained away.

II. *The Doctrines based upon these Facts.*—According to the experimental method, as we have seen, when we have collected our facts we next proceed to interpret them by the help of some happy hypothesis. Now the doctrines of Christianity are the very best hypotheses we can imagine to explain the facts. Let me illustrate this by stating the doctrines which Christianity bases upon the above observed facts.

First, then, the facts of Nature, which suggest Order, are explained by Christianity through its doctrine of *Creation*. The system, so orderly in its procession, did not start itself—is not self-existent—but had a beginning. Matter is not eternal. Before Matter, there was a creating *Mind*. Now, we maintain that this doctrine is more reasonable than any of its rivals. It gives us a sufficient cause for the great effect. If you think fairly down to the bottom of the theories which try to explain Nature's order without God, you will find that they are about as satisfactory as Topsy's account of herself, as given in "Uncle Tom's Cabin," when, in reply to the inquiry about her origin, she replied, "I specs I growed." The order in Nature is a manufactured article, and the only Manufacturer with the necessary originality and power is God!

Secondly, what Doctrine does Christianity offer to explain the other series of facts, which suggest *Disorder*? Sin, remorse, degradation, are just as real facts as any embodied in old red sandstone or the carboniferous deposits. How are we to explain these? Now, Christianity suggests a doctrine of the *Fall* of the human race, as the most reasonable explanation. It is all very fine to apostrophise innocence: but the original sin makes signs early, and the eagle eye of Mr. Darwin has helped us in this particular, for he discerned bad passions manifesting themselves even in the embryonic state—so that it is found that our old doctrine of *Original Sin* is the most scientific account of the facts.

Next, we have to ask what doctrine Christianity gives us of the *Person of Christ*. He has played, as we have seen, a peerless part in human history. Will it suffice to say that Jesus was the product of the previous ages, the crowning blossom upon the tree of Humanity? There was nothing in that Ancient World—the world without love—to account for the lovely, perfect life of Jesus Christ. The ages had been hard at work, and had produced

* I desire to express my obligation to a very interesting address delivered by Professor Doumergue, in connexion with the Paris Exposition of 1878, on *La méthode expérimentale et le Christianisme*; and also to M. Naville's monograph, *La Logique de l'Hypothèse*.

a multitude of minor men: but every one of them was tainted. Even Socrates, the finest product of Paganism, cannot stand comparison with Jesus Christ. Jesus comes upon us as a distinct exception to the universal depravity. Meek and lowly in heart, He yet never shows a trace of what we call conviction of sin. Though exquisitely tender in conscience, He challenges all comers with the significant demand, "Which of you convicteth me of sin?" How can we account for this sinless, self-denying, and self-sacrificing career? Christianity comes in with the doctrine of Jesus Christ's *Divinity*. It insists that Jesus was the Son of God in a special sense; that, for saving purposes, the second Person of the adorable Trinity took our nature, accepted our responsibilities, was delivered up to death for our offences, was raised again for our justification, and, by His voluntary obedience unto death for us made an end of sin and brought in everlasting righteousness. Christianity thus gives us the doctrine of the *Incarnation*, as the only adequate explanation of the influence of Jesus. Our contention is, that no other doctrine of the Person of Christ can account for the words He uttered, the deeds He performed, and the rule over the ages which, with His pierced hand, He has assumed.

Lastly, as we contemplate Christendom and the era of Humanity, we find Christianity offering in explanation of it the *doctrine of the Holy Ghost*. A society is drawn together by believing in this divine Redeemer. They go forth as witnesses to their Risen Saviour, and, among Jews and Gentiles, they try to advance His Kingdom. They are cast out of the synagogues; they are in many cases killed for Christ's sake; but, to their eternal honour, they don't flinch. The blood of the martyrs begins to flow; but the Society they represent *abides*. It is going to stay. The very gates of hell may thunder against the rising cause, but they cannot, they never shall prevail. The weak things of the world are confounding the mighty, and the crucified Saviour proves more than a match for Cæsar! How shall we account for Christendom? In no other way than by the doctrine of the Holy Ghost, whom Jesus promised to testify of Him, and who has inspired the witnesses.

Here, then, are the Christian doctrines, by which the observed Facts are interpreted, Creation, the Fall, a divine Redeemer, and an abiding Holy Ghost, conducting Christendom to its glorious goal! I ask any decent thinker of either sex if any better explanation of the Facts has been offered than is given in these Christian verities?

III. *Christianity calls upon Men to Verify Christian Doctrine by Experience and Experiment.*—I now propose to test these doctrines by experience. In perfect consistency with the experimental method, it is possible for us to verify our Christian doctrines through experience and experiment. For obvious reasons I shall begin with the *Fall of Man and Original Sin*. If any of us will honestly examine ourselves, we shall find within our own hearts ample evidence of the fall and depravity of the human race. When we go back to the first sin which we remember distinctly we committed (and the same remark will apply to every sin), and when we ask ourselves how it was that we came to commit it, we find that behind the *act* there was, somehow, a depraved nature prompting the act; and as you follow this depraved nature to its source, you find that you are led to Darwin's idea

of embryonic manifestations of evil, and past these to depravity, as the sad inheritance of our fallen race. As Paul put it, "We are by *NATURE* the children of wrath, even as others." Conviction of Sin thus becomes the scientific verification of the Christian doctrine of the Fall and depravity of the race.

But now, observe how we may next verify the great doctrine of *Creation*. At first sight it seems impossible to verify such a stupendous doctrine as that of Creation. No one now living was present when the fiat of the Almighty went forth, and the orderly cosmos took the place of primeval chaos. Must the origin of things be, in consequence, handed over to conjecture and imagination? No; a verification is possible even of our doctrine of Creation. What is this doctrine? It is, that the Universe could not start into existence and manifest such orderly progress without divine aid; that God, in short, has been the source of the order which we find in the system of Nature. Now, we have the process repeated in every genuine Christian experience. You and I, as we examine ourselves, find two facts in our experience: the first is that, as conscious beings, we had a beginning; the second is, that as Christians, the chaos of that primeval time gave way somehow to the cosmos, and order began to replace the disorder of the soul. Light came instead of darkness, calm instead of storm: peace took the place of enmity; a new world seemed to arise around us; all things became new. What was this experience? It was the renewal of the creative touch of God. Here is how Paul puts the experience: "If any man be in Christ he is a new *Creation* [*ktisis*]; old things are passed away, behold all things are become new" (2 Cor. v. 17). God, to put the matter as Vinet used to put it, has made us date from when He pleased. We are sure that the experiences were not our own work—that God entered our being, and made all things new. And so we find that we have in Christian experience the verification of the creation of all things at first. We could as easily think that we renewed ourselves and needed no Divine Grace to regenerate us, as that Nature is either self-originated or self-sustained. We are compelled to trace the creative process in ourselves and the world to God.

The next doctrine which we may verify through personal experience is, strange to say, the doctrine of the Person of Christ. This doctrine is that Jesus Christ is divine, an incarnation of God! At first sight it seems impossible to find any verification of such a mystery. But when we accept of the exceeding great and precious promises, we find ourselves becoming "partakers of the divine nature." What does this Biblical phraseology mean? It means that God condescends to incarnate Himself, in a certain sense, in believers. He comes into us, and dwells in us and works within us, both to will and to do of His own good pleasure. We begin to realise that we are taken possession of, that a new and higher Personality has got hold of our being; that we are no longer our own, but His; and that the voice of Conscience within us was simply the forerunner of the indwelling God. Two natures are thus found tenanted the one breast; and as the lower nature accepts the guidance of the higher, and life becomes a pleasing of the indwelling God, we feel that harmony has begun to reign throughout our renewed nature: and then we find we have no difficulty in believing that Jesus was and

is God incarnate. His perfect life, under the guidance of the Divine Nature within, is the ideal after which our own new life is striving; and His incarnation has been verified through the experiences of the soul!

Finally, we may all verify through experience the doctrine of the Holy Ghost. What is this doctrine? It is that the Spirit has come and created Christendom and the era of Humanity. No other explanation at all adequate can be given of those facts. Now, what do we find, as a matter of experience? We find this—that the Holy Spirit inspires men and women to-day with loyalty to the Saviour, as fresh and strong as the loyalty of the first century. We have had, in this missionary century, martyrs and heroes quite worthy to rank with the primitive Christians: John Williams, Bishop Patteson, Bishop Hannington, General Gordon, are men who deserve to be classed with any who perished in the days of Nero or Diocletian. And we, too, may verify this inspiration. An inspired book, as we all know, is most important; but the “living epistles” are, as it seems to me, more important still: for they can never be put in the index, but are “known and read of all men.” When we accept of the gift of the Holy Ghost, when we get “filled with the Spirit,” we feel that we have got the key to the understanding of Christendom and the era of humanity. It is easy then to believe in the Holy Ghost.

This is the true experimental test of Christian doctrine. If we could only persuade our scientific men, and all men, to test Christian doctrine by the experimental method, we should, I am convinced, soon get rid of intellectual difficulty, and enter the large place of Christian satisfaction and spiritual power. Let it be for this that we will all labour, and God will own us beyond all our hopes.

The meeting this morning was closed with prayer and the Benediction by the Rev. Canon Marrable.

AFTERNOON RECEPTION BY THE ARCH-BISHOP OF DUBLIN.

This afternoon, by the kind invitation of his Grace, Lord Plunket, the members of the Conference assembled at Old Connaught House, near Bray. Some 600 guests were received by his Grace and the Hon. Miss Plunket on the terrace adjoining the house. The Archbishop's residence is beautifully situated at the foot of the gentle slope of the Dublin mountains. The fine groves of trees, already beginning to wear autumn tints, and the splendid views of the surrounding scenery, afforded much enjoyment to the large number of guests. *The Irish Times*, in reporting the reception, writes:—

On the lawn large white marquees were erected, and in these the visitors were hospitably entertained. Many took this opportunity of visiting the gardens and greenhouses, and wandering in the glades, while others inspected the house itself. Meantime music was discoursed in the grounds by the boys' band from “Meath” School. The ladies and gentlemen appeared to be from all quarters of the

globe; and nothing could more forcibly express the wide-reaching effects of missionary labour and enterprise than the spectacle of an Armenian gentleman, a Persian lady, and a Zulu princess, engaged in animated conversation with Irish, Scotch, and English gentlemen under the shelter of a spreading chestnut tree. Church of England clergymen, Church of Ireland clergymen, clergymen of the Presbyterian and Methodist and Baptist Churches, most of them accompanied by lady friends, were all there, affording proof abundant of the oneness of spirit that moves the members of the Evangelical Alliance. And the politics of the visitors were, no doubt, of all kinds, could they have been analysed. One of the prominent figures there was the Solicitor-General for Ireland; and Mr. Swift MacNeill appeared there also, and apparently enjoyed the afternoon. About five o'clock the whole assembly was photographed by Mr. Lawrence, of Sackville Street, and before it broke up Dr. MacEwan stood forward and moved a vote of thanks to the Archbishop for the entertainment his Grace had afforded them. This motion was seconded by General Noble.

His Grace, who was received with applause, expressed the pleasure it afforded him to have this opportunity of meeting the members of the Evangelical Alliance. There were many associations connected with Old Connaught that were to him memorable; there had been many receptions at the old house. His grandfather in his time once entertained there Sir Walter Scott; many bodies had been entertained there, among them the General Assembly of the Irish Presbyterian Church last year—(applause)—but none of these occasions had for him the importance of this—(applause)—and none would to him be more memorable. (Renewed applause.) His Grace then alluded to the bond by which they were all united—to their oneness in Christ, and concluded by thanking them for their presence. Shortly after six the party broke up, as most of the visitors desired to be present at the evening conference.

EVENING MEETING.

The hall was again densely crowded with an eager throng of hearers who were entertained with the sweet hymns of praise sung by the choir for half-an-hour previously. The interest in the proceedings seemed to increase rather than diminish, and no doubt the able and earnest addresses largely contributed to this.

The chair was occupied this evening by Lord Radstock, and, after reading a short passage of Scripture, he led the meeting in prayer.

The CHAIRMAN said he thought it would be well for them to recall to mind for a moment the object for which they were gathered together. They were there not merely to hear instruction, however important that instruction might be, but to realise that they were gathered to meet God, and that meeting Him they might have fresh power and light for His service.

Their meetings reminded him of those magnificent reviews of troops that took place at the commencement of a great war. The troops were passed in review before the Commander-in-Chief, and whilst they desired to know their duty, their great desire was to accomplish it. He would exhort that they should listen, not as a mere critical audience, but as those who had met together before God to take counsel and ask counsel, the better to be His servants, and that they might be fitted for the great conflict which lay before them. He did not know whether they saw it, but to him it was very clear, that the days were becoming more and more difficult, and that the conflict and complications were becoming greater and greater as they went on, and therefore he would trust—he said it with great deference to his fellow Christians—that that gathering would not be a sort of holiday meeting, where they went to meet one another, but above all, that they should realise that they were in the presence of God, and for a definite object, which was that they might be sent forth from that presence better fitted for His service.

REASONS FOR FAITH.

The first address this evening was delivered by the Ven. Archdeacon TAYLOR, M.A., D.D., and we hope to give the substance of it in our next issue.

GOSPEL ADDRESSES.

Brief evangelistic addresses were then given by the Rev. W. E. Burroughes, B.D., of the Mariners' Church, Kingstown, and the Rev. J. F. T. Hallows, M.A., of Birmingham. After the singing of a hymn and prayer, the meeting was closed, but a large number remained for an "after-meeting," which was conducted by Mr. Hallows.

THURSDAY, SEPTEMBER 28.

The prayer meeting this morning was more largely attended than on either of the previous days. Pastor H. D. Brown, M.A., of Dublin, presided. At 11.30 the Conference assembled in the large hall under the Presidency of Thos. W. Fisher, Esq. After a hymn had been sung, a passage of Scripture was read and prayer offered by the Rev. Dr. Edgar. The Chairman stated that he would not occupy any of the time of the meeting by remarks of his own, but at once call upon the first speaker.

THE BIBLE OUR SOLE RULE OF FAITH.

The Very Rev. the DEAN of ACHONEY, M.A., then delivered an address upon this topic, the substance of which we hope to give in our next issue.

RECENT CONFIRMATIONS OF SCRIPTURE.

The Rev. JNO. URQUHART, editor of *Word & Work*, gave an address upon this subject, of which a brief summary will appear in our next issue.

CRUCIFIXION WITH CHRIST.

The Rev. J. F. T. HALLOWES, M.A., of Birmingham, then spoke upon the subject assigned to him, and we hope to give the substance of his address in our next issue.

AFTERNOON MEETING.

This afternoon the Conference was occupied with the important subject of Foreign Missions, and the attendance was very large, some 1,800 persons being present. The chair was occupied by John Murphy, Esq., J.P. After a hymn had been sung, prayer was offered by the Rev. Dr. Nicholas. The principal address was given by the Rev. Dr. MURRAY MITCHELL, and we hope to publish the substance of it in our next issue.

Professor Thoumaian gave an account of Evangelistic work in Turkey, where the Christians were at the present time, as in all Eastern countries, going ahead, and the Government of the country had long since determined that this progress of Christianity should be stopped. The result was that Christians were being persecuted in various ways, and an endeavour was being constantly made to turn the hearts and the aspirations of the Turkish people against the Christians. The professor concluded his address by pointing out certain remedies for the state of affairs prevailing under the Sultan's rule to-day. The first remedy was for the Christians of the West to pray for them before the Throne of Grace. And the platform of the Evangelical Alliance, he remarked, was the best platform from which to show the Christian Churches how to work hand in hand for the rescue of those imprisoned in Turkey, and in all other Mohammedan countries. The Christians in Turkey asked their help, and they had a claim on the English Government and on the English people, for by the Conventions of Berlin and Cyprus England was bound to protect Christians of that land.

Mrs. Meek, the Zulu princess, delivered

an address in her own language, her husband, Mr Meek, acting as interpreter. She expressed her great surprise that so many found the truth, and simply put it in their pockets and forgot all about the many who did not know it. The Gospel had great power over the heathen; for it they had listening ears. She came from her people to the people of England and Ireland to beg them to do what they possibly could to remove the darkness which had so long encircled the Zulus, poor in one thing only, and that was the knowledge of their Saviour Jesus Christ. She besought them to pray for her people, and for all people who knew not of the Cross of Christ. At the conclusion of her address her husband and herself sang a few verses from a Zulu hymn.

Mrs. Abraham, a Nestorian Christian, next spoke on Christian progress in Persia. She impressed upon them the efficacy of prayer. Moses, she reminded them, was not in the army fighting the Amalekites, but alone with a few friends praying. Nothing could release Peter from his prison but the prayers of his fellow Christians, and they could do much for the pagans of the East by constant and earnest prayer.

The meeting was closed with prayer and the Benediction, by the Rev. Jas. Irvine.

EVENING MEETING.

The closing meeting of the Conference was held this evening, M. H. Hodder, Esq., presiding. The hall was again densely crowded, and unabated interest was manifested in the proceedings. After a hymn had been sung, a passage of Scripture was read, and prayer offered by the Rev. Mr. Hallows, of Arklow.

The Chairman spoke very briefly, expressing his own, and, he was sure, the feeling of all present—viz., one of gratitude to God for His blessing, which had been vouchsafed to the Conference from day to day.

The first address was delivered by the Rev. C. H. Waller, M.A., D.D., Principal of St. John's Hall, Highbury, the subject being: "Loyalty to Jesus Christ in His person as Very God and Very Man."

The next address was by the Rev. W. Roberts, B.A., Congregational Church, Notting Hill, London, who took the second part of the subject—viz., "Loyalty to Jesus Christ in His relation to the Church and the World." Both these addresses we hope to give in our next issue.

The closing address was an evangelistic one, and given by Lord Radstock.

After the singing of a hymn, the proceedings of the Conference terminated with prayer and the Benediction.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, October 12, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by Sir William Willis.

OBITUARY.

The death was reported of the following members of the Alliance:—The Rev. Dr. Edmond, who for many years had been a member of this Council; Sir Arthur Blackwood, and Jonkheer Elout de Soeterwoude, of Holland.

The Council desired that the expression of their sympathy be conveyed by the Secretary to each of the bereaved families.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

D. Wallace, Esq., and Mrs. Wallace, Potters Bar.
Rev. H. C. Squires, Richmond, S.W.
Major G. Mackinlay, Spain.
Rev. Henry Pitt, London.

R. Banfield, Esq., and Mrs. Banfield, Wiesbaden.
Mrs. Abraham, Persia.
Miss Evans, Ireland.
Geo. Healy, Esq., J.P., Ireland.
Miss Healy, Ireland.
Mrs. Hepburn, Ireland.
Miss Tilly, Ireland.
Rev. G. Thomaian

THE DUBLIN CONFERENCE.

The Secretary gave an account of the recent Conference at Dublin, which had proved to be a great success. Mr. Consterdine had occupied two pulpits of the Church of Ireland in Dublin, where he preached upon Christian Union.

Special reference was made to the very great service rendered by the Archbishop of Dublin in connexion with the Conference.

The following resolution was presented to the Council in a brief letter from the Rev. D. Mullan, of Dublin:—

"The Council of the Irish Branch of

the Alliance return their cordial thanks to the Council in London for the admirable arrangements which were made on their part in connexion with the recent Conference. Their thanks are also specially due to the Secretary, Mr. Arnold, for the ability and tact with which those arrangements were carried out, and to the speakers and other visitors who were present from the other side of the Channel. The success of the Conference has been very gratifying to the members and friends of the Alliance in Ireland, and cannot fail under God's blessing to give a great impetus to the cause of the Alliance in this country."

In response to an earnest desire expressed during the meetings in Dublin, it was agreed to publish in separate form, for wide circulation, the following addresses: that of the Archbishop of Dublin, the Rev. Canon Bell, and the Ven. Archdeacon Taylor.

The following resolution was then moved by Sir William Willis, seconded by Mr. Hodder, and unanimously adopted:—

"The Council rejoice to hear that by God's goodness the recent Conference at Dublin has proved to be very successful, both in regard to the large numbers attending the meetings and also with regard to the able addresses given by the various speakers. This result is due to the earnest prayers which were offered in many places for God's blessing on the Conference. They desire that their hearty thanks be given to the joint committee in Dublin, by whom the local arrangements were made, and especially to the numerous friends in the city who opened their homes for the reception of guests during

the Conference. It is hoped that God's rich blessing may follow the series of meetings, and that the result may be to stimulate and help the cause of Christian union in Ireland.

"The Council feel that their special thanks are due to Lord Plunket, the Archbishop of Dublin, for the very cordial and valuable help rendered by his Grace, not only in presiding over the first meeting of the Conference, and delivering a very appropriate address on the occasion, but also for his great kindness in receiving the members of the Conference at his country seat, thus affording opportunities for social and Christian intercourse."

RELIGIOUS PERSECUTION.

On the subject of the persecutions of Christians, Mr. Arnold reported that he had addressed the assembly of the Baptist Union, and was also on the following day to address the Congregational Union, the object being to awaken sympathy and interest amongst the churches of those respective bodies, so that much prayer might be offered to God on behalf of persecuted Christians generally, and especially for the Stundists in Russia.

It was agreed that a carefully-worded paragraph should be sent to the religious newspapers, announcing that the Council of the Alliance hope shortly to publish a statement regarding the whole matter of these persecutions, and that in the meantime they will gladly take charge of any contributions in aid of the Stundists.

The case of the imprisonment of Don Alex Lopez Rodriguez in Spain was referred to, and the Secretary stated that he was now awaiting a communication from Mrs. Rodriguez upon the subject.

PERSECUTION OF THE STUNDISTS.

THE subject of the persecution of Christians, especially in Russia and Turkey, came before the churches of the Baptist and Congregational bodies respectively, at their recent autumnal gatherings. The Secretary of the Evangelical Alliance received special invitations from the Baptist Union and from the Congregational Union to address their assemblies, and to give information upon the subject, with a view to resolutions being adopted.

On Thursday, October 5, Mr. Arnold addressed the Baptist Assembly at Reading, and his statement evoked much

sympathetic interest in the cause of the persecuted. *The Freeman* gives a good report of this statement, and writes:—

The following resolution—moved by the Rev. J. Clifford, D.D., of London; seconded by Colonel J. T. Griffin, of London; and supported by A. J. Arnold, Esq., Secretary of the Evangelical Alliance—was adopted with enthusiasm:—

"That this Assembly views with the gravest concern the continued and increasing persecution of the Stundists, Baptists and other Christians dissenting from the Orthodox Church in Russia. While protesting against all infringements of re-

ligious liberty, this Assembly regards with profound regret the action of the ecclesiastical and other authorities in that country towards peaceable and law-abiding citizens because of their religious convictions. The Assembly expresses its deep and heartfelt sympathy with the suffering Christians of Russia, and suggests to the Churches that continual and earnest prayer should be offered to God that He would sustain and comfort those who are subjected to such bitter trials. The Assembly records its satisfaction at hearing of the steps already taken by the Evangelical Alliance, and of the further steps proposed on behalf of the Stundists and other Christians in Russia, and trusts that the efforts of the Alliance in the sacred cause of religious freedom may, by God's blessing, be crowned with success."

On Friday, October 13, Mr. Arnold addressed the Assembly of the Congregational Union in the Memorial Hall, London. After his statement a resolution on the subject was most heartily adopted.

The Independent report contains the following:—

"*Persecution of the Stundists and Others.*—(Statement by A. J. Arnold, Esq., Secretary of the Evangelical Alliance). Moved by the Rev. John Brown, B.A., D.D. (Bedford), and seconded by the Rev. Bryan Dale, M.A. (Bradford).

"This Assembly, representing the Congregational Churches of England and Wales,

while devoutly thankful to God for the civil and religious liberty enjoyed in this country—as well as in many of the Continental lands—views with deepest concern the intolerant spirit displayed by some European Governments towards those who, although compelled by conscience to separate themselves from the National Church of the Country, are yet known to be peaceable and law-abiding citizens.

"The Assembly regards with abhorrence the action of certain ecclesiastical and other authorities, particularly in Russia and Turkey, in permitting many thousands of Protestant Christians to suffer the direct oppression and persecution, while in numerous instances such persecution is accompanied by terrible barbarities and cruelties.

"The Assembly rejoices to hear that the Evangelical Alliance is continuing its efforts in behalf of religious liberty, and, while grateful to God for the success which has attended its labours in the past, earnestly prays that the Divine blessing may give even greater results in the future.

"This Assembly also desires to express its warmest Christian sympathy with the persecuted Stundists, and other Christians, in Russia—as well as with all who in other lands are suffering for the Gospel's sake—and hereby calls upon the Congregational Churches to make this subject one of fervent and continual prayer to God that He would comfort and sustain and relieve His afflicted people."

SOUTH LONDON BRANCH.

A MEETING of the South London Branch of the Evangelical Alliance was held on Friday evening, October 13, at the residence of John Benham, Esq., in Clapham Park. After Scripture-reading by W. Payne, Esq., and prayer offered by Dr. MacEwan, the Chairman said that he and Mrs. Benham offered a hearty welcome to all their guests. The South London Branch of the Evangelical Alliance had recently sustained many losses and he expressed the hope that this recommencement of its meetings would find warm friends willing to carry on its work.

Professor Thoumaian, an Armenian exile from Marsovan College, Anatolia, then addressed the meeting. He thanked all his friends for their prayers and their help while he was in prison. Late events in Turkey were the outcome of thirteen centuries of conflict between Mohammedanism and Christianity. The difference between the two was immense: Mohammedanism

was intensely conservative; Christianity, especially Protestant Christianity, was vital, free and progressive. Mohammedanism, in resorting to persecution, acted covertly and deceitfully. On December 25, at Marsovan, in the night, the walls of the town were placarded with political bills attacking the Turkish Government. These bills were drawn up by Turks, printed by Turks, posted by Turks, but it was immediately given out that they were the work of Christians. Christians were seized and tortured to sign accusations against other Christians until some of them gave way. Then upon these accusations Thoumaian and others were seized, thrust into prison, and, after five months, brought to trial and condemned. Through the exertions of the British Government, urged by the Evangelical Alliance and other friends, the Sultan changed the sentence of death in the case of the College professors to exile. Since Thoumaian had

been in this country, letters sent by him to his own brothers and others, had been followed up by their immediate arrest.

Mr. A. J. Arnold, spoke of the engagements Turkey had entered into by treaty, and showed how continuously these treaties had been evaded by the conduct of the Turkish officials. He noticed that by the last reports from Russia, 3,250 Stundist Christians are now suffering imprisonment or exile. There seems to be no hope for them but in God. Mr. Arnold also drew attention to some cases of persecution in Spain and Persia. He reported the Dublin Conference to have been very successful in the addresses, the attendance, in the sympathy and aid given by the Archbishop of Dublin, and in the good received at the Evangelistic meetings.

The Rev. Dr. McEwan also spoke on the Dublin Conference, which he had attended, as a great success, and attributed very much of that to the able conduct of the whole by the secretary, Mr. Arnold.

The Rev. F. A. C. Lillingston spoke of responsibility devolving upon us, as non-persecuted Christians, to continually uphold the fundamental truths of the Gospel.

Mr. Drake said we had been looking upon the dark side of things this evening—upon the long conflict light had with darkness, good with evil; we must not forget in it all that God was living and reigning, and surely bringing good out of evil.

The meeting closed with prayer and the Benediction.

IRISH BRANCH.

A MEETING of Council was held in Dublin, on Tuesday, October 3, David Drummond, Esq., presided. The meeting was opened with prayer by the Rev. G. B. Taylor, LL.B.

ANNUAL CONFERENCE.

The Rev. D. Mullan, secretary, reported that since the previous meeting the Forty-seventh Annual Conference of the British Organization of the Evangelical Alliance had met in Dublin. It was felt to have been in every way most successful. Careful preparations had been made beforehand, and much prayer had been offered for a blessing upon the meetings, and they had not been disappointed. The attendance during the day was large, and at night the hall which, with the annexes available, accommodates nearly three thousand persons, was crowded to its utmost capacity. A large number of visitors were present from all parts of the country, the railway companies kindly granting special facilities to those attending the Conference. They were also favoured with the presence of a number of brethren from the other side of the Channel. The addresses delivered were edifying and helpful, and a spirit of the utmost harmony prevailed throughout. The garden party at Old Connaught had been a very pleasant feature of the Conference, for which their thanks were due to the Archbishop of Dublin. We have no doubt that the Conference of 1893 would be long remembered by those privileged to be present.

NEW MEMBERS.

The following persons were then admitted to membership:—

Mr. William Martin, Killarney; Miss Crowe, Dublin; Mrs. Phibbs-Allen, Donnybrook; Mrs. Power, Dublin; Mr. George R. Ferguson, Kilgobbin Castle, Co. Dublin; Miss C. C. White, Brighton; Rev. J. Bennett, Tinahely; Rev. J. Hamilton, Ardnurher Rectory, Moate; Rev. John H. Martin, Carlow; Rev. Augustus Tabuteau, Donnybrook; Rev. J. W. Schoales, Stratford-on-Slaney; Mr. Henry White, Dublin; Rev. G. J. Spence, Kirkcubbin; Rev. James Nixon, Gilford; Rev. Edwin Corneille, Fintona; Rev. James Knox, Castlefin; Mr. Wm. L. St. Lawrence, Dublin; Mrs. Thomas Davis, Foxrock, Co. Dublin; Rev. John Gilcreist, Warrenpoint; Rev. Henry Fry, Corbally Rectory, Roscrea; Rev. H. J. F. Ranson, Mountmellick; Rev. Alexander Moore, Odagh Rectory, Kilkenny; Mr. Simon Warren, Donnybrook; Mr. Samuel A. Martin, Kingstown; Mr. Robert Poynton, Dublin; Mrs. R. H. Goodbody, Rathmines; Mrs. S. A. Briscoe, Dublin; Miss M. A. McGee, Dublin; Mr. W. Hampton, Dublin; Mr. Dominick Irwin, Granard.

THANKS TO LORD PLUNKET.

The following resolution was unanimously adopted: "This Council take the first opportunity of returning their cordial thanks to his Grace the Archbishop of Dublin, for the interest which he manifested in the conference recently held in

Dublin, and for his great kindness in holding a reception for the members at his country seat. His Grace may rest assured that his efforts on behalf of a closer union among those who are brethren in Christ are warmly appreciated by the Christian people of Ireland, and inspired as they are by the sentiments of a true Christian patriotism, they cannot fail under God's blessing in the furtherance of a cause which lies so near to the hearts of so many in all our churches at the present time."

A cordial vote of thanks was also passed to the London Council and to the secretary, Mr. A. J. Arnold, for the admirable arrangements they had made in preparation for the conference.

ADDRESS TO THE CHRISTIAN PEOPLE OF IRELAND.

A draft of an address to the Christian people of Ireland, which had been agreed upon at the previous meeting, was submitted to the Council and adopted.

CONTRIBUTIONS RECEIVED FROM SEPTEMBER 18, TO OCTOBER 17, 1893.

	s.	d.		s.	d.		s.	d.
Thos. Wheeler, Esq.	1	1	Mrs. Henry Browne (2 years)	0	10	W. S. Seton-Karr, Esq.	1	1
Rev. L. C. A. Mouton	1	1	Hy. Prebble, Esq.	1	1	Miss Matheson	1	1
R. Mac Luckie, Esq.	0	10	Miss Hutchinson	0	10	Rev. S. J. P. Dunman	0	10
Theo. Crewdson, Esq. (2 years)	2	3	Mrs. Aldred	0	10	Mrs. Beresford Baker	1	0
Mrs. Service	1	0	J. T. Woolley, Esq., and Mrs.	1	1	M. Genl. Jacob	1	1
Rev. B. S. Scott	0	10	Woolley	1	1	F. Tanner, Esq.	1	1
Rev. V. J. Higgins	0	10	Rev. F. Baldey	0	10	Rev. R. La Trobe	0	10
T. Priestman, Esq.	1	1	T. E. Redman, Esq.	1	1	Rev. Alfred Peache	1	1
J. Bateman, Esq. and Mrs.	1	10	Miss Telford	0	10	Gen. and Mrs. Brownlow	0	10
Bateman	1	10	Colonel Clarke	1	1	Miss Lees	0	10
Mrs. Hewett	0	10	Mrs. Willcocks	0	10	Colonel and Mrs. Godfrey Jones	1	1
Gen. Anderson	1	1	Alfred Crewdson, Esq.	1	1	Liverpool Subscriptions, per S.	12	10
Sir C. U. Aitchison, K.C.S.I.	1	1	Mrs. Scholesfield	0	10	Hawkes, Esq.	2	1
Rev. J. C. Martin	0	10	R. Banfield, Esq.	1	1	Teignmouth Subscriptions, per	2	1
Rev. J. Chalmers	0	10	H. H. Cox, Esq.	1	1	Rev. W. B. Osler	2	1
Miss Baylis	1	1	Miss and Miss M. A. Bignold	1	1	Ramsgate Subscriptions, per	1	2
G. F. White, Esq.	5	5	Rev. Wm. Blair	0	10	Miss Brook	1	2
Mrs. Tucker Geils	1	1	Rev. A. Sturge	0	10	Scarboro' Subscriptions, per	2	12
Miss C. J. Geils	0	10	T. C. Waterhouse, Esq.	0	10	Mrs. Carter	2	12
Miss Nelloth	0	10	A. Hutcheson, Esq.	0	10	Durham Subscriptions, per	0	12
Mrs. and the Misses Cochrane	0	17	Mrs. Milne Collie	1	10	Miss R. Shields	0	12
A. E. Derry, Esq., and Mrs.	1	11	Jno. Deacon, Esq. and Mrs.	2	2	Tottenham Subscriptions, per	1	8
Derry	1	11	Deacon	2	2	Mrs. Harrison	1	8
P. Cadby, Esq.	1	1	R. J. Fremlin, Esq. and Mrs.	2	0	Brighton Subscriptions, per	3	14
Rev. H. K. Fox (2 years)	1	1	Fremlin	2	0	Miss Coker	3	14
Wm. Day, Esq.	1	1	Col. Morton	1	1	Blackheath Subscriptions, per	9	4
H. Gurney, Esq.	1	1	Rev. T. McCullagh (2 years)	1	1	E. P. Le Feuvre, Esq.	6	7
H. Foxwell, Esq.	0	10	Rev. Dr. Fry	0	10	Cambridge Subscriptions, per	6	7
Mrs. Budden	1	1	Hy. Charlton, Esq.	1	1	T. Sparring, Esq.	9	0
John Storry, Esq.	0	10	The Misses Popsy	1	1	Ryde Branch, per T. W.	9	0
Major Stirling, M.A.	1	1	Jno. Elwell, Esq.	0	10	Morphy, Esq.	14	18
Mrs. F. Logan	1	1	Rev. W. J. Woods	1	1	Sums under 10s.	0	0
Rev. S. E. Filleul	1	1	W. S. Le Feuvre, Esq.	0	11			
Mrs. Mortimer	1	1	Miss Lumsden	0	10			
E. N. Habershon, Esq.	1	1	Miss Leishman	3	0			
G. Crichton, Esq.	1	0	Miss Murray	1	0			
Mrs. Miller	1	0	Rev. A. S. Sutton	0	10			
Rev. W. Williams	0	10	Rev. W. H. Horner	0	10			
E. H. Garbett, Esq.	1	1	T. R. Tufnell, Esq.	1	1			
Rev. A. Shipham (sub. and	0	17	Mrs. Pirie	0	10			
don.)	0	17	I. Hoyle, Esq.	2	2			
Mrs. Mackenzie	1	1	Mrs. R. M. Tite	1	1			
Miss C. Mason	1	1	W. Tresidder, Esq.	1	1			
Major and Mrs. Gibney	0	10						

Alliance House, 7 Adam Street, Strand, London, W.C.

* * Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.

EVANGELICAL ALLIANCE.

BRITISH ORGANIZATION.

President.—The Right Hon. LORD POLWARTH.

Vice-Presidents.—The Right Hon. LORD EBURY; The Right Hon. & Rev. LORD FORESTER; The Right Hon. LORD KINNAIRD; The LORD BISHOP of EXETER; The Right Hon. VISCOUNT BANGOR; The Right Hon. Sir HARRY VERNEY, Bart.; The Very Rev. The DEAN of CANTERBURY, D.D.; Sir WILLIAM MUIR, K.C.S.I., LL.D.; The Hon. & Rev. E. V. BLIGH, M.A.; General Sir R. PHAYRE, K.C.B.

Vice-President and Treasurer.—DONALD MATHESON, Esq.

Honorary Secretaries.—Rev. WILLIAM ARTHUR, M.A.; Rev. CANON FLEMING, M.A., B.D.; Rev. JOHN STOUGHTON, D.D.; Rev. JOSEPH ANGUS, D.D.; Rev. DAVID MACGEWAN, D.D.

General Secretary.—A. J. ARNOLD, Esq.

Deputation Secretary.—Rev. JAMES CONSTEDINE, M.A.

Offices.—Alliance House, 7 Adam Street, Strand, London, W.C.

Evangelical Christendom.

DECEMBER 1893.

CONTENTS:

	PAGE		PAGE
MONTHLY NOTES	361	MISSIONARY NOTES	381
REASONS FOR FAITH	365	BRIEF NOTICES OF BOOKS	382
MISSIONS: THEIR STATE AND PROSPECTS	367	EVANGELICAL ALLIANCE:—	
RECENT CONFIRMATIONS OF SCRIPTURE	369	The Late Conference at Dublin	383
FOREIGN INTELLIGENCE:—		Proceedings of Council	391
France	371	Secretarial Deputation Work	391
Germany	373	Blackheath & Lee Branch	393
Switzerland	374	Edinburgh Branch	394
Italy	375	The Netherlands Branch	395
United States	376	New South Wales Branch	395
The Late Rev. Dr. Philip Schaff	380	Contributions	396

MONTHLY NOTES.

THE prospects before us during this coming winter, of the probable severity of which we are already warned by early frosts and keen winds, are somewhat disheartening. The struggle which has been going on betwixt capital and labour in the mining districts has brought much misery and ruin in its train. We are truly glad that the step taken by Government, which all must commend, of inviting both sides to a conference under the presidency of a nobleman so generally popular as Lord Rosebery, has issued in a cessation of a strife so detrimental, not only to all concerned, but to the best interests of the country. In the meantime, we would remind our Christian readers of the importance of prayer at this crisis, that this cessation may be permanent, and that a spirit of conciliation may attend all future efforts to put the relations of employers and employed on a better footing. We need, too, not prayer only, but confession of our national sins, which well deserve God's chastening hand upon us. Daniel's prayer for his people, in which he confessed, "My sin and the sin of my people Israel" (ix. 20), may well be taken as a mode and example of that kind of intercession which it is the privilege of every child of God to offer on behalf of his country.

It is true that Israel as a nation had claims upon the God of Israel, and peculiar promises such as we cannot plead on behalf of the United Kingdom; nor would any intelligent Christian fail to discern the difference between a dispensation when it could be said "He hath not dealt so with any other nation," and the present one when His commands are "Make disciples of all nations." Nevertheless we read "Is He the God of the Jews only? Is He not also of the Gentiles (or nations) also?" We may, therefore, say that God

is now revealing Himself as the God of the nations, so far as He is dealing with them in this matter of sending them His message of mercy, "which, according to the command of the everlasting God, is being made known unto all nations for the obedience of faith." Our nation has in times past been granted great privileges in this respect, having been one of the first to be enlightened at the time of the Reformation, and having since been made a light bearer to the less favoured nations of the earth. May we never forget that according to our privileges as a nation so are our responsibilities also.

We gather from the report by our correspondent of the meetings of the American Branch of the Evangelical Alliance, held this year at Chicago, that considerable disappointment was felt by the conveners owing to the scanty attendance. This is partly traced to the attractions of the World's Fair, partly to the fact that "during the entire summer, a series of congresses had been held in Chicago almost without intermission or rest." As the result of this "the people of Chicago were exhausted, tired, and satiated with meetings and congresses, added to the labours incidental to the Fair, and no inducement could bring them out to the Alliance. Hence it was that the attendance at the latter has been a very great disappointment, and smaller than probably ever before in the history of the conferences." If to this be added that the Memorial Art Palace, where the meetings were held is "some seven miles from the Exposition grounds," we cannot wonder that the ordinary sightseers should have found the attractions of the World's Fair too great to allow of so long an expedition to reach what to them must have seemed to present a less attractive programme.

As a contrast to this, it is interesting to read in the same report of the success of Mr. Moody's gospel services. "D. L. Moody has had associated with him the Rev. John McNeill, the Rev. Dr. A. T. Pierson, Henry Varley, Lord Bennett, Dr. Munhall, and many others well known in London. Three or four of the largest theatres of Chicago have been filled to overflowing twice every Sunday, while churches and music-halls and great tents have been crowded all through the season. The earnest desire to hear the Gospel and the multitudes who have attended all these services has been an interesting feature of the World's Fair, and proves once more that the old story of the Cross has not lost its saving power or its attractive influence, even in the midst of so many distracting scenes." It is perhaps well to be reminded that religious statistics, social questions, and sanitary matters, however interesting to the few who make them their special study, are not attractive to the masses, but there is One who has said, "I, if I be lifted up, will draw all men to me."

It may possibly have been that the subjects selected by the American Branch of the Evangelical Alliance were not such as to attract the masses, which we may be thankful the Gospel message always does. Even such a subject as "Religious Liberty and the Progress of Mankind," handled by an American Bishop seems to have had so little power of attraction that the speaker comforted himself by the recollection of Socrates having once delivered an oration to an audience of one, but, he added, "that one was Plato." Lord Kinnaid, one of the vice-presidents of the British Organization, of whom our correspondent says he "spoke several times, and always most ably and well,"

when handling such a popular subject as "football and athletics as a means of reaching young men," is reported as having had but a "small audience who listened to his speech." A discussion on the merits or demerits of iced-water would on this side of the Atlantic sound a little out of character with the objects of the Evangelical Alliance; but our American brethren are very practical, and, if sanitary matters are to be admitted at all, the use of iced-water so prevails in America that it could not well be considered a subject out of place.

The versatile Mr. W. T. Stead, not content with editing *The Review of Reviews* and a new quarterly paper *Borderland*, devoted to the study of the phenomena of the Spirit World, is about to edit, if he can get the necessary support, a new daily paper which is to be the ideal of what he thinks a daily paper should be, the carrying out of the dream of a lifetime. He has, however, lately confessed to the readers of *Borderland* that he so far dabbles with spiritualism that he frequently writes at the dictation of a spirit—that is to say, he puts his hand and pen at the disposal of some unseen power which enables him to write what he himself has not originated. This at once suggests a question of some difficulty with regard to the coming paper. How will he guarantee his readers against being instructed in their daily paper by spirits who use the hand and pen, and it maybe the faculties, of the editor? To those who believe that spiritualism is a dangerous tampering with a sphere forbidden in Scripture, the prospect of a daily paper, edited by one under such influence, is anything but inviting.

In the first number of *Borderland* were given a number of letters written by leading men of the religious, scientific, and literary worlds, in reply to Mr. Stead's appeal to them for sympathy with his establishing a quarterly journal for the study of spiritualistic phenomena. They were for the most part cautious approvals of the professedly scientific character of such study, but some writers had the boldness to speak out faithfully from a Christian point of view, and sound a warning as to the danger of tampering with what Scripture forbids. One of the best specimens of answers of this class was from the pen of the well-known geologist, Professor Edward Hull, whose letter we give for its valuable warning against spiritualism. He writes thus: "I may say that my geological rambles have not hitherto carried me into that *Borderland* referred to, so I fear I am little qualified to answer the important questions you have been pleased to put to me. I must confess, however, to having doubts both as regards the utility and expediency of such investigations as you describe; first, because they are calculated to withdraw the mind from the useful and necessary pursuits of everyday life; and, second, because they are apt, in many minds, to take the place of religious belief as revealed to us in the Holy Scriptures for our present good and eternal happiness by the Author of our being."

"In saying this, I do not wish you to suppose that I doubt the reality of the world of spirits around us, and the influence for good or evil which these invisible agents are capable of exerting. On both kinds of operations it seems to me the Scripture is very explicit. The good angels are ministers to the people of God; the evil spirits are 'the rulers of the darkness of this world' against whom we have to contend with 'the whole armour of God.'

If in the time of our Lord and His Apostles, these terrible powers exercised such destructive sway over unhappy mortals, we have no good reason to suppose they are not still capable of taking possession of their victims. Indeed, I think, we have abundant evidence that such is the case, but I do not think that the best way for counteracting this influence is to be found in further explorations into the unseen world by our unaided reason." Our readers will, we are sure, be pleased to see so calm, able, and faithful a warning against the danger of tampering with spiritualism, from the pen of one who is both a man of science and a Christian.

The Archbishop of Canterbury, in his late charge, alluded to Cardinal Vaughan's assertion that none of the Roman Catholic bishops, from the highest to the lowest, admits the validity of orders in the Church of England, and resented such an assertion with some warmth, adding, "What a moment to be fingering the trinkets of Rome." It would be a good thing, indeed, if such an attack upon the Church of England should check the Romeward tendencies of Ritualism; but it is to be feared, on the contrary, that it may possibly even hasten the pace of some who are already far gone upon the path to Rome. Might not the action of Cardinal Vaughan, however, profitably suggest to the Archbishop and the High Church party in general that the measure which Rome deals out to them is only the same as that which they deal out to Nonconformists? If they resent Rome's denial of the validity of their orders, can they wonder if Nonconformists resent their denial of the validity of Nonconformist ministry? It were well if the doctrine of Apostolic succession were seen to be, what it in truth is, one of the many delusive fictions of the Church of Rome.

It is now freely admitted that this doctrine of Apostolic succession, veiled under the less pretentious title of "the Historic Episcopate," is that which more than anything else blocks the way to Home Re-union. This would not of itself concern the Evangelical Alliance, whose aim is to promote Christian union, taking things as they are, rather than seeking to bring about formal union; but it is impossible to deny that much of the lack of real Christian union—especially amongst ministers who are called evangelical—arises from a certain tendency to look down upon all ministry which cannot boast of such a basis as this supposed privilege of Apostolic succession is believed to confer. It is well, therefore, to be reminded that this basis has no sanction from Scripture, and that those whose ministry is owned and blest of God have the only sanction worth looking for, without which no outward successional descent by ordination is of any value. The distinction between a God-made ministry and a man-made one is a very real one indeed, and all who are included in the former class should be ready to own and acknowledge the ministry of their brethren which gives evidence of being owned of God.

Mr. Arnold, the General Secretary of the Evangelical Alliance, has been busily employed during the last month in visiting Holland, Berlin, Frankfort, Wiesbaden, Brussels, and Paris—in all of which he held meetings for the Alliance, and in some several meetings. He attended the Conference of the North German Branch at Berlin. These meetings extended over two days and were well attended, and the whole passed off more successfully than the friends on the spot had anticipated. It is almost certain that the result will be an extension of the Alliance interest in Mid and South Germany.

Count Andrew Bernstorff, the President of the Branch, presided with the same warm interest and sympathy which he has always shown to the work of the Evangelical Alliance. When Mr. Arnold returns, which he is expected to do before this goes to press, we shall know more and be able to say more in next month's number as to his other visits.

We would remind our readers of the approach of the Week of Prayer (January 7—14), and of the importance of using the intervening time in preparation for it. One feature which should be kept prominent is its catholicity, and to preserve this it is of importance that ministers and members of all Orthodox Christian communions should attend and be represented in those who take part. It often requires some little labour and trouble to effect this, as local estrangements often keep asunder those whom it is sought to unite at the throne of grace. We would also repeat a caution which we ventured to give last year, that brevity in both chairman's remarks and speaker's addresses is most desirable, that as much time as possible should be given to prayer, for this is the great object of the meetings, not to hear only of prayer as a means of drawing down blessings from God, but to pray so that we may really get the blessings themselves.

REASONS FOR FAITH.*

By the Ven. Archdeacon TAYLOR, M.A., D.D.

WE are told by St. Peter to be always "ready to give a reason for the hope that is in us," and as hope is the outcome of our faith or belief, it naturally follows that we should be able to give a reason for our faith. All faith should rest on reason—that is, we should have good grounds for our belief; otherwise our faith is mere credulity and leads to superstition. The Christian religion is preeminently a reasonable religion; it is reasonable in itself and rests on solid grounds of fact and truth. Hence St. Paul calls it a "reasonable service." The Bible tells us not to give heed to all words that are spoken—not to believe everything, but to prove all things. In accordance with this Bishop Butler tells us that "Reason is the only faculty we have wherewith to judge of revelation itself, and that it is the province of reason to judge both of the evidence and the meaning of revelation." John Locke said the same a hundred years before. We do not, therefore, receive even the Bible itself on the ground of mere human or Church authority, but on good evidence, which satisfies our reason.

Now, I want to put before you briefly this evening some "Reasons for Faith":—

I. *Reasons for Belief in God.*—Because belief in the existence of an intelligent Author and Governor of nature is the most rational and satisfactory account of the universe which is around us.

The great Butler, to whom I have already referred, says: "Will anyone in his senses say that it is less difficult to conceive how this world came to be and to continue as it is without than with an intelligent Author and Governor of it? Indeed, without an intelligent Author and Governor of nature no account at all can be given how this universe came to be and the course of it to be carried on as it is; nor the end or design of it without a moral Governor."

One would think this quite obvious. Observe

how the case stands: the world exists with all its material and psychical or living phenomena around us; the material with its physical and chemical actions and interactions, adaptations, and relations; the living with its organised and intelligent beings in countless numbers and orders. The question at once arises to the intelligent mind of man—Whence came they? That they have not existed for ever, from eternity, is admitted by all. They had a beginning, however remote. An eternal first cause is a necessity of thought. Mr. Spencer says: "There is an infinite and eternal energy from whence all things proceed." Here we join hands with him. Wherein, then, do we differ? In the nature of that eternal first cause. Was that cause a living, free, intelligent Being, or a mere unconscious force? If the former we have a satisfactory account of all we see, and the manifest tokens, not only of power, but of wisdom and goodness, which are plainly stamped on all around and above us. If the latter, it is impossible to give any satisfactory account of the emergence of life from non-life, intelligence from nescience, organisation from chaos, free will from material force.

Hence some of the greatest intellects which ever lived have come to the conclusion on rational grounds, that this world is the creation of an intelligent and beneficent Creator.

Bacon says he would rather believe all the fables of the Talmud, and the Legend, than that this universal frame is without a Mind; and therefore God never wrote a miracle to prove His own existence, for His natural works declare it.

Locke says that, next to our own existence, we have the firmest rational demonstration of the existence of God,—more so than of the existence of the external world.

Even Tom Paine, who wrote against the Bible,

* An address delivered at the Dublin Conference of the Evangelical Alliance.

says that creation reveals to man all that is necessary for man to know of God—His wisdom, His power, His munificence, His mercy. That everything we behold carries in itself the internal evidence that it did not make itself, but is the work of a great first cause. That the belief of a God is of all beliefs the most easy, because it arises out of necessity.

Cicero says: "What can be so manifest and evident, when we behold the heavens and contemplate the celestial bodies, as that there is some Deity of surpassing intelligence, by which these things are governed; which, whoso doubts, truly I do not understand why he does not doubt whether there is a sun or not."

So David in the Psalm xix.: "The heavens declare the glory of God, and the firmament sheweth His handywork." So Paul in Rom. i. 20: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made: even His eternal power and Godhead, so that they are without excuse."

The present President of the British Association said the other day that the origin of life, the beginning of living from non-living matter, was a riddle beyond our scope; and that all attempts to prove abiogenesis had failed.

I need say no more. It is evident we have good reason for believing in God.

II.—Reasons for belief in the Bible as the Word of God:—

I can but enumerate them.

1. The characters impressed on the Book.—The evident tokens of holiness, wisdom, and goodness. The sublime and reasonable theology it reveals; the character and perfections of God, and its pure morality and deep spirituality. Apart altogether from its origin, no one can deny that these features or characteristics produce a presumption that such a Book comes from God, for it surely is worthy of such an origin. It bears the Divine stamp.

2. The marvellous unity which pervades the Book, taken in connexion with the acknowledged history of its formation—i.e., its manifold human authorship.—The Book is a collection of writings spread over a space of 1,000 years, written or composed by some 30 different human authors—men in various stations of life—kings, priests, teachers, peasants, fishermen, and tax-gatherers. The subjects on which they wrote and the character of their writings are equally diverse—poetry, history, prophecy, biography, ethical, doctrinal, experimental, and devotional. The books were written chiefly in two languages—Hebrew and Greek—and yet, notwithstanding this strange and wide diversity of origin and composition, they are all pervaded with a unity of plan, structure, and subject-matter, which is simply marvellous. They constitute a system, and that a progressive and at length a complete one. Surely this leads one to conclude that the human writers were not the real authors. That the real author was, as they allege, the Holy Spirit, by whose inspiration holy men of God spake. This accounts for the phenomenon of the Book, for which no other satisfactory account can be given.

3. The adaptation of the Gospel plan of Salvation to man's moral and spiritual necessities.—In this respect the Gospel is its own witness; it is the power and wisdom of God to man's salvation. Just as the heavens declare the glory of God and prove their divine original, so does the glorious

Gospel of Christ. It and it alone has proved equal to the redemption and regeneration of man, and the plan itself, by its marvellous suitability to meet the exigencies of the case, proves it is from God.

4. The miracles it records, and which are inextricably bound up with the history and truth of the Gospel, and of which we have the strongest evidence which the nature of the law permits, prove the Book to be from God; so do the prophecies, which have been and are still being fulfilled before our eyes.

5. The moral, spiritual, and social effects which the Bible invariably and necessarily produces wherever its authority is admitted, and its teachings practised. The immediate and necessary result is industry, intelligence, peace and prosperity, liberty and order, virtue and civilisation, in individuals and nations. I humbly submit that the foregoing constitute good reasons for Faith in the Bible—that it is what it professes to be: the pure and unadulterated Word of God.

III. Reasons for Faith in Christ—i.e., for believing Him to be what He claimed to be—the Incarnate Son of God.

I can only refer to the extraordinary testimony of John Stuart Mill, in his Essay on "Theism," Jan. 6, 1874:—

"Whatever else may be taken away from us by rational criticism, Christ is still left, a *unique figure*, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. . . . But who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels. Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort, still less the early Christian writers. . . .

About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which must place the Prophet of Nazareth in the very first rank of the men of sublime genius of whom our species can boast, when this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth. . . . and to this we add that to the conception of the rational sceptic it remains a possibility that Christ actually was what he professed Himself to be—a *man charged with a special, express, and unique commission from God*," &c.

This last clause is not an adequate representation of what Christ professed to be—i.e., if there is any reliability to be placed on the Gospel records—for He professed Himself to be the very Son of God in such a sense as to bring upon Himself the charge of blasphemy for making Himself equal with God. But still, taking the admission of Mr. Mills as above, and accepting as true his representation of the character and teaching of Christ, what more rational account can be given of it than that He was truly what He professed to be—not a mere man charged with a special and unique message from God, but in very truth the Only Begotten Son of God sent into the world to be the

propitiation for our sins, to destroy the works of the devil, and to be the Saviour of the world.

Thus I conclude that the character, sayings and life of Christ Himself, as given in the Gospel and admitted as genuine by sceptics, afford us good and sufficient reason for faith in Christ as the Guide of our life and the Redeemer of our souls.

I have thus given you, though very briefly, some reasons for faith in God, in the Bible, in Christ. They are not exhaustive, but suggestive, and to any one who will follow up the lines of thought laid down with honesty, diligence, intelligence and prayer for the Divine teaching, there will result, I doubt not, a firm conviction that we are neither

credulous or superstitious in our belief; but that our faith rests on the good solid ground of rational demonstration. Of course, all this may fall short of saving faith in Christ; but it is good as far as it goes, and will help to preserve our young people from being easily shaken from the faith of their fathers.

When the sceptic can solve the greater difficulties of unbelief and give a more rational and satisfactory account of the facts of the universe and of history, we shall reconsider our position; till then we stand steadfast and unmoved from the faith and hope of the Gospel, and the blessed light which shines from the sacred page.

MISSIONS: THEIR STATE AND PROSPECTS.*

By the Rev. J. MURRAY MITCHELL, M.A., LL.D.

SUPPOSE I could bring the heathen world before you, so that you could simply see it as it is—if we could bring it all into a focus,—the dreadful spectacle would shake the soul to its foundations and haunt us till we died. We cannot so focus heathenism. We can now only with the mind's eye glance rapidly at its chief forms. But even that hurried look will deeply pain us, if we have any regard either for the honour of God or the well-being of man.

There is a disposition in many quarters at present to speak kindly of heathen religions. They are called "imperfect revelations." We are told there is an "ethnic inspiration," and so on. Now, we all admit that reason and conscience are precious gifts of heaven, and may, *in a sense*, be called revelations of God; but oftentimes mind and conscience are "defiled"; aye, conscience may be "scared as with a hot iron." No man can rightly judge of heathenism unless he has lived in a heathen country, and seen with his own eyes its real fruits.

Let us rapidly glance at the chief heathen systems. The most widely diffused is Spirit-worship—Animism, as it is often called. It underlies every form of Paganism; and it continually crops up through superincumbent strata. The spirits worshipped are malignant, with hardly an exception—evil spirits, veritable fiends, acknowledged and worshipped as such. And they are supposed to be all around us—lying in ambush, watching for opportunities to harm us. The worship paid them proceeds from fear—blank terror: it has in it no element of love, but much of hatred.

Is this an exaggerated statement? I wish it were. But no. If in some places—Japan, for example—it has a milder aspect, in others—Dahomey, for instance—it becomes utterly diabolical. The honour paid there to any god or man is measured by the quantity of human blood shed on his account. France has lately conquered the country; and we may trust that these horrible celebrations are now suppressed. This, then, as I have said, is the most extensive of heathen religions.

2. Let me next speak of Islam—Mohammedanism. It is full of life and proselytising zeal—still spreading, at least at Africa, north of the

equator, chiefly, yet not solely, by war and conquest.

The two merits Islam possesses are its rejection of idolatry and its prohibition of intemperance. It has been praised as non-Atheistic. But the being it worships is an almighty despot, ruling a universe of slaves. Islam knows nothing of a God of Love. It denies that Jesus is the Son of God; it denies also His crucifixion. It poisons society at its fountain-head by sanctioning polygamy, and divorce at pleasure—i.e., the pleasure of the man. Woman is robbed of her rights more than in any other faith. Islam is intolerant; only Mohammedans enjoy the rights of citizens. The Mohammedan who changes his creed must be put to death. It sanctions slavery; slave hunts are conducted by Mohammedan Arabs, who believe they have divine permission to turn a smiling land into a wilderness by slaughtering and enslaving. And how many accept this dreadful faith? Alas, about 160,000,000 of our unhappy fellow men.

3. We point next to Buddhism. Extravagant estimates of its extent are sometimes given; but we cannot count the Buddhists much under 300,000,000. There are two forms of Buddhism, differing greatly from each other. The Southern is likeliest to the original system. It is professed in Ceylon, Burma, and Siam: the Northern form in Tibet, Mongolia, China, and Japan. Southern Buddhism is atheistic. It denies a future life. *Nirwana*, the chief end of man, is the cessation of conscious existence, and generally of existence altogether—utter extinction of being. Existence is misery: the sooner it ceases the better. This is original and proper Buddhism—pre-eminently the religion of despair. These tremendous dogmas the Northern Buddhists have modified; they believe in various fantastic deities, and in a future existence. Yet it was Buddhist books generally—but especially the Northern ones—that the great Orientalist, Burnouf, declared to be "miserable in form and odious in meaning."

I need hardly speak of what is called "Esoteric Buddhism." It is a pure fiction—an invention of that amazing woman Madame Blavatsky. The Mahatmas of Tibet were the offspring of her own bewildered brain; and the Lamas know nothing about them. Or, if the lady was no deceiver, she

* An address delivered at the Dublin Conference of the Evangelical Alliance.

was egregiously deceived. Cunning natives of India have, we know, cheated Europeans and supplied them with fictitious writings. Did Madame Blavatsky know the language in which her "Esoteric Buddhism" is explained? In what language is it? Sanskrit, Pali, or Tibetan? Let the original text be produced; or else the whole thing must be laughed out of court.

Nor need I speak of Sir Edwin Arnold's "Light of Asia." Sir Edwin is a poet, and makes lavish use of the poet's prerogative of "giving to any nothing a local habitation and a name." Buddhism has been praised for its moral precepts. Several of these resemble the commandments of the second table of the Decalogue. But, in carrying out these precepts, Buddhism runs into the most irrational asceticism, and all missionaries to the Buddhists have declared that even the good precepts exercise little or no influence on the life.

4. Now glance for a moment at Hinduism. It is confined to India, but professed by more than 200,000,000. For the most part it is the wildest Polytheism—reckoning its gods and goddesses by hundreds of millions. But among educated men it becomes the most absolute Pantheism, acknowledging only one being in the universe—spirit: the world around us has no existence. Only say—believing it—Aham Brahma, I am God, and you have attained the height of human wisdom. Could the force of folly or of impiety go farther?

The most characteristic feature of practical Hinduism is caste—a stupendous system of regulations affecting one's whole life. Violate any of these, and you are expelled from society; father and mother cast you off; you suffer social death.

Not a few dreadful institutions—such as Suttee, or widow burning, self-murder under the wheels or the car of Jagannath, and infanticide—which in certain classes was fearfully common—such things, you all know, have been suppressed by the strong hand of the British Government; but other deplorable evils, such as the general heartless treatment of widows and of the lower castes, child marriages, and many similar things still exist, and cannot be easily crushed out, so completely woven are they with the whole framework of Hindu society and thought.

5. I must hurry on and speak of the system of Confucius. The religion of China generally is a strange medley; but that of the literati and influential classes is Confucianism. This can hardly be called a religion; it is a system of morality, in which the duties of men towards men are elaborately expounded. But when the great sage was asked about another world, he answered "I do not rightly understand this world; how can I speak of another? and, as for worship, you should perform the usual rites, but have as little dealing with the gods as possible."

This is but a poor creed, and because of its being so, Buddhism and Taoism have had sway in China. Of Buddhism, I have already spoken: Taoism, the so-called religion of reason, is eminently a system of unreason—full of absurd magical ceremonies. But Confucianism sways the middle and higher classes to a very large extent,—and surely it is a most cheerless, chilling creed.

Thus I have run over the leading heathen religions. All are dark and dreary. How deplorable that 1,000,000,000 of our fellow creatures—our

brothers and sisters—should still be lying in this darkness of death!

Let our spirits be stirred within us—with sorrow that God is thus dishonoured and that man is thus miserable.

When we look on this awful state of things we are ready to sink into despondency. The case seems hopeless, and we have great heaviness and continual sorrow of heart because of these our brothers—ignorant of the Creator, the Redeemer, the Sanctifier—and as the Apostle would say "without God and without hope in the world." Deep sorrow is right; but despair is wrong. "We serve the God of Hope"; we must be men of hope. Yes, our hopes are "bright as the promises of God."

But more than this. Even already we can see—not merely *hope for*—the salvation of God. For already each one of those great heathen systems has been reached, touched, and, I may say, shaken.

Glance again at those giant forms of error one by one.

Spirit-worship.—Everywhere it rapidly gives way when brought into contact with the Gospel. Among the aboriginal races of India, in Japan, in Africa, demon worship perishes when the truth is presented, sooner, I think, than any other form of heathenism.

Then *Mohammedanism*.—It is often said that converts from this faith are few. In India, at least, in proportion to the work done among them, there are as many Mohammedan as Hindu converts. There is much good done in Java and the neighbouring islands. Turkey, the leading Mohammedan power, is in desperate alarm, and strains every nerve to arrest the progress of the Gospel. I do not wonder at the alarm, which, indeed, is equally acute in India and all over the Mohammedan world.

Not only so. *Buddhism*, which had been for generations asleep, is now waking up—at least, in Japan and Ceylon—is rallying, and is fighting Christianity with its own weapons: setting up schools, lecturing, preaching, circulating tracts, &c. This is precisely what happened in early days as soon as the Gospel was seen to be a formidable foe. Paganism revived for a time, rallied all its forces, and fought desperately to stay the irresistible march of Christianity.

It is the same with *Hinduism*. Most earnest efforts are made to reform it—to drop its baser parts—that it may stand comparison with the Gospel. Thus the Brahmo Somaj is nearly on the level of Unitarianism, and speaks of Christ in the highest terms of admiration; while the Arya Somaj has abandoned three-fourths of the Hindu Scriptures, in the vain hope of saving the remainder.

Even so in *China*. It is alarm at the progress of the Gospel and the introduction of Western thought generally, that has made some of the literati so bitter. True religion and true science alike make the ancient throne of Confucius totter.

I can conceive of no more absolute delusion than the belief that missions are making little or no impression on the heathen. Everywhere missions create a ferment in society—a fever, either of interest or alarm.

The Gospel of salvation, when preached now by common men—common-place men, if you will—is as mighty to the pulling down of strongholds as when it flowed in burning words from Apostolic

lips. It is advancing far faster now than even in the first century.

I have been speaking of the great heathen religions. I have no time to dwell on the very important work which is done among the ancient Churches of the East—the Nestorians, Armenians, Greeks, Copts, and others. It is most precious work, both in itself and in the influence it is beginning to exert on Mohammedans. These have hitherto regarded the Eastern Churches as idolatrous, but they see that the Reformed Eastern communities are as free from idolatry as themselves.

Nor can I speak of the work among the Romanists of France, Belgium, Italy, Spain, Portugal, and Mexico. It is steadily advancing.

Even so work among Jews receives a large amount of blessing—decidedly larger than before. We witness movements among the descendants of Abraham that are full of hope.

What then? Oh let the Church of the Living God awake—for she is only half awake—let her fully awake, and arise, and shine!

I speak in Ireland; and my mind reverts to the olden time, when this country stood foremost among European nations for missionary zeal. Your ancient Church—long before it fell under the dominion of Rome—was an example to all

Christendom; and the fire, the dash, natural to the sons of Erin, long revealed itself pre-eminently in evangelistic effort. You gave my country, Columba—a precious gift; and to the Continent you sent Columbanus and many like-minded men. Those Irish missionaries went forth, says an old history, “in whole battalions”; they went forward buoyant, ardent, indomitable, irresistible; and, to my mind, by far the noblest distinction of this “Isle of Saints and Scholars” is her ancient quenchless missionary zeal.

Is the ancient spirit dead? No; but the time has come for a fresh outburst. We have entered on a new missionary era. Abroad, all things imperiously demand fresh efforts: doors shut and barred from the beginning are flying open on every hand. At home, men and women, thank God, are fired with new zeal. Well, why should not Erin claim the honour of leading now the sacramental host of evangelists, even as she did of old?

We daily pray, “Thy will be done on earth, even as in heaven.” We may be within measurable distance of the fulfilment of that prayer. Oh the blessedness of seeing that consummation—that day of days—arrive! Oh the double, the tenfold blessedness of feeling, when it comes, that we—all of us—have longed, and prayed, and lived, and laboured, and suffered for its coming!

RECENT CONFIRMATIONS OF SCRIPTURE.*

By the Rev. JOHN URQUHART, Weston-super-Mare.

THE Rev. John Urquhart, editor of *Word & Work*, delivered an address on “Recent Confirmations of Scripture.” The beginning of the present century, he said, had been marked by two great discoveries, which had unearthed for them the ancient history of the East, and, he might say, the very beginnings of human history, if not of human life. When Napoleon passed over the Mediterranean Sea on his way to Egypt, he took with him a large number of scientific and literary men. One of the results of the occupation by France was the recovery of a knowledge of the past greatness of the country. Discoveries had also been made in Persian, Assyrian, and Babylonian history, which led up almost to the beginning of human history. These discoveries had a very important bearing. They had heard something concerning Romanism and Ritualism; but what about the present attacks upon the Bible? If faith in that went we should be deprived of the only weapon with which we could meet the attacks of Ritualism and Romanism. He himself was not altogether pleased at the attitude of England and Ireland with regard to this matter. They must, forsooth, speak with bated breath of those things, because so many men had gone wrong about the inspiration of the Bible, and so on. Well, if silence were to be kept, and those men allowed to speak on, they would be faithless, and would allow the battle to be lost for want of testimony.

Those discoveries, he repeated, had a most important bearing upon this matter. Just as Rationalism was forging its weapons for assault on the Word of God, God was forging the weapons by which these men should be met and overcome.

They were told that in the earlier books of the Bible there is only legend and myth. But let the Bible be opened in the light of the discoveries of which he had spoken. Let them go down with Abraham into Egypt, and they would find Abraham receiving presents of oxen and sheep and asses and camels. No mention was made of horses, for if there had it would have been a mark of the utterly unhistorical character of the Pentateuch. There were no horses in Egypt at that time. Shortly afterwards Abraham takes part in a certain transaction in the land of Canaan. An invasion of the land takes place under Chedorlaomer, King of Elam. With him, as a subordinate prince, is Amraphel, King of Shinar, that is of Babylonia. This implies that the great region of Babylonia had been conquered and was then held in subjection by Elam. It was so extraordinary a statement that it was either ignored or explained away. How could a poor highland district like Elam rule over the rich and populous Mesopotamian valley? But recent discoveries have shown that the statement in Genesis was the only intimation in all known literature of a great historic fact. For centuries, and at this very time, Elam reigned over Babylonia and carried its ravages into Syria. Mr. Horton, in his book “Revelation and the Bible,” admits that he is astonished at this unexpected verification of a part of Scripture given over to legend and myth. But, he adds, “you do not prove the *Inspiration* of Scripture when you demonstrate its historical accuracy. That is quite true. But it was on the ground of the alleged historical inaccuracy of Scripture that its inspiration was denied.

* Summary of an address delivered at the Dublin Conference of the Evangelical Alliance.

The critics of the Bible made a great deal of the word "environments"—a man was always affected by his environments, and a book bears the stamp of its environments. If the Pentateuch had been fashioned in Palestine or in Babylon, the books would have borne the stamp of Palestinian or Babylonian thought and custom. But we find that they bear the stamp of Egypt, and of the times of which they speak. There is, he said, quite a number of Egyptian words in the Pentateuch—words that the Jews did not know the meaning of, and words which our own translators had lost the sense of. Mention, for instance, was made in the story of the Passover of a basin in which the blood of the sacrificed lamb seemed to have been put, but there was no basin whatever, for the word "sep," or "sapi," was simply an Egyptian word, and meant the threshold. When the lamb was slain the bunch of hyssop was to be dipped in the blood, which lay on the threshold, and then the blood was to be sprinkled on the side-posts and the lintel. Well, instances such as these, that he could name by the dozen, proved that the critics were utterly wrong about the date of the Pentateuch. He took his stand upon this, that the Pentateuch belonged to the age of the Exodus. Suppose a community went from Dublin to a town in Germany. Well, they would be a community by themselves, and dwell together, still speaking their own tongue. But it would be impossible for those people not to make some answer to their environment, and they would have to go to the markets to buy food, and so they would be compelled to use some German words. These words would in time come into their own language. And suppose they returned to Ireland after 200 years, their language would be marked off from the language which they took with them, and from the language which, in a generation or two, their children would speak, by the presence of German words. In time they would have to drop the German, and their own language would come back. But suppose a book was written at the time of their return—written for the people who returned to Ireland—then these German words would have to be used, because they would be natural to the man who wrote the book and to the men for whom it was written. Thus, there would be a stamp on the book that would be the proof that the book was written then.

The same argument applied to the Pentateuch. It had these Egyptian expressions, and even Egyptian phrases, such as the "lip of the river," meaning the brink of the river. Again, Abraham, we read, met with a certain King of Salem, called Melchizedek, and the strange statement had been made of him that he had neither father nor mother—no descent. Theories had been put forward by expositors to explain this; but they were not needed. Tablets had been found in the South of Egypt explaining the whole matter. There are among these tablets letters to the King of Egypt from that man's successor, in which it appears that the man was not placed on the throne of his territory by father nor mother, but a divine oracle gave him the appointment. Now, critics might answer that all this only proved the historical accuracy of the Bible, but not its inspiration. The answer to this was that the denial of the inspiration of the Bible was suggested by its historical inaccuracy. The statement that the Bible is historically inaccurate is disproved;

and the most wonderful proof of its accuracy is brought forth, and to the critics they said—"Your ground is gone from beneath you." Doubt had been thrown on the accuracy of the Book of Daniel; but inscriptions had been found presenting us with the very picture of Nebuchadnezzar, of his times as they are described in the Bible. Daniel and his companions were carefully educated when they entered Babylon. It had been recently ascertained that in the palace there existed a school for the education of the sons of the nobility. Professor Driver still insists upon the Greek names of musical instruments as proving the date of Daniel. Everybody is aware that the conquest of the East by Alexander the Great covered Persia with Greek thought and Greek art. The Greek names of the instruments were therefore said to be an incontrovertible proof that the Book of Daniel was written after the time of Alexander the Great. "A little knowledge is a dangerous thing"; but who can ever imagine that "a little knowledge" would be found at Cambridge! It was forgotten that a connexion between Greece and the East existed long before the times of Alexander the Great. Terpander, a Greek poet and musician, invented the seven-stringed harp in 650 B.C. But that very harp was sculptured on an Assyrian monument about that very time. The Greeks knew where a good market was to be found, and the invention was carried at once to the palace of the Assyrian king. The instruments, notwithstanding their Greek names, were found upon the monuments of Assyria and Babylonia. It was said that there never had been a universal flood; but certain geologists now say the geological phenomenon cannot be explained unless the flood be admitted to have been practically universal. The story of the creation had been denied. Professor Dewar was recently lecturing upon the liquefaction of oxygen and hydrogen gases. He said that in a certain degree of cold and under pressure, oxygen becomes liquid, and hydrogen becomes liquid. Under great pressure, and without any cold the same thing is done. Without any heat, in absolute cold, there could be no oxygen gas and no hydrogen gas. Before the sun was created what must have been the condition of those materials—before there was any heat whatever? It must have been that of liquids. Laplace, in his theory of the creation, made the mistake of stating that the earliest form of matter was gas. Had the Scripture stated that, this discovery would have exploded it. But it is said the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the waters. There was the first description of matter—the waters. It is discovered that the parent of heat and of light is motion; and the first thing we are told of the action of God in connexion with that matter is this—the Spirit of God moved upon the face of the waters—motion in Him would become motion in it. And so the world would be made by-and-bye what God intended it should be. They had only to wait, and everything that pulled down God's Word would build it up. God would have His Word honoured by the men of faith, and would have them stand up for it in the day of evil repute as in the day of good repute. Let them stand by it. It was the only source of light for them, as it was in the past. Part with it and they would part with all hope for their own souls as well as of humanity.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, November 14, 1893.

IF ever a people were saying "peace and safety," it is now when the "iron and potter's clay" seem intent on realising the prophetic vision, uniting in loving embrace, emblematical and even literal—Admiral Avellan and his nautical suite, representatives of Russian autocracy, accepting the enthusiastic welcome and ardent clinging to it of French Republicanism. A strange enthusiasm has run like wild-fire through all classes of society, the Romish clergy and the Protestant congratulating and praying publicly for Russia on the occasion. At any rate it has shifted, for the time being, the thoughts of the people from irritating questions, anxieties, and feverish effervescence, into a more pleasant channel where all could join. But he who would trust to this mode of bringing "peace and safety" would be far from the mark. The funeral of Marshal MacMahon, whose honourable career stands out in solid relief, was also an element of oneness not to be overlooked. The Germans carrying the funeral wreath, sent by the German Emperor, caused no little surprise in the crowd, accompanied, however, by approbation. A touching little speech is reported of Maréchal Canrobert to the Curé of Magenta, after the funeral: "When you return to your country tell the Italians that you have seen Canrobert, who, before closing his eyes (in death), longs to see France and Italy joining hands, as in days gone by, at Solferino and Magenta. Look after the tombs of our soldiers who fell on those fields of battle; they died for you, and from the depth of their graves they will tell of their love for Italy. I speak not of gratitude, I merely say—love those who loved you, and died for you." Thus, while the Government is seeking a new far-off friendship, the old Marshal seeks to revive and secure an old one nearer home.

An interesting testimony to a pure, and honourable, and withal, a thoroughly Christian career, is the naming of a man-of-war, after the late Admiral Jauréguiberry, a sterling Protestant. The Roman Catholic bishop, who presided at the launching,

after eulogising his valour, said: "But this stalwart warrior was also a firm Christian. The Admiral did not belong to the great Catholic family, of which I am here the representative, but I do not hesitate to praise the sincere faith and the piety with which he was always animated, uniting in his person the purest patriotism, and the most ardent religious zeal." It was noticed, however, that by some unintentional omission the Protestant pastors of Toulon were not officially invited.

Seven descendants of Huguenots, expelled by official persecution in olden time, have claimed and received their legal title of Frenchmen, being reinstated in all their rights this year.

The military government has reorganised the service of military nurses, directing that, in time of peace, the students in medicine, in pharmacy, ecclesiastical students, bandsmen, &c., shall follow the course of instruction given to attendants on the sick and wounded. Ambulance duties, in time of war, will be incumbent on these. It is a grand step in the right direction.

An interesting meeting of young men called to military service took place in Paris in the Lutheran Church of the Rédemption; parents and friends surrounded them, pastors earnestly spoke, and each received a New Testament of convenient size for daily use. Similar meetings are held in other places.

A new handsome Lutheran Church has been opened lately in Lyons (the only Protestant edifice in the place which has a bell). The pastors and brethren of other churches were at the opening, which was a season of joy and congratulation.

An experience which seems novel to those who unexpectedly ran the brunt of it, was gained in Lyons in a meeting of the Temperance Society which had gained over to its ranks 20 drinkers. They actually had a "lively time"; in other words, noisy interruption from certain Anarchists and certain defenders of the bottle. It seems almost to have opened the eyes of some of those who have no idea of what is the cost of throwing the

net into the real deep sea. They begin to see what those necessarily suffer, and endure, and dare, who really go into streets, alleys, highways, and hedges; and that intense, loving, manly sympathy, and persevering disinterestedness are indispensable to the gaining the ear and the heart of these verily unknown brothers, who hate a Gospel they have never known, except as a tangle of incomprehensible scholasticism, or a mass of absurd mummeries, devoid of heart. These brothers have a heart, and it needs to be reached and touched if they are to be saved. The strange expression in prayer of a Christian working man in a mission meeting in Bordeaux gives an idea of the present need, though somewhat too sweepingly. "O Lord! demolish the churches, knock down the chapels, so that they (servants) may be obliged to descend into the streets and preach the Gospel to the crowd!" Perhaps it was uttered in one of those halls closed of late for want of hearers. The Salvationist hall, on the contrary, is habitually crammed with just the right people. We were there lately, and never saw a more earnest, rapt audience. Above a hundred genuine Romanists have given themselves there to the Lord within the year. From fifty to a hundred people are usually obliged to be refused admittance for lack of room. The hall seats 150. We have always noted that in France (and elsewhere), if the popular chord is touched, it will soon vibrate under the Love of God. The grand thing is to touch it. But the soul winner must pay the costs; the "strong man armed" is not dead, nor will he peaceably let his goods be taken; tremendous battles must be therefore fought and won.

In Bordeaux is the Cathedral of St. André, built in olden time by the English. There may be daily seen the degrading superstition of Virgin Mary worship. Her two statues, bedizened with gilding and crowns, are worshipped and kissed on the feet, and tapers are lighted by the worshippers around them. The mediæval practice, long thought to be exploded, of inserting a needle in the taper, to the intent of destroying the life of a foe—who is supposed to waste away with the wax, and when the needle is reached to die—is still extant.

The *fête* of the Reformation has come off as usual in the beginning of November. A noble flag unfurled in the churches; but, says Pastor Dupin de Saint André, it

is well to count the forces you have to defend it. And he lifts unsparingly the veil, and shows the Protestant population of France decreasing by 1,000 per year! How? Why? By mixed marriages, carelessness, letting the children fall into Romanism, and by the death-rate greatly exceeding the birth-rate. In one district, for instance (the one round Bordeaux), 492 Protestant baptisms to face 836 deaths; in another, more southern, 410 baptisms to 729 deaths; and so forth. Mixed marriages are reported 37 per cent. An alarm cry is sounded by the worthy pastor, taken up at the Synod of La Rochelle. Liturgies, hymnals, balance of authority, and other questions doubtless have their place; but "the enemy is at the gates," and many begin to open an eye and raise their faculties, and see that something strenuous, within first, and then without, is called for. Itinerancy is advocated by some. Pastor Delattre is full of animation on this point, and proposes that the groups of converts to be formed by itinerancy should be left to themselves, and not "rocked to sleep by the present system of ministerial action," the oft-repeated experiment of leading souls to God, and hoping in vain for their building up by those who have no part nor lot in the matter. But there are perils on all sides. As to our youth, a solemn fact is that, while some degree of activity is pressed as to Sunday-schools and Thursday-schools, hoping thereby to preserve Protestant youth from the contamination around, and imprint fixed principles in their minds, so few children, when grown up, yield the expected fruit. It is an open question with many whether catechising by pastors is not preferable. We have ourselves found some of the grossest insulters and violent persecutors of earnest Christianity among men and women who have been trained in unimpeachable Sunday-schools, nay, the very hymn tunes were sung or brawled to ribbald songs in downright mockery. It may be bad seed sown or it may be good seed without the necessary after-culture; not every hunter "roasts what he takes in hunting." It may be that the hunter himself is not equipped; the teacher may be unsaved. So the young brain is stuffed with historical and chronological facts, while the heart remains unmoved, and the soul unwon for God. Knowledge by itself puffeth up; "words without thought never to heaven go." It is seriously asked by many if the end of this wonderfully

stirring age will not furnish some mode of acceptably presenting the blessed, everlasting, and everliving Gospel to the hearts of young and old. We have been in places where this power is acknowledged, but when its effects are manifest and wings begin to grow, the fatal clippers are set to work lest the eagles should fly over the neighbouring fence. Oh! those fences—man-invented boundaries—setting brethren

one against another till the Spirit is grieved and departs, leaving a sleeping mass, inert and powerless, where there should have been life and vigour, battle and glorious victory.

In Paris, in Montpellier, Lyons, and elsewhere meetings for prayer and mutual exhortation, for obtaining more abundant spiritual life and the salvation of souls, have been held in view of winter effort.

GERMANY.

[From our own Correspondent.]

Berlin, November 15, 1893.

THE German Parliament will meet again to-morrow for a session which promises to be very arduous. The task of the re-organisation of the taxes will leave no room for other questions. In the meantime, the winter work for all religious associations has begun. We are now in the middle of the week of prayer for Young Men's Christian Associations, which is also observed here. At the Young Men's Christian Association, Wilhelmstrasse Pastor Paul, of Ravenstein, is holding a series of evangelistic meetings. He is one of the few of our ministers who is highly gifted as an evangelist. His meetings are very well attended, and accompanied by much blessing to individual souls.

A number of pastors recently attended an anarchist meeting and tried to witness for the truth; but it is doubtful whether this way is practical. In such places they are in a minority, and unless very much gifted to speak on such occasions, they are screamed down, and the impression easily remains that they are defeated.

The Raute Haus of Hamburg celebrated, last month, the sixtieth anniversary of its existence—a sign how the works of the Lord continue in blessing, even when the men who started them are taken away. This institution of the late well-known Dr. Wichern still continues a blessing.

The representatives of the Young Men's Christian Association work in Germany had an interesting conference at Eisenach, on October 24 to 26. Also this work progresses under God's blessing, and we trust that Germany will be largely represented at the Jubilee Convention in London next June.

Professor Schlatter, hitherto of Greifswald, a Swiss by birth, who was called here to represent orthodox theology at the

Berlin University against Harneck and friends, began his lectures in October. He did not begin them with any introductory address, but just entered into the matter. However, the large attendance on the part of the students shows that, after all, numbers of young men wish for something better than the new rationalism of the Rietschel school.

The struggle about the Apostles' Creed was also severely fought out at the Provincial Synods. These bodies have all met in September or October, and the new liturgy was the one subject of interest. The work found general recognition, as it well deserves, for being a moderate and able revision of our present liturgical forms. But the great contrast between faith and unbelief could not be bridged over, and so the contest on that point was very hot. But the truth can only gain by a clear and outspoken discussion. Among believers it is regretted that two of the formularies for baptism teach baptismal regeneration, a doctrine held by some people, but which has as little foundation in the official creeds of our Church as it has in the Bible.

The Conference of the German Branch of the Evangelical Alliance, postponed last year on account of the cholera, took place last Wednesday and Thursday. We had the pleasure of receiving here Mr. Arnold as representative of the London Council; Dr. Gerth van Wyck, from Holland; Messrs. Vischer - Sarasin, from Bâle, and Correvon, from French Switzerland. Though the attendance was not quite so large in numbers as we had hoped, yet many representative men took part, and the result of the Conference may be considered as decidedly successful. Court Chaplain Vieregge and the secretary of the Alliance, Mr. Baumann, gave the two biblical addresses at the devotional exercises of the mornings. The meetings

were closed every day with short moments of prayer, in which several brethren joined. Two of the General Superintendents of Berlin were present at the opening. Propst von der Goltz, vice-president of the Upper Consistory, began with an able address on the "Communion of Saints." On the second day, Professor Lemme, of Heidelberg, spoke on "Religious Liberty," after which, Pastor Baumann, the secretary, gave an account of the cases in which the Alliance had been able to intercede for the oppressed. Ample time was left on both days for discussion, and truly brotherly spirit was manifested. The Methodist body was well represented. In the evening, at a large popular meeting, we had the pleasure of hearing the foreign visitors.

This first beginning will be followed up, and it was at once decided that the second National German Conference should be held at Frankfort-on-the-Maine, in September 1894. Mr. Kaiser, of Blankenburg, reported that a local branch for Central Germany had been formed, and Professor Lemme undertook the

formation of a South German branch. All these are, however, to form together the one German branch of the Alliance, with the presiding committee in Berlin.

Mr. Stöcker came home much satisfied from his journey to Chicago. We trust that his work was not in vain among the numerous Germans of that large city.

The telegraph just announces that our friend, Baron Oertzen, of Hamburg, was called to his rest last night. Since 1868 he had dedicated his entire life to religious work. After a few years of preparation in Berlin and the Rauhe Haus, he undertook the Hamburg City Mission in 1873. His chief efforts of late were the Home Mission Society in Schleswig-Holstein, which works on an evangelistic, large-hearted basis, and the Y.M.C.A. in the north of Germany. He was three times president of the Gnadau Conference. He was one of the first lay preachers of Germany—a friend of the Alliance, a Catholic spirit, a man of peace, whose one aim was to serve Christ and lead souls to Him.

SWITZERLAND.

[From our own Correspondent.]

Berne, November 1893.

ONE of the nicest parts of this country is the Canton du Valais. It extends from the St. Gothardt to the Lake of Geneva, and on all sides it is surrounded by very high mountains from 3,000 to 4,000 metres in height. The inhabitants are a very peculiar people, because they live for themselves like the people of Laish (Judges xviii. 7), quiet and secure. There existed no main road through the country before the Emperor Napoleon I. came and made one over the Simplon. But since the railroad has been built from the Lake of Geneva to the Simplon, things have utterly changed. The inhabitants of this canton are all Roman Catholics, and they obey their priests as soldiers do their officers. Fifty years ago no Protestant was allowed to be buried in this country, but since we have religious liberty in the whole of Switzerland, Protestants may be buried also in this canton in one peculiar corner of the burial grounds. A great many families of the Canton of Berne and of the Canton de Vaud and other parts of Switzerland are now settled in the Canton du Valais. Clergymen from the Canton of Berne and

Canton de Vaud come now and then to look after the Protestants. One of them who ventured to have an open-air meeting in a village near Sion many years ago was threatened with death if he dared to return. But, happily, matters are quite changed now. A Protestant chapel was built at Sion 20 years ago, a boarding-school has been opened in the same town, and a clergyman lives there also. The Protestant Aid Society has charge of this missionary work, which does a great deal of good to the many scattered Protestants who live now in this canton. From 1883 to 1893 the Rev. Ch. Hahn, from Geneva, was the pastor of the Protestant flock, and he succeeded in having another school opened at Sascon. Mr. Mottel, formerly a Roman Catholic, is the master of this school. Mr. Felix Mermond, with the aid of some friends, gave the building. The Rev. Ch. Hahn has done a great deal of good among the Protestants, but the flock was not aware of it, as was the case with the predecessors of Mr. Hahn. As the latter has left Sion the Rev. Mr. Gouin, whose father is a missionary in the Transvaal, South Africa, has been elected as pastor for this

community. On October 15, he was ordained at Sion, by the Rev. Mr. Ochsenbein, from Berne, and the Rev. Mr. Doré, from Geneva. There are also some Protestants at Martigny, Sierre, and Brigue; some live in villages which are very far off, and of course there is much work to be done.

On October 10 and 11, the annual meeting of the Protestant Aid Society of the Canton of Zurich was held in the cathedral of this town. The many Protestants scattered throughout Austria had attracted the interest of their fellow-Christians at Zurich, especially those living in the Vorarlberg. On the second day an account was given of the work of the Rev. Mr. Haarbeck at Bellinzona, in the Canton du Tessin, where there is a small chapel and a Protestant school. At Biasca there is also a Protestant chapel and a school. Formerly, the Rev. Mr. Calvino was pastor in this little town, now the Rev. Carlo Gay,

pastor of the Waldensian Church, has charge of the flock. The Rev. Mr. Erkal, of Bregenz, on the lake of Constance, gave an account of the Protestants in the Vorarlberg, on the Austrian west frontier. The Rev. Mr. Rohr, of Brunnen, gave an account of the Protestants in this and some other cantons. A great many Protestants are employed by the St. Gothard Railway Company, and a Protestant school has been established at Erstfeld, for the children of the men employed by the Company.

During the past 30 years, much has been done for our countrymen; many chapels and dwelling-houses for the pastors have been built, but the Roman Catholics do the same; they have built large churches at Aigle, Vevey, and Moudon, in the Canton de Vaud. It seems that the Roman Catholic Church has much more money to spend than the Protestant Church, but the Lord Jesus has chosen those who are poor. A. F.

ITALY.

It is with much regret that we announce the death of Dr. Comm. Lantaret, which took place on the 5th of October. He was born in 1814 at San Giovanni in the Val Pellice. After studying at Lausanne and Berlin he was set apart for the Ministry in 1838. After a few years of ministerial and scholastic work he was elected Pastor of Pomaretto, and continued to labour among his faithful flock for 44 years. Neither money or advancement were sufficient allurements to draw him away from those he so much loved, and a spot which was to him, above all others, the most dear. In 1888 he celebrated the fiftieth anniversary of his long ministry, surrounded by his colleagues and many friends. Professor Lantaret took a vigorous part with Dr. Revel in the revival of 1845, when earnest efforts were absolutely necessary to quicken and arouse the slumbering Waldensian Church. The work of evangelisation in Italy also received a great impulse through his efforts. As Moderator of the Waldensian Synod he was esteemed alike for the solidity of his judgment and for his capacity as administrator. His love and sympathy for the poor was a striking feature in his character. The Government of Victor Emmanuel highly appreciated the influence of Dr. Lantaret, exerted not

only on the Waldensians, but on the surrounding population. For this he received the honour of Cavaliere and Commendatore of the Crown of Italy. Nor did honour come to him from his own country alone. The University of Edinburgh conferred on him the degree of Doctor of Divinity.

The Episcopal Methodist Church will shortly leave its old quarters in the Piazza Poli, and hold divine service in its new Buildings in the Rue Venti Settembre. This fine street now contains three places of worship where the pure and unadulterated Gospel is proclaimed Sabbath after Sabbath. The well-known Scotch church is one, the new *locale*, used for the purpose of evangelisation by the Chiesa Evangelica d'Italia (Free Church), and now this last, the Episcopal Methodist Church. May God's blessing rest upon them all!

The Wesleyan Methodists have been working successfully at Intra and its neighbourhood. A church was inaugurated in September. Besides the church proper, there are attached schoolrooms and an orphanage. The outlook is very promising.

The Waldensian Synod Meeting was of much interest. The discussion regarding the obstacles which impede the work

received close attention, and likewise a searching inquiry as to the remedies to be adopted. The deficit (of 68,000 lire) was reduced through the efforts of those present, 3,389 lire being collected. A telegram was sent to the King, and the reply received; both were most satisfactory.

The telegram sent to the Synod from the committee of the Chiesa Evangelica d'Italia (Free Church) was of the most fraternal character, and the answer equally hearty and cordial.

The matters of special importance touched upon were the proceedings of the Council of the School of Theology, and of the commission for the revision of the Constitution of the Church, a measure of considerable gravity. Two points were emphasized by Signor G. Meille—first, the federation of local churches in order to

the better development of their actual life; second, the unity of direction or management, in order that disintegration may not ensue. After the discussion regarding the Scuola Latina at Pomaretto and the reception of delegates, there was a discussion upon the Liturgy; but, owing to its very important character and bearings, nothing definite was decided. The commission for the revision of the Confession of Faith occupied the attention of the Synod for some time. The proposal was accepted to prepare "An Act of Declaration" respecting the sense which certain articles of the Confession should bear.

During the sitting of the Synod the delegates to the King proceeded to the discharge of their pleasing duty, and on their return gave a full account of their mission, which was received with enthusiasm.

UNITED STATES.

EVANGELICAL ALLIANCE CONGRESS AT CHICAGO.

[From our Special Correspondent.]

FOR many months past the respected President of the American Alliance, Wm. E. Dodge, Esq., and its able General Secretary, the Rev. Dr. Josiah Strong, have been devoting their time and energies to arranging for the World's Congress Auxiliary of the Columbian Exposition. The result of their labours was a programme unequalled for variety in the history of the Alliance, embracing a range of subjects and a selection of speakers such as ought to have ensured exceptional success. Had the Congress been held under other circumstances this success would certainly have followed.

The American Branch of the Alliance, full of life and animated by the energetic ambitious spirit of their great nation, aims at results far beyond the more limited sphere of the British Alliance. In that vast country beyond the seas our American brethren have to deal with questions to which we are strangers. Their nation is advancing with giant strides. New States and territories are being filled up and organised, and they have poured in upon them from month to month an influx of European emigration, often of the poorest and most degraded class, such as would tax the energies of the most powerful agencies to assimilate, educate, and Christianise. Such are the problems which confront the United States Branch,

and in the exceedingly difficult question of their solution, they have our warmest sympathies and earnest prayers.

Under such circumstances it will be easily understood why this branch of the Alliance has launched out into fields never contemplated in our European headquarters. Preserving the devotional spirit which should ever animate the Alliance, they held the morning prayer meeting, a delightful service in which a blessing is sought upon the proceedings of the day. Then followed the work of the programme, a document so comprehensive and ambitious as almost to take one's breath away.

During the past summer, Chicago has been the scene of a great series of Congresses, such as have never before been attempted in any one locality. Philanthropy, sociology, temperance, charitable and philanthropic work of every name and description, and last, though not least, every form of religious belief and work, have had their place on that Western Platform. Although the results of these meetings may not be direct or immediate, yet each of the societies represented has good cause for hopefulness that great ends have been accomplished, and that a distinctly marked advance has been secured. Such most certainly has been the experience of the Evangelical Alliance.

If, on the other hand, the Alliance Congress has failed to secure large audiences, or to arouse that amount of enthusiasm which has been the characteristic of conferences held elsewhere, the absence of complete success lies not with them or their programme, but is owing to the exceedingly difficult circumstances, and the untoward surroundings by which they were confronted at Chicago.

To understand the position one must bear in mind that for years past a great World's Fair has been the object and aim of that most progressive and ambitious city. Having defeated New York in the effort to secure the Columbian Exposition, Chicago bent all its energies to making the Fair a success, and to eclipsing every effort of the kind ever before attempted. In this grand idea it must be admitted that the Chicagoans have met with magnificent success. Never before have such buildings been erected, or such a collection of exhibits gathered from all the ends of the earth. Now that the World's Fair is a thing of the past, one can look back upon it with wonder and amazement. For magnificence, for vastness, for architectural beauty, the "White City" of the Fair stands unequalled, and to remember it it seems like a dream. The treasures of every nation gathered together in these great halls will not readily again be surpassed or even equalled.

During the first months of the Fair it was hardly a success in point of attendance, the severe monetary stringency in the United States having kept very many away, while the farmers were waiting until their harvest labours were over and their crops secured. But in September and October all this had changed, and the crowds exceeded the most sanguine expectations. It had, in fact, become a very great centre of attraction for the whole Continent, and even the holding of an Evangelical Alliance Congress or the interest which under other circumstances might be felt in hearing the speakers and papers, could not draw people away from the beauties and wonders of the great World's Fair.

Another very serious drawback was the fact that during the entire summer the series of congresses had been held in Chicago almost without intermission or rest. It was hoped by Mr. Dodge and Dr. Strong that the Evangelical Alliance could come in at the end of these gatherings—benevolent, philanthropic, and religious—

to collect and crystallise the results and give them practical effect. The people of Chicago, however, were exhausted, tired, and satiated with meetings and congresses, added to the labours incidental to the Fair, and no inducement could bring them out to the Alliance. Hence it was that the attendance at the latter has been a very great disappointment, and smaller than probably ever before in the history of these conferences.

Allusion has been made to the manner in which the work of the Evangelical Alliance in the United States differs in some remarkable particulars from that carried on by the British Organization. In a new country, rapidly developing, and full of life and energy, it will be easily understood that the Alliance must partake of the characteristics of the nation and be guided in its operations by prevalent ideas and modes of activity. Hence the United States Branch has in the past taken up so energetically the burning question of City Evangelisation, the importance of which is strongly shown in Dr. Strong's able books on "Our Country," and "The New Era." Thus it was that the programme of the Chicago Congress branched out into a variety of topics almost startling to those accustomed to the narrower range of subjects which fill up our European Conferences. Applied Christianity, the religion of Jesus Christ as influencing and controlling all movements for the elevation of the nation and its vast increasing heterogeneous population: this seemed the keynote of the Congress, and it embraced an almost endless range of interesting subjects. Arrangements were made for a full week of meetings in the Memorial Art Palace of Chicago, a beautiful building near the business centre of the city, and some seven miles from the Exposition grounds. Here was found an immense hall, holding over 3,000, named after the discoverer of America, as well as several smaller halls, each capable of accommodating three or four hundred. In the Columbus Hall the principal meetings of the Congress were held, while, simultaneously, sectional conferences were carried on in the other rooms of the palace, the delightful gathering for prayer forming a fitting commencement of each day's work. Thus was planned the entire week's discussions, and in spite of many obstacles and poor attendance at the section conferences, the long programme was faithfully carried out to its close. If

the audiences did not come up to expectations the press reports of the Congress were very full, and the published volume of addresses and papers will have a wider and greater interest than any previous publications of the American Alliance.

The chief interest naturally centred in hearing and seeing the delegates from abroad, and by these Great Britain was admirably represented. First among them came Lord Kinnaird, one of the vice-presidents of the British Alliance, who spoke several times, and always very ably and well. After presenting the greetings of the London Council, Lord Kinnaird was heard to most effect when he took up the interesting subject of reaching young men by means of athletics and football clubs. Here he was thoroughly at home, as president of one of the oldest football clubs of Great Britain, and his advocacy of football may have a wider influence on the young men of America than probably he contemplated at the time, or could gather from the small audience who listened to his speech. One idea in the latter has already caused some discussion—viz., his emphatic warning against the use of ice-water as a beverage. Probably Lord Kinnaird does not fully realise that ice is a most important contributor to health and comfort during the hot months in America. Without ice butter would melt, milk would turn thick and sour, and meat and fish would be utterly spoilt. If young men during a football game do drink freely of iced water it may be doubted if any harm ensues, provided they go on playing, while even this questionable but refreshing beverage is infinitely better than the ale and other stimulants which the British athlete so often indulges in.

Lord Kinnaird strongly advocated athletics for young men, and here also he touched a cord which will vibrate. Nowhere else is such interest now taken in college athletics as in the United States, and the great football matches between Yale or Harvard and Princeton attract larger gatherings of intensely interested spectators than can be seen anywhere else in the world. The Oxford and Cambridge boatrace is actually exceeded in the number of spectators at any one point, who collect to witness the great Inter-Collegiate football contest each Thanksgiving Day. The absence of Mr. A. J. Arnold at the Congress was much regretted, but it was

fully understood that his engagements detained him in England, and his able paper was read by Dr. Strong.

Curiously enough the subject of Christian work among young women assumed an importance only second to that of athletics among young men. Foremost among American workers for the welfare of this interesting class is Miss Grace Dodge, the well-known daughter of the President of the Alliance. For some years past Miss Dodge has devoted her useful life to the elevation of the young women of America, and under her inspiration and management, young women's clubs have sprung up, not only in New York but all over the United States, with most wonderful results. To hear and confer with Miss Dodge came Mrs. Henrotin, of Chicago, and other workers, and the result of their deliberations and labours will have wide influence over girl life in the great cities of America and Canada.

Among the notable women who attended the Congress, perhaps the most remarkable locally was Miss Jane Addams, the founder and moving spirit of Hull House in Chicago. Three years ago, this young lady was moving in the best circles of that city, engrossed by a round of trivial occupations. Impressed with the need of personal self-sacrifice and contact, if the masses of great cities are to be reached, Miss Addams, resolved to consecrate her life and means to elevating and ameliorating the sad conditions of life among the densely-crowded heterogeneous population of Chicago's great centres. Renting an old family residence named after its former owners, Hull House, Miss Addams and one lady friend abandoned their luxurious homes and went to live among the very lowest and poorest of the vast population of that city. Barely three years have passed away, and Hull House has become the centre of a cluster of clubs, savings' banks, food kitchens, schools, play-grounds, libraries, kindergartens, day nurseries and similar philanthropic agencies, such as no other settlement of the kind can show, not even Toynbee Hall or Oxford House. Intense devotion to the welfare of others, quiet yet persistent determination to succeed, and extraordinary talent for organisation, have all contributed to this result, and Miss Addams sees her work growing far beyond her most sanguine anticipations and those of her twenty-two young lady co-workers. Success brings its own reward and now she has the

sympathy and confidence of some of the great millionaires of Chicago, who willingly afford her financial support.

The subject of Public Baths happens to be one of deep interest in Chicago at present, and a good beginning has been made by the erection of the Baths near Hull House named after Chicago's late Mayor, Mr. Carter H. Harrison, whose cruel assassination has just given such a shock to the community. Mr. John Paton, formerly President of the New York Association for Improving the Condition of the Poor, which society erected the first public baths in the United States, was invited by Miss Addams and the Municipal Order League of Chicago to discuss this subject with them, and the result will probably be extension of the movement for erecting bath houses in Chicago and other cities. So does the United States Alliance widen its sphere and influence.

How to reach the masses naturally had a prominent place among the subjects on the programme, and the most interesting address on this topic was given by the Rev. Dr. Rainsford, of St. George's Episcopal Church, New York. This most energetic clergyman was an Oxford athlete, and from that university went to Toronto, Canada. His pronounced evangelical views not meeting with the sympathy of the Bishop, he accepted an invitation to St. George's, a great church on the outskirts of New York's most crowded district, and here his work has met with extraordinary success. Not only is the vast church crowded at its many services, but a grand system of parish work has been organised and built up. In his speech Dr. Rainsford took the ground that the churches, in order to reach the masses, must go down among them, and clergymen and workers come into personal touch and contact with those they seek to influence. In this respect he gave great credit to the Roman Catholic Church for the self-sacrificing devoted lives of so many of its priests and sisterhoods, and he stated his earnest conviction that they had much to do with the preservation of law and order in the great city where his lot was cast.

Among foreign delegates the familiar figure of the Rev. Dr. Prochet, of Rome, was prominent, and he spoke with all his wonted Italian fervour and eloquence. Colonel L. Rossmale Nepveu represented

the Netherlands with much ability. The religious condition of Protestant Christendom was brought before the Congress in an exceedingly interesting and attractive manner by these and other speakers.

The Christian work done by trained nurses attracted to this section a large and interested audience of ladies, Mrs. Bainbridge, of the New York City Mission, presiding, and describing the labours of her efficient organisation, which is by far the most complete of the kind in America. A very attractive feature of this section was the address of Sister Dora Stephenson, of London, whose account of her work among the young of that city touched every heart.

Bishop Fowler, of Minneapolis, gave a powerful address to a smaller audience than this eloquent speaker is accustomed to see before him, his subject being Religious Liberty and the Progress of Mankind. Noticing the sparse attendance, the Bishop referred to Socrates as delivering one of his orations to an audience of one, but added "That one man was Plato," so he did not feel discouraged because it was possible that the effect of his words might extend far beyond Columbus Hall.

It is impossible within the limits of *Evangelical Christendom* to give a detailed report of all that was said and done at this World's Congress Auxiliary of the Alliance. Addresses and speeches will appear in full when the proceedings are published, and all who feel interested will wait for this publication.

During the past summer an extraordinary series of Evangelistic meetings have been held in Chicago, under the direction of D. L. Moody, who has had associated with him the Rev. John McNeill, the Rev. Dr. A. T. Pierson, Henry Varley, Lord Bennet, Dr. Munhall, and many others well-known in London. Three or four of the largest theatres of Chicago have been filled to overflowing twice every Sunday, while churches, music-halls, and great tents have been crowded all through the season. The earnest desire to hear the Gospel, and the multitudes who have attended all these services has been an interesting feature of the World's Fair, and proves once more that the old old story of the Cross has not lost its saving power or its attractive influence, even in midst of so many other distracting scenes.

J. P.

THE LATE REV. DR. PHILIP SCHAFF.

By the death of this eminent Divine which took place at New York, on the 20th October, the Evangelical Alliance has lost one of its strongest and most devoted friends, the United States Branch one of its founders and honorary secretaries; and the Christian world one of its most learned theologians and profoundest biblical scholars. For a year past Dr. Schaff has been laid aside by paralysis, and although for a time it was hoped he would regain the use of his mental powers, yet during the entire summer his family and his friends have felt that the end must soon come.

Dr. Schaff was born at Coire, in Switzerland, on January 1, 1819, and received his early training there, completing his education at Tübingen, Halle, and Berlin, at the latter of which he graduated and passed the examinations for a professorship. At the age of 23 he received the appointment of professor in the Theological Seminary of the German Reformed Church, at Mercersburg, in Pennsylvania, and so began his American career. In 1854, while still at this college, Dr. Schaff was sent to Europe as a delegate from the American-German Church to the ecclesiastical diet at Frankfort and the Swiss Pastoral Conference at Basel. During this visit his lectures in several European cities attracted great attention, and he received the degree of Doctor of Divinity from the University of Berlin.

The urgencies of the war with the South having turned the Mercersburg Seminary into a military hospital, Dr. Schaff came to New York in 1864 as secretary of the Sabbath Committee. During his five years' tenure of this office he lectured on Church History at Andover, Hartford, and in the Union Theological Seminary of New York. His talent and profound scholarship having now been recognised and appreciated, in 1870 he was chosen Professor of Sacred Literature in the latter institution, his lectures there being a most interesting feature of the course of instruction. This office he filled with credit and ability until his decease. Dr. Schaff's name is, perhaps, most widely known in this country from his having been president of the American Bible Revision Committee, a work to which he devoted all his great powers and four or five of the best years of his useful life. In 1875 he came to England to superintend personally the publication and issue of the

Anglo-American Revised Edition of the Bible.

Perhaps the most important service which Dr. Schaff rendered to the United States Branch of the Alliance was his success in bringing the Conference to New York in 1873. It was in 1869 that he first went to Europe on this mission, but the Franco-German War caused a postponement, and it required two other visits to bring about the desired result. In the annals of the Alliance, this great Conference will ever rank highest as regards crowded meetings and enthusiasm, while its practical results have been lasting and important. Dr. Schaff's interest in the Alliance continued unabated until the close of his honoured life, and one of the last of his many labours was the preparation of an admirable paper which was read at the recent Conference in Chicago.

In private life, Dr. Schaff was exceedingly happy, his society was much sought after, and his vast stores of learning and varied experiences on both sides of the Atlantic, as well as his great conversational powers, making his company most delightful. He leaves a widow and one daughter; also a son in the ministry of the Presbyterian Church of the United States.

Dr. Schaff wrote much and well. Among his works are "History of the Apostolical Church," issued in 1853; a "Sketch of the Political, Social, and Religious Character of the United States"; "Germany—Its Universities, Theology, and Religion"; A German hymn book, "The Christ of the Apostles," "The Person of Christ, with Replies to Strauss and Renan," "The Civil War and Overthrow of Slavery in America," "Christ in Song," "Revision of the English Version of the New Testament," "The Vatican Council," "History and Collection of Creeds of Christendom," "Harmony of the Reformed Confessions," "Through Bible Lands," a Dictionary of the Bible, "Library of Religious Poetry," in editing which he was associated with Arthur Gilman; a "Companion to the Greek Testament and the English Version," "Historical Account of the Work of the American Committee of Revision of the English Version," "Christ and Christianity," and "Church and State in the United States, or the American Idea of

Religious Liberty and its Practical Effects." He also edited an adaptation of Lange's "Critical, Theological, and Homiletical Commentary on the Bible," and the "International Revision Commentary on the New Testament."—J. P.

Missionary Notes.

THE JEWS IN NEW YORK.—We are glad to receive from Miss Douglas (1 Roseberry Crescent, Edinburgh), numbers of *The Mission News* containing letters from Mr. Warzawiak, describing his mission work amongst the Jews of New York. There is much information in these papers, and we should advise any of our friends who are interested in the progress of mission work amongst the many thousands of Jews in New York, to obtain regularly from Miss Douglas copies of *The Mission News*.

THE WORK OF THE AMERICAN BOARD IN BOHEMIA.—The Rev. Alois Adlof, Pastor at Prague, writes: (1) It has aroused a new and mighty religious movement which will never end. (2) It has placed great stress on the tremendous importance of conversion. Its churches are founded on the basis of conversion. (3) It has taught how to evangelise the nation, how to work, how to feel responsibility for others. (4) Its influence on other churches has been mighty and blissful. Other churches have learned much from ours. (5) It has created a new and an awakening literature, including tracts, books, and our monthly paper, *Pomucka*, and especially the monthly *Betanie*. It has been of immense help in circulating the Scriptures. (6) It founded the first Young Men's Christian Association and taught how to work for young men. The results are far-reaching. Twelve other Young Men's Christian Associations have been founded. (7) It was of special help in planting Sunday-schools. (8) It has taught how to seek lost, fallen women, founding the "Rescue Home," the only one in Bohemia and Austria. (9) It was helpful to educate many girls, thus influencing many family circles, as at Krabschütz and Brünn. (10) It has shown how to educate workers in and for the vineyard of God, having won and for the most part practically trained the various helpers. I, myself, a fruit of the labours of the American Board, thank God daily that He sent His servants to my

beloved nation to seek souls for Christ. I was found through the instrumentality of their work, and not only found for Christ, but I am also His servant and a minister of His word, trained by these missionaries. God be praised for our dearly beloved "American Board of Commissioners for Foreign Missions" and its missionaries here!

AFRICA.—It was in 1870 that the Primitive Methodists extended their missionary operations to foreign lands, and took up their place in promoting the salvation of Africa, and to-day they rejoice in having there five mission stations, with a membership in the aggregate of 829, with 12 missionaries in connexion therewith. The Missionary Society have decided on further extension. The proposed new field is Rio-del-Rey. The name is Portuguese, and means "the River of the King." The mouth of the Rio-del-Rey is about 35 miles from Fernando Po—where the society first began—and it is proposed to begin operations about 25 miles up the river. Within a small circle there are over 100 towns, with a population of over 200,000 souls, and in all this territory there is not a single missionary. The Rev. R. Fairley and the Rev. F. Pickering will shortly be appointed to lead off the mission at a town called Oron—the town nearest the coast, and their hands will be strengthened by the appointment of other brave brethren from the English stations.

JAVA.—The Mission House at Neukirchen, Rhenish Prussia, has a very interesting work in the middle of Java, known as the Salatiga Mission. For the past three years the Week of Universal Prayer has been observed here, and with distinct tokens of God's blessing. Many conversions have followed the observance of this Week of Prayer. A second mission is in East Africa, and a late report from the missionaries states that the whole tribe of the Pokomos (some 70,000) had declared, after a large meeting, that they desired, as a tribe, to embrace the Christian religion.

BRIEF NOTICES OF BOOKS.

Christianity and Socialism. The Twenty-third Fernley Lecture, delivered in Cardiff, July 28, 1893, by the Rev. WM. NICHOLAS, M.A., D.D. : Wesleyan Methodist Book Room.

DR. NICHOLAS is well known to members and friends of the Evangelical Alliance, having taken part in some of its British and International Conferences. In the volume before us we have a timely word on a burning question, and those who desire a clear and concise view of the controversy cannot do better than read these pages. After tracing the history of Socialism, first on the Continent and then in England, the lecturer proceeds to discuss the different schemes of Socialistic leaders, showing the fallacious character of their principles and the inability of their systems to remedy the evils with which they profess to grapple. The attempt to fuse Christianity and Socialism is shown to be fruitless, and "Christian Socialism" is proved to be a mere name without any reality behind it. Dr. Nicholas says: "An honest avowal of Christianity, pure and simple, is more honouring to the Gospel of Christ, of which St. Paul declared he was not ashamed, and is more likely to attract and convince honest Socialists than any assumption of the name of Socialism, by what at least looks like a pious fraud. When Christian Socialists talk Christianity they are told that they are not Socialists, and when they talk Socialism they are told they are not Christians: so that they are like the old man and his ass in the fable—attempting to please everybody, they please nobody." The "liberty" offered by Socialism is shown to be only a change of despotism, its "Fraternity" a feeble sentiment, and its "Equality" a mere phantom. While Christianity, through the faults of its adherents, has failed often in its remedial work, yet it is claimed and proved that fidelity to its teachings and principles would in time effect all that can be desired for human well-being and happiness. The lecture is a masterly production, and well deserving of careful attention.

Foreign Missions after a Century. By the Rev. JAMES S. DENNIS, D.D., Fleming H. Revell Company, New York.

MISSIONARY literature is increasing: a sign of revived interest in Foreign missions, and also a means of promoting the same. This book contains a series of lectures to students in the Princeton Theological Seminary, by one who is eminently fitted to speak on the subject, having been for 25 years connected with the American Presbyterian Mission in Syria. The responsibility of the Church is forcibly presented, and some of the present-day problems and controversies are dealt with in an earnest and thorough manner. There is also a valuable appendix containing a "Select Bibliography of Recent Literature on Missions."

The Ascent of Faith: or, The Grounds of Certainty in Science and Religion. By ALEXANDER JAMES HARRISON, B.D. Hodder & Stoughton.

THE aim of this work is to show that all men believe something, and to lead them on from

what they do believe to that which they ought to believe. The style is learned and abstruse, and the arguments are frequently tinged with High Church proclivities; but, in spite of the drawbacks, the book will be found to contain much that is good and helpful.

A pocket edition of what is called *The Newberry Bible* has reached us from Messrs. Hodder & Stoughton.

Most Bible students are by this time well acquainted with this elaborately critical edition of the Holy Scriptures. It is a marvel of painstaking work, and has met with a very favourable reception. The present edition is much more portable than the former ones, and considerably less expensive. It is intended for the use of ordinary English readers, though we are doubtful whether such get all the benefit intended. An elementary knowledge of the original languages seems almost indispensable; but then, where that exists, such a help as this is scarcely necessary. Certainly, the understanding of this edition of the Scriptures means close and careful study, and, if it encourages this, it will do good. We cannot refrain from expressing regret at the new title. "*The Newberry Bible*" has an irreverent sound about it, and we can hardly think it originated with the venerable editor, or was even sanctioned by him. The interpolation of a human name, however distinguished, in the sublimely simple title of "*The Book*" is, to say the least, very defective taste, and in these days, when the Bible is so freely handled, it behoves its friends to be cautious lest they put weapons into the enemies' hands.

The Way of Life. A hand manual for Christian workers. Hodder & Stoughton.

A HELPFUL collection of texts on various subjects, and calculated to be very useful to Christian workers. We do not know why it should be termed a "*hand* manual." We have never heard of any *feet* manuals.

A Mackay Ruthquist; or, Singing the Gospel among Hindus and Gonds. By the author of "*A. M. Mackay.*" Hodder & Stoughton.

THE course of this biography strikingly resembles the even, steady flow of a river. With very little of incident, and an entire absence of the startling and romantic, the life of this devoted lady flowed on day by day, a healthy current, carrying life and gladness wherever it came. Of the great forerunner of our Lord it is said: "John did no miracle, but all things that John spake of this Man are true." So, of Mrs. Ruthquist, it might be said that her missionary career was marked by scarcely anything of an eventful nature, but it will nevertheless remain a precious memory of unreserved consecration to the Saviour's cause, and unwearied labour for the women of India. Gifted with the power of song, the subject of this memoir fulfilled in a high degree the well-known words: "Take my voice, and let me sing, always, only for my King." This book should do much to encourage Christian ladies who may be contemplating similar work.

Evangelical Alliance.

THE LATE CONFERENCE AT DUBLIN.

THE following addresses were held over from our last issue, and some others will be found in another part of our present number:—

THE SOCIAL AND SPIRITUAL CONDITION OF THE MASSES AND THE REMEDY.

By the Rev. W. NICHOLAS, M.A., D.D., Dublin.

There was an incident in our Lord's life that had a very direct bearing on the subject of his address. It occurred about twelve months before His crucifixion. He was in Northern Galilee. The disciples had just returned from their first missionary journey, and He took a boat from Tiberius and went across the lake. He was surrounded by His disciples, and a large number of people had gone out to meet Him. They were preparing for the Passover, and they hearkened to the words of Jesus. There were about 5,000 men there, besides women and children. And it was written that "When Jesus saw the great multitude He was moved with compassion." The reason why He was moved with compassion when He saw a great multitude was what they desired to find out. Instead of being filled with awe, or admiration, how was it that the leading feeling in our Lord's mind regarding the great multitude was a feeling of compassion? Other persons besides our Lord had felt that a large multitude is a sad sight. Xerxes, from a marble throne, once looked upon the largest army that was ever assembled, 3,000,000 men, and a fleet that covered the Hellespont. When he beheld that great spectacle he was happy, he said, but immediately after he burst into tears. His counsellor said, "Why do you weep? You said you were happy." "I weep," replied Xerxes, "because in 100 years not one man of all these will be alive." "Yes," said the counsellor, "but there is a better reason of tears, and that is the burden of disease and care carried by that great multitude."

When our Lord looked at that great multitude there was in His mind an idea of the transitoriness of human life, the fact that they were all approaching the gates of death. And another reason was, because they carried the burden of care; and another was the number of sick people among them. Christ had a great tenderness for the diseased, for immediately after we read that He healed the sick. There was another reason given by St. Mark—namely, that "Jesus was moved by compassion because the people were as sheep, not having a shepherd." Our Lord saw in that multitude persons bearing the burden of care, the burden of disease, and the burden of sin, and hence He was filled with compassion. In our day we also, he continued, have to look at a great multitude. It is hard for many Christians to turn their minds to the masses, because there is a tendency on the part of persons who get on in life to leave the centre of the city

and go to live in the suburbs, and their interests become suburban. They forget the slums in the comforts of their villas in the suburbs. They do not think of the sin and the sorrow that there is on the part of the immense multitude living in the slums of our city. Christians ought to be in this world representatives of Christ. They should in the present day be what our Lord was in His day. He laboured for the multitude, and felt for them. That is what Christians are to do in this day; and it is not for them to shut their eyes to the sin and sorrow around them. There are differences between Christ's masses and ours. Our masses, he said, are larger. The Lord looked at 5,000 men, besides women and children, and we would regard that as a small number compared with the enormous numbers that we have to deal with in these days. There is another difference. These people were living in the country, in quiet country homes, with a little plot of ground about them. Our multitudes are massed in cities. However, it is to be accounted for, there is a movement to desert the country, and to come into the city; not merely a movement in this country or in England, but on the Continent of Europe, in America, and among the slowly-changing peoples of the East. Even in China and Japan the tendency is to leave the country and to come into the city. This gregarious instinct of humanity is in a condition of special activity in the present age, and so we have to deal more especially with the masses in cities than with the persons who are living in the country. One immediate result of this mass of men in cities is overcrowding. He mentioned the case of 14 persons working, living, eating, and sleeping in one room in London. What a vitiated atmosphere! Then he mentioned the case of 45 persons sleeping in one room in New York; and in the City of Dublin, he said, we are told that there are 50,000 families who have on an average one room and a half per family. Professor Huxley said it was more possible for the subjects of New Guinea to live decent lives than for the majority of the inhabitants of East London, and something like this might be said regarding Dublin. How is it possible for them to lead a moral, pure Christian life? There are persons who ignore men's environments, and hold that they can do right if they like, and that Divine grace will enable them to live right no matter what may be their surroundings. He did not depreciate the power of Divine grace. People can live pure lives in the worst surroundings. But take the average man and woman—they cannot get away from the influence of their environments. If a family has only one room and a half, that family will not lead a pure or Christian life. Take the sanitary results. Where there is vitiated air there must be disease, and hence numbers of these people scarcely know what it is to have a day's robust health in twelve months. Persons living in those surroundings must have generated in them a terrible craving for a stimulant. He did not excuse in any

degree indulgence in intoxicating liquors; but we have no right, he added, to close our eyes to the fact that for persons breathing bad air, having insufficient food, ill-cooked and unattractive, persons who work hard, and practically have a diet of bread and weak tea, it is impossible not to feel a sinking; and the readiest relief for that sinking is in the intoxicating cup. Just in those places where the people are most hard pressed, and where the craving is most deeply felt, we plant down public-house after public-house. In Dublin there are some places in which there is one public-house to every 25 houses. Then take this badly-nourished man who never breathes pure air, and who has a weak moral nature; perchance he inherits from father or mother, or perhaps both, a craving for strong drink. He starts for his home after work, and he has to pass this public-house with its flaring light, and that public-house with its flaring light, with spirits scattered on the sawdust before the door that the smell may rouse the slumbering tiger in his blood. Is it a wonder that he goes home drunk, that there are the scenes that are enacted every night in our city, that there are the shrieks, and that there is the disgrace and shame in this civilised and partially Christianised City of Dublin in the nineteenth century? Not merely that. But there is the immorality. It is not to be wondered at. Modesty is the safeguard of virtue; and when people from their necessary surroundings lose their natural modesty, the loss of virtue is a question of time. In one small district, he said, not far from where he was speaking, in which there are two Presbyterian Churches, two Protestant Episcopal Churches, and one Methodist Church—in that small district there are 127 houses of ill-fame, and there are 600 lost young women. That is the moral and social condition of the masses. He did not believe that Dublin is worse than many other cities. He thought it as bad; but there is what we have to face.

And now, he asked, what is the remedy? Personal effort on the part of all Christians in dealing with the multitude is requisite. Too much is left to the clergy and church officers. As some one said, individual Christians instead of responding to the call of God, and say "Here am I, send me," say "There is my cheque, send somebody else." Sometimes the cheque is forgotten, and sometimes it is very small. Christians should take an interest in whatever affects the condition of the masses, and not confine their attention to purely spiritual concerns. This is seen, he said, in the buildings in which they were met. Take, for example, the free breakfast for the poor and other philanthropic movements carried on. In Liverpool the Rev. Charles Garrett led in a movement in which Christians of all denominations joined, and they purged the corporation of the men who would not take steps to stamp out a shameful state of affairs in one part of that city. The result was to brighten the black spot on the Mersey, and after this there were 1,000 drink shops and 800 houses of ill-fame less than when the movement began. He went on to say then it was also necessary that more attention should be given to the influence of home, so that children might be retained in connexion with the Christian Church. In the present general revolt against authority of Church and State the home was affected, and the First Commandment with promise was in many cases practically repealed. Then the

churches should work together with mutual sympathy and goodwill on the platform of the Evangelical Alliance, and in the spirit it sought to foster. If all this were done, with the Divine blessing which would certainly be given, then, in the language of Isaiah: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

CRUCIFIXION WITH CHRIST.

By the Rev. J. F. T. HALLOWES, M.A.,
Birmingham.

Here we have a precious paragraph of St. Paul's experience—*Continuous crucifixion*—"I have been crucified with Christ" (R.V.). *Continuous life*—"Yet I live." *Christ-blent life*—"Yet no longer I, but Christ liveth in me." *And the way in which he came into and remained in this blended and transformed life*—"And that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, Who loved me, and gave Himself up for me."

I. *Continuous Crucifixion was St. Paul's experience*—"I have been crucified with Christ, and still am," for this is the force of the perfect tense. "I have impaled" (he virtually says) "my old nature generally—every evil principle, every corrupt affection, all my sins, as far as I know them, all the false confidences of my former self-righteousness on the Cross of Christ." There is no Christianity without crucifixion, no continuous Christianity without continuous crucifixion. "They that are of Christ Jesus have crucified the flesh with the passions and lusts" (Gal. v. 24, R.V.). There are, indeed, three methods of treating sin: *Coronation*—you may give it unlimited rule, crowning it lord of the whole man; *Toleration*—you may give it a partial sway, as a constitutional, and not an absolute sovereign; *Crucifixion*—you may give it the only throne it deserves—the Cross of Christ. "I have been crucified with Christ." "Our old man was crucified with Him, that the body of sin might be done away" (Rom. vi. 6, R.V.). Having realised the great historical fact of Christ's crucifixion, we must believingly ever seek to realise in our own experience its great spiritual counterpart—namely, the crucifixion of our old nature and our sins. Our sins have a strong instinct of self-preservation. With a most pleading eloquence, with force, and with fraud, they will resist capital punishment; and, even when impaled at last, they will struggle to come down from the Cross, and resume their full activity in our lives. Only from Christ Himself can we have a tenacity of determination that shall outmatch their own, and wear out their strength and vitality.

II. *St. Paul's continuous crucifixion was accompanied by continuous life*—"Yet I live."—"In spite of the crucifixion of my old man I live in my new man." Paul the Apostle had a more marked individuality, a fuller and more robust personality than he had as Saul of Tarsus. Do not fear being converted. Conversion means addition to our nature, not subtraction of any real value from it. Sin is subtraction; worldliness is subtraction. The Devil takes value out of a man. Christ puts value in. A Christian is a man plus Christ. The more he has of Christ the more he is

as man. Hence greater consecration to Christ is greater addition to the best part of our being: "I came that they may have life and may have it abundantly" (John x. 10.) The Christian who is daily dying to sin can say with a great wealth of meaning "I live." And the more he dies to sin the more he lives to God. Test your living, then, by your dying. If you are not dying to sin, you are not living to God.

III. *St. Paul was living a Christ-blent life*—"And yet no longer I, but Christ liveth in me."—He so partook of Christ's nature that he lived Christ's life. Certainly the first Adam lives in us, "Through the one man's disobedience the many were made sinners" (Rom. v. 19). He has cast a dark shadow, intensified by his descendants, across our natures. Our life has been blent with his. We are infected and limited by the great law of heredity. But Christ can so blend His life with ours as more and more to defeat the operations of that law in their moral aspects. We may so partake of His nature that His thoughts shall dominate ours, His feelings mould ours, His actions shape ours. Our relation to Christ may be illustrated by the process of grafting an apple tree which has only produced poor sour fruit. Where this is properly done, the sap, the whole fruit-bearing life of the tree, flows through the graft, and by its passage through this channel is so transformed that it produces apples, not according to the nature of the tree, but according to the nature of the graft. Thus the new life of the graft conquers the old life of the tree, so that now the tree itself bears sweet and wholesome fruit. Here then, the victory of the higher vegetable life is complete. Thus let us allow the spiritual life of Christ to blend with our natures, so that all our energies—physical, mental, and moral—take their quality from Him. But, alas! some Christians are specimens of very imperfect grafting. On the apple tree, if the graft be not placed beneath all the branches, or these be not cut away, the tree will produce both old and new fruit, a combination often witnessed in those who suffer their lives only partially to be dominated by Christ. Thus a Christian at times will have an un-Christian temper, or a godly man a godless spirit of exaggeration in speech. Let Christ spread His life through the whole of ours.

IV. *St. Paul came into this blended and transformed life by faith, and he remained in it by faith.*—"That life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me and gave Himself up for me."—An act of faith introduces us into this life, a habit of faith maintains us in it. This blended and transformed life we gain not as the last triumph of learning, but as the first triumph of faith. But for continuous life there must be continuous faith. Our physical life is maintained by certain physical habits—breathing, eating, drinking, sleeping. So our spiritual life is maintained by certain spiritual habits, and especially by the habit of faith. You are to live in faith; thus only will Christ live in you. But will not such a life be necessarily outside ordinary human surroundings and social associations? No; it is still a life "in the flesh," as the Apostle says. Here is the proper sphere and the constant discipline of the Christ-blent life. St. Paul copied not John the Baptist with his ascetic seclusion from mankind, but Jesus Christ, Who came eating and drinking, mingling with

those He came to save. The monastic life finds no place in the New Testament; its starvation of innocent appetite and passions, its isolation from friends and relatives, its limitation of manhood and womanhood, (so that the man becomes a monk, and the woman a nun), is not a divinely ordered discipline but a most unnatural schooling. It is God "Who setteth the solitary in families," but Rome takes the member of the family and makes him solitary.

Accept then your natural social surroundings as your God-given sphere, wherein you may live in the strength of Christ (and all the better because of these), a life above nature, a life of faith on the Son of God.

He who lives such a life nobly vindicates the truth of Christianity. Those who will not read the Bible cannot help reading him as a living epistle and as an epitome of Christian evidences. Thus we may shine as lights in the world. Our Lord said: "I am the Light of the World." He did not say, "I am the lightning of the World." The lightning blazes with a fitful glare, the light of the sun shines with a steady glow. Accordingly, He does not compare His people to the lightning, but to the light—"Ye are the light of the world." The Church shines with something of the very glory of Christ, and her light is augmenting. Solomon prophesies of her: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Mohammedanism, Buddhism, Confucianism, all look forth as the evening. Their light is waning. The Christian Church alone looks forth upon the world as the morning, her light is increasing more and more until the perfect day.

LOYALTY TO JESUS CHRIST.

The Rev. C. H. WALLER, M.A., D.D., Principal of St. John's Hall, Highbury, spoke on "Loyalty to Jesus Christ as Very God and Very Man":—

The word loyalty simply means obedience to law. And law is apt to rouse opposition. But if the law be embodied in a person, then we can be loyal if the person has won our love. I am to speak of loyalty to a Person—to the law of our Creator, embodied in the person of our Redeemer, whose "Name is called"—not, indeed, the law, but "the Word of God." To Him loyalty is no more than our bare duty. The two great commandments of the law hold it in their arms: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbour as thyself." As God and man, He demands our love. And when we see why He was made man—that He might become our neighbour, for the glory of God, in our salvation—we are doubly bound to be loyal to Him.

It is so manifest, when we see what He is, that my subject is reduced to a truism. To those who love the Lord Jesus, what more is there to be said? What need to say anything on such a theme as this? In itself, it is very attractive to the heart. I confess that, when I saw it on the list of subjects in our Secretary's letter, and that it was unappropriated, I was greatly drawn to it, and at once grasped it eagerly for my share. But now I have to confess that I am afraid of it; it is too high

for me. I remember that "no man can say that Jesus is the Lord, but by the Holy Ghost." Who am I, that I should pretend to instruct my brethren, as though I could tell more about Him than they? Can I understand what it is to be God and man? "Without controversy it is a great mystery, the mystery of godliness; that God was manifest in flesh." "The Spirit searcheth all things, even the depths of God." But that Spirit is free to all of us,—as free to you as it is to me. And then loyalty to Jesus Christ is a practical virtue. Those who have suffered most for Him know most of loyalty to Him; not those who have read most, or thought most, or talked most about Him. Men who have been with Him to prison, and faced death and shame for His sake,—they are the men to speak of loyalty to Jesus Christ, rather than we who can study His Word in peace, and speak it with all confidence, no man forbidding us.

May God stir up all of us to more loyalty and more love, by putting us in remembrance of what Christ has done for us, of what He is in His Person, and how He came to be what He is, for love of us.

And now to my task. Let me first say a word or two about the virtue of loyalty itself.

To my thinking, loyalty is the queen of virtues. The word does not at first sight suggest all that it contains. It means devotion to law. But law in itself is but a hard and dry subject; it is repulsive, rather than a thing to inspire devotion, apart from the Person whose law it is. Before you can make loyalty a spring of action, you must look through the law and beyond the law to the cause embraced by it, and the person whose cause it is. Our country, our sovereign, our leaders, our fellow-citizens, our homes, and those dear ones who make home what it is,—these are the cause of loyalty. It is these that we think of when we are loyal to the law. Our loyalty becomes a moving principle, when we remember and realise all these living realities which the law embraces and defends. And the simpler the source of law is, the plainer the path of loyalty becomes. When the law proceeds from the many, or even from the few, our loyalty may be somewhat divided. Our devotion may be strong towards a part of the law, but not equally given to the whole law, or to all that it sustains and allows. If we think that the law is defective or partly mistaken, if it only protects a part of our interests, or lends equal protection to interests at variance with our own, then our loyalty is liable to become impaired.

But when the law has one source alone, and that a Person to whom we are entirely devoted, whose interests are entirely identified with ours, and ours with His, then loyalty has its free course, and is full and unimpaired. And with whom is this the case, as it is with our Lord and Master,—may I not say our God and our Neighbour,—Jesus Christ?

Jesus our Shepherd, Bridegroom, Friend,
Our Prophet, Priest, and King.

The "Son of Man," that is, of our manhood in its depression; and our "Last Adam," the Head of our manhood in its resurrection, restoration, and exaltation, and our God also. "My Lord and my God." This is the theory of our loyalty.

What is loyalty in its practical manifestation, in action and in life?

We have seen some singular manifestations of

loyalty amongst us. It is a strange virtue,—strange in this, that it is not peculiar to good men. Actions have been prompted by loyalty, which the law of the land visits with punishment, and even with death—the supreme penalty of the law. Loyalty to a brotherhood among men has been known to bind them together to actions of violence and crime, and to the concealment and defence of the perpetrators of actions which the law condemns. Mistaken loyalty it is in these cases; but it leads men, and women too, to acts of self-denial and self-sacrifice. And we cannot withhold our admiration from the virtue, even when we condemn the cause. The loyalty of a clan to its chieftain in every enterprise, irrespective of the question what kind of enterprise it is; the loyalty of the soldier to his officer and his commander: all these things are familiar. Even when it is "obedience unto death," without reason,—

"Theirs, not to make reply,
Theirs, but to do and die,"—

Still, that is loyalty, and it commands the admiration of mankind. And I might add that the virtue of loyalty is not restricted even to man. In some sense, it may be seen even in the beasts that perish. God's people have been sent to learn loyalty from them before now. The horses and the dogs are expected to be loyal. We think little of them if they are not. "The ox knoweth his owner, and the ass his master's crib;" but "Israel doth not know, my people doth not consider."

You see, then, what is required by loyalty. It is the queen of virtues, because it draws so much in its train. Obedience, devotion, love as strong as death, self-sacrifice, self-abnegation in every form, devotion—at one time to the person, at another to the cause above the person,—loyalty is a virtue that will exhaust the whole powers of human life. And it will control every sort of person. It is a virtue for the savage, and a virtue for the highest intellect on earth; for the lower animals, and for the loftiest spirit in the Universe alike. If we give our loyalty to Jesus Christ, we shall be able to withhold nothing that He requires of us. We shall have nothing left that will not be His.

But my subject is, "Loyalty to Jesus Christ in His Person, as very God and very Man." This is very important. I do not say that He will refuse unreasoning loyalty. But when He was on earth, He showed an unmistakable preference for that kind of loyalty which takes Him for what He is. There was a kind of loyalty which would have been largely conceded to our Saviour, if He had been willing to accept it, from the nation of the Jews. If, when He first appeared in public at Jerusalem after the commencement of His ministry, He had been willing to listen to those aspirations for temporal power which were then so common, and to head a movement for restoring the kingdom to Israel, as it was in the days of their fathers,—aspirations from which even good men like Nicodemus were not entirely free, He might have had many loyal and devoted followers. But when He would not "commit Himself unto them," or allow them to take Him by fraud or force, by policy or patriotism, to make Him a king, then they turned against Him and became His enemies. He had not come as an angel, and they despised and rejected Him as the "Son of Man." They refused their loyalty in the form of worship, the only homage which he could accept as God.

Even the disciples could not always keep clear of mistaken loyalty. When Simon Peter said, "Lord, I am ready to go with Thee both unto prison and to death," it was a loyal speech that he made. In fact it was copied from that pattern of all loyalty to David, given by a stranger and an exile, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." But even that, noble and heart-stirring as it is, would not altogether satisfy Jesus Christ. He answered it by a forecast, and replied to the language of Peter's devotion by foretelling Peter's denial. He had come to be "led as a lamb to the slaughter"; not to die a glorious death, as men speak of glory. And on that path of lowly obedience to suffering Peter was not prepared to follow. Afterwards he came to understand it, when he said, "Even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps." . . . The path of silent suffering for the sin of man, while requiring and accepting the worship due to the only God—that was the path of loyalty for our Saviour, loyalty on His part to His God and Father, determining the true form and expression of loyalty on the part of His disciple to Himself. That was what He preferred then, and that He will accept now. But it is not a path that it always suits our natural propensities to follow, or to tread.

There were some expressions of loyalty to Him on earth, which drew the most marked approval from His lips. Let me remind you of one or two. One was from a Gentile. That famous message of the Roman officer, itself a description of loyalty in the soldierly form, "Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant will be healed. For I also am a man under authority, having soldiers under myself; and I say to one Go, and he goeth; to another, Come, and he cometh; and to my servant, Do this, and he doeth it"—that was an expression of loyalty to Jesus Christ as He then was. In those words the Roman centurion indicated his conception of what our Lord might be, illustrating his thought upon himself. "A man under authority first." Behold "the servant of the Lord." Not otherwise did the Holy Ghost describe Him, when He spake by the prophets. "Behold my servant, whom I have chosen." And again, "I have soldiers under myself." I say to one, Advance, and he goes forward; to another, Retire, and he retires. With all the authority of the Empire, I command her soldiers and they obey. And just so with our Lord. Although He was a servant, He had not ceased to be a Son. The Father had given all things into His hand. The authority of the Empire was still His. The centurion recognised it loyally. The faithful well-disciplined soldier had caught a glimpse of the truth, that the Lord had come into the world on duty, though He was the Heir of all things still. With well-discerning loyalty he spoke to Him, and was highly commended. "I have seen Princes walking as servants on the earth." And Jesus marvelled at his faith. For loyalty to Him in His Person was not the commonest thing in the world. On the spot He bade him welcome into the Kingdom of God.

Another striking example of *silent* loyalty was witnessed in the family of Bethany. And even

the disciples thought it a mistake. In that case it took the form of worship. Mary, the sister of Lazarus who had been dead, whom Jesus raised from the dead, took a pound of ointment of spikenard (very costly), brake the alabaster box that held it, and poured it on His head; and anointed His feet also, and wiped them with her hair, so that the house was filled with the odour of the ointment. There were some who thought it waste, and so it would have been if He had been only man. With her, however, it was not waste, but worship, for she knew that He was God. "I am the Resurrection and the Life" was the name of Him on whom she lavished that ointment. She never troubled herself to answer the reproaches levelled at her. She left that to Him. And He defended her in His own unearthly fashion, drawing her thoughts, like those of the disciples on the Mount of Transfiguration, from His Majesty to His impending death. For, indeed, "the more He is God the more is He man; the more He is man, the more is He God. The loyal homage of Mary of Bethany was accepted, for she worshipped Him as more than man. And through all His life on earth, He who disdained patronage and repudiated all earthly authority, never rejected the worship which was offered to Him in the faith that He was God. "Lord, remember me when Thou comest into Thy Kingdom," is another example of it. And it drew from Him an immediate and most gracious response.

I have said enough on this head to indicate what I understand by loyalty to our Saviour in His person as God and Man. May I say here that there is a kind of language sometimes used about Him, which seems wanting in loyalty, just because it admires and patronises and heroizes, but *does not worship* Him. I do not think those who use that language always realise how very offensive it may be to those who know that He is very God; not simply a Divine and God-like man, but "God manifest in the flesh." There are certain "lives of Christ" which seem to me defective in this particular; which speak of Him, as was once said to me, "as a moral hero who *may* be panegyrised, rather than a Divine Christ who *must* be adored." There is just one other part of my subject that I must touch briefly before I leave it with you.

I have spoken of (1) Loyalty as a virtue; of (2) Loyalty to Jesus Christ, as the recognition of His real nature, very God and very man. I want to add a few words on (3) Loyalty as it is exhibited and exemplified in His own character. Let me draw your attention to Himself as the supreme pattern of loyalty in its highest form. Jesus Christ Himself was the most loyal Person that ever appeared in the world. His incarnation was itself a supreme act of loyalty—loyalty to His Father's purpose, who had said, and that with His Son's consent: "Let us make man in our image, after our likeness, and then let them reign." It was shown, immediately on man's creation, that of himself he would never attain the divine likeness, whatever helps and advantages might be afforded him for the task, unless God Himself should become man, and reveal the pattern and trace out the way.

This task devolved upon the second Person of the Godhead, who had, indeed, undertaken it from the beginning. He consented to be born into the family of Adam, and show, by his own example, what man after the likeness of God might be.

That great act of loyalty, with all that preceded it by way of preparation, and all that followed in the way of application and consequence, devolved upon the Son of God in the Person of Christ. When "the vessel that He made out of the clay was marred in the hand of our Potter, it fell to Him to make it again another vessel, as seemed good to the Potter to make it." The patterns and designs for its restoration were indicated in the Scriptures, wherein man's creation, fall, and restoration and final destiny were all faithfully depicted from the first, "at sundry times and in divers manners," before Christ came. When He did come His work was sketched out, not only in the secret counsels of the Heavenly Trinity, but in the pages of "the Scripture of Truth." To all alike He must be loyal: to the purpose of His Father, the kingdom that He had determined to set up: to the requirements of human nature, in order that it might be restored to the Divine image, perfected after the Divine likeness, and then seated on the Divine throne. Loyalty to the Word of the Father was also necessary. Whatever He had set forth with authority from heaven must be carefully guarded and illustrated and obeyed. Thus our Saviour's life became, if I may so say, a threefold cord of loyalty—loyalty to God, loyalty to the Scriptures, and loyalty to man. In this threefold relation we may trace His loyalty by the style and titles which He took, and which are given to Him by the authority of heaven, through the apostles and prophets in the pages of the sacred Book. In His loyalty to His Father He is the "Beloved Son," and the Faithful "Servant"—faithful as a Son over His own House." In His loyalty to the Scriptures He is the living "Word of God." "Think not," He said, "that I come to destroy the law, or the prophets; I come not to destroy, but to fulfil." I might say much on this part of the subject, but, as it has been taken up in various ways by other speakers during the Conference, I pass on. In loyalty to the requirements of our nature He constantly described Himself as "the son of man"—the son of a poor father, whose estate had fallen into decay, whose honour had been lost, his name tarnished, his character forfeited; but whom a faithful and loving son was about to redeem and restore to more than his former position of honour, and prosperity, and fame. As the *Son of Man* Jesus Christ paid His father's debts when He laid down His life for us; making satisfaction for all the weighty obligations contracted by our accumulated iniquity and transgression and sin. In His resurrection He "raised up the name of the dead on His inheritance," as the old law required, and became a second Man—a last Adam—giving to us "an inheritance, incorruptible, undefiled, and that fadeth not away"; instead of weakness, strength; instead of dishonour, glory; instead of a living soul in a natural body, a quickening spirit in a spiritual body, wherein we may be "partakers of the Divine nature, and sit down with Him in His throne"—"the dust of the earth on the throne of the Majesty in the heavens."

To every need and requirement of our nature necessary to the attainment of this glorious destiny Jesus Christ was loyal; from the throne above to the cradle in Bethlehem, and again from the cradle, by way of the cross and grave, to the throne again. His loyalty to us in all this way demands our loyalty in return. Through His

loyal Spirit alone can we exercise it, or understand it, or even form the faintest notion as to what it is. Our highest loyalty as we are now situated, is an insatiable hungering and thirsting for the supply of the Spirit of Jesus Christ, which proceedeth from the Father, and brings the nature of the Son to us, and joins us to Him. "Where the Spirit of the Lord is, there is liberty." And might I not adapt the text, and say "there is loyalty"; not liberty from obedience, but freedom to serve Him, *quem nosse vivere, cui servire gnaveest*; "Whom to know is life, whose bondservants, if we are, we shall reign for ever and ever with Him. Let His loyalty to God, the Scripture, and to man's real necessity, be the pattern of our lives."

The Rev. W. ROBERTS, B.A., of Notting Hill, London, spoke of "Loyalty to Jesus Christ in His relation to the Church and the World":—

It pleased our Heavenly Father, in His wisdom, righteousness, and love, to constitute His Incarnate Son KING OF KINGS and LORD OF LORDS. Hence the testimony of Jesus, "All things have been delivered to me of my Father." "All authority has been given to me in heaven and upon earth." Hence also the testimony of the Holy Spirit by the Apostle Paul. "God"—because of the voluntary sacrifice of Jesus Christ on behalf of sinful men—"highly exalted Him, and gave unto Him the name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

He, who is thus enthroned at the right hand of the Father, both deserves and claims to be enthroned in the heart and life of everyone. Loyalty to Jesus Christ is the disposition and the determination, habitually to think, to choose, to love, to speak, to suffer, and to act, according to His will. Here is the essential difference between the Church and the world. The Church consists of all persons who, according to their light, heartily respond to the claims of Jesus Christ. The world consists of all those who are not thus responsive to His claims.

It becomes us to guard against the error of confounding a church with the Church. A church may be regarded as a social organisation that professes a Christian creed, observes forms of Christian worship, and engages in the prosecution of Christian enterprises; yet, with zeal for all these things, there may be the lack of individual surrender to Christ Himself. In all such instances—no matter what may be the ecclesiastical relation sustained—the Divine Judge will say: "Why call ye me, Lord, Lord, and do not the things which I say? I never knew you. Depart from me, ye workers of iniquity." The Church is a spiritual organism, every member of which is in vital union with the Incarnate Son of God.

Among the various relations of Jesus Christ to the Church there are three that particularly claim our consideration.

Jesus Christ is the Heart of the Church, as the source and centre of its life. From Him proceed all the vitalising streams and impulses shared by the different members of His spiritual body. Loyalty to Jesus Christ as the Heart of the Church, demands that we should not only grate-

fully and prayerfully acknowledge our entire dependence upon Him for spiritual life, but also that we should seek to enjoy the fullest degree of that life possible for us, and to manifest it, under all circumstances, in the most appropriate forms. Did Jesus testify "I am the Life?" "I am the Living Bread?" "I came that ye may have life, and have it abundantly?" Then we are disloyal to Him so far as we look for the sustenance of that life elsewhere than in Him, so far as we needlessly expose ourselves to influences detrimental to the life, and so far as we do not receive, and respond to, all the vitalising energies He is willing to communicate.

As Jesus Christ is the Heart, so also He is the Head of the Church. His authority is to be acknowledged in everything, and to be supreme in everything. Hence the charge: "Whatsoever ye do, whether in word or in deed, do all in the name of the Lord Jesus." Every thought, every choice, every word, and every deed, must be brought into the obedience of Christ. The Church is not a democracy, that determines matters according to the thought and will of the many. Neither is it an aristocracy dominating through the thought and will of a privileged class. It is a Christocracy, in which everyone and everything—whether it concerns our spiritual, domestic, social, ecclesiastical, political, commercial, national or international life—should be determined by the spirit and will of Jesus Christ, the Lord of all. Loyalty to Him, as the Head of the Church, requires that all ideas, opinions, beliefs, sentiments, principles, purposes, motives, customs, and institutions at variance with His mind should be disowned: and that all which He commands and commends should be faithfully observed, at whatever cost.

Jesus Christ is the Hope no less than the Heart and the Head of the Church. All hopes of succour and of victory in our conflicts with evil, of complete fellowship with God after death, of the safety, the increase, and the final triumph upon earth of the Lord's Kingdom, and of the resurrection glories of all who are Christ's when He visibly comes to receive them to Himself—hopes the most exalted and influential—all rest upon Him. They are justified by His own experience as the glorified Redeemer, by His changeless love, by His promises, His all-sufficiency, and His faithfulness. Loyalty to Jesus Christ as the Hope of the Church requires that, whatever our sense of personal unworthiness and frailty, whatever the number and malignity of our foes, whatever the storms of trouble to which we and others may be exposed, and whatever the temptations to hope in our own strength, services, and sacrifices, we should hope only, hope abundantly, hope joyfully, and hope continually, in the Lord.

Since all the members of Christ's body, the Church, participate in a common life, glow with a common love, are subject to a common will, are inspired by a common hope, and are appointed to co-operate for a common end, our Lord desires that their oneness in Him should be fully manifested.

It was for this He prayed: "Holy Father keep through Thine own name those whom Thou hast given me, that they may be one as we are one. Neither for these alone do I pray, but for them also that believe on me through their word, that they may all be one, even as Thou, Father, art in me and I

Thee, that they may be one in us, that the world may believe that Thou hast sent me."

To express and to preserve this unity we need not surrender our conscientious differences of opinion, but we must clearly show that we hold our common spiritual relations to Jesus Christ as immeasurably more important than the ecclesiastical relations in which we stand to one another. Whatever our church organisations, our forms of worship, our social status, our political opinions, our nationality, we are all one in Jesus Christ.

Loyalty to Him demands that we should honour, love, trust, and serve one another as brethren, according to His commandment, "Love one another as I have loved you."

Did Jesus Christ "love the Church and give Himself for it that He might sanctify it, and present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish"? Then loyalty to Him demands our consistent and persistent efforts for the increasing holiness of the Church. Every form and degree of sin is to be guarded against, while every form and degree of resemblance to the Holy One is to be cultivated. The Holy Spirit abides in the Church to help our infirmities, so that every one of us may become perfect as our Father in heaven is perfect.

Still further, loyalty to Christ requires that we should all diligently labour, as we have capacity, resources, and opportunity for the increase of the Church.

Why did our Lord charge His disciples to go into all the world and to proclaim the Gospel to every one, and to teach them to observe all things that He had commanded? Was it not that increasing numbers everywhere might be brought into vital fellowship with Him? The Church is required to be especially missionary in its spirit, its testimony, its prayers, its sacrifices, its services. "*Ye are my witnesses saith the Lord.*"

This brings us to the consideration of the relations of Jesus Christ to the world. There are four of these we should keep prominently before us:—

1. He is related to the world as its *perfect Teacher*.—"I," said Jesus, "am the Light of the world." "I came to bear witness to the truth." "I am the Truth." Concerning Him, the Heavenly Father testified, "This is my beloved Son, hear Him." The testimony of Jesus is the standard by which the religious beliefs, the principles, dispositions, customs, and institutions of men are to be tried. They must never be treated as the standard by which the meaning and value of His testimony are determined.

2. Jesus Christ is related to the world as its *perfect Redeemer*.—"I," He said, "came to save the world." "I give my flesh for the life of the world." "My blood is shed for the remission of sin." "Whosoever believeth in me shall have everlasting life." Many may think that they do not need any Divine redemption at all. They fancy that their own energies will suffice for the removal of evils by which they are troubled. Others, after failing, again and again, to attain the good they desire, may think that redemption, under any circumstances, is impossible. Such irrational optimism on the one hand, and irrational pessimism on the other, are to be met by the testimony that Jesus died for all; that no one can come to the

Father but by Him; and that He is rich in mercy to all that call upon Him.

3. Jesus Christ is related to the world as its *perfect King*.—Authority over all flesh has been given to Him, and whether men acknowledge the fact or not, He reigns over them. The denial of that authority does not diminish, much less annul, it; it only hinders the experience of its benefits. To participate in these, Jesus Christ, Who reigns over men, and makes them subservient, even against their will, to the furtherance of His designs, must reign in them. Every day passed without the voluntary enthronement of Him in the heart is a day of disloyalty and sin. The guilty may think little or nothing of their ingratitude, their unbelief, their self-will, their pride, and their disobedience. Yet for all these things an account must be rendered to the Lord Jesus, who is related to the world as—

4. *His perfect Judge*.—"The Father has committed all judgment to the Son." "We must all be made manifest at the judgment-seat of Christ." The materials for the final judgment are being accumulated now. Every one will receive according to his works. They who on earth, in penitence and in faith, responded to Jesus as their Saviour and Lord, will be exalted to share for ever in His glory. They who would not have Him to reign over them will be doomed to suffer the just penalties of their sins.

Loyalty to Jesus Christ as the perfect Teacher, the perfect Redeemer, the perfect King, and the perfect Judge of the world, demands that everyone should candidly, devoutly, and constantly learn of Him: should at once renounce all vain confidences, and trust in Him only for the pardon of sin, and the Spirit of divin: sonship: should unconditionally surrender body, soul, and spirit to His will: and should labour in all things to be well pleasing in His sight.

The Holy Spirit has been given to convict the world of sin, of righteousness, and of judgment, that the convicted may be translated from the kingdom of Satan into the Kingdom of God. Loyalty to Jesus Christ requires, then, on the part of all, both in the Church and in the world, that in all things He should have the pre-eminence.

The attainment of individual and social reforms is not to be regarded as the starting-point that may, or may not, lead to Him. They are rather the goal for the attainment of which He should be the starting-point. Only then will these be the best guarantee for individual and social liberty, peace, progress, and prosperity. Loyalty to truth, to conscience, to principle, to freedom, to humanity, are less powerful motives than loyalty to the personal Christ. Loyalty to Him will manifest itself in loyalty to truth and conscience, to freedom and righteousness, to our country, and our race.

Exposed as we are to subtle and manifold temptations to disloyalty, it may sometimes be

imagined that thorough-going allegiance to Christ is impossible. Apart from Him it is. But in trustful and prayerful dependence upon Him it will be found not only a possibility but a delight. As Paul, Peter and John, Ignatius and Polycarp, Patrick and Boniface, Wycliffe and Huss, Latimer and Wishart, Bunyan and Rutherford, the martyred saints in Madagascar and in Uganda, found His grace sufficient for them in their circumstances, so in ours also the efficiency of that grace may be experienced by us.

History tells us that when the troops of Philip II., King of Spain, besieged the town of St. Quentin, they were repeatedly foiled through the courage, skill, and energy of Admiral Coligny. After a while when it was known that the besieged were in peculiar straits, arrows were shot into the town bearing a message to the effect that if the garrison would immediately surrender most honourable terms would be granted to all. Coligny sent back an arrow with two words attached—"Regem Habemus." It was a brief, but expressive way of saying, loyalty to our King demands that we should hold the place for him as long as possible. The French monarch could not relieve his loyal subjects, and not long after the besiegers took the town.

To the Church is entrusted the honour of preserving and promoting historic and vital Christianity in the world. This stronghold of truth and freedom is besieged by many adversaries. They wish us to believe that our defence is a forlorn hope. They expect that through the assaults and sapping of their philosophy, science, criticism, and ridicule, combined with popular opinion, the victory will speedily be theirs. They invite us at once to surrender, and thus secure their applause. To all their alarming prognostications, specious allurements, and boastful threatenings we reply "*Regem Habemus*." The King we have knows our needs, our trials, our services. He does not say to us, "Hold the fort for I am coming," but, "Hold the fort for I am here," in the midst of you, to guide, to keep, to energise, and to bless. "*Lo I am with you all the days*." In Him dwells all the fulness of the Godhead bodily. Then be it ours to be loyal to Him in thought and affection, in purpose and motive, in action and suffering, in life and in death. So we, like others who have gone before, shall overcome by the blood of the Lamb, and by the word of our testimony. Our influence will serve to bring nearer the time, when the song will be heard above and around: "Hallelujah, the kingdom of this world has become the Kingdom of our Lord and of His Christ, and He will reign for ever and ever."

"And unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen."

PROCEEDINGS OF COUNCIL.

THE Council Meeting in the past month was held later than usual, and we must postpone a summary of the proceedings till our next issue.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

E. Beauchamp Rogers, Esq., and Mrs. Rogers, Barnet.
A. Le Neave Newbery, Esq., and Mrs. Newbery, Barnet.
H. D. H. Fergusson, Esq., South London.
R. Souttar, Esq., and Mrs., Oxford.
L. Gow, Esq., Glasgow.
Mrs. Collins, Glasgow.
Mrs. Robt. Gow, Glasgow.
Miss J. Service, Glasgow.
Miss Henderson, Glasgow.
J. T. Anderson, Esq., Glasgow.
Miss L. Anderson, Glasgow.
Wm. Henderson, Esq., Glasgow.
Miss M. Moore, Glasgow.
Miss E. Gibson, Glasgow.
Miss J. B. Henderson, M.D., Glasgow.
The Misses Eckbout, Glasgow.
Jno. Hamilton, Esq., Glasgow.
Mrs. Douglas, Glasgow.
The Misses M. and L. McG. Harvie, Glasgow.

Rev. J. Black, D.D., Glasgow.
Rev. G. G. Green, M.A., Glasgow.
Rev. W. R. Taylor, D.D., Glasgow.
Rev. Jno Young, Glasgow.
G. Munsie, Esq., and Mrs., Glasgow.
Mrs. Crombie, Glasgow.
Miss Keddie, Glasgow.
H. Watson, Esq., and Mrs., Glasgow.
Alex. Fleming, Esq., Glasgow.
Mrs. Somerville, Glasgow.
Miss Honeyman, Glasgow.
Jas. Drummond, Esq., Glasgow.
Wm. Ogilvie, Esq., Glasgow.
Rev. A. R. McEwen, D.D., Glasgow.
Rev. J. F. and Mrs. Daly, Glasgow.
Baillie and Mrs. Cumming, Glasgow.
Alex. Clapperton, Esq., Glasgow.
Mr. Jas. Daly, Glasgow.
R. H. Hunter, Esq., Glasgow.
Baillie and Mrs. Alexander, Glasgow.
Mrs. Webster, Glasgow.
Mrs. Arnot, Ireland.
Mrs. Sinclair, Glasgow.
Rev. J. Corbett, D.D., Glasgow.
Rev. J. C. Lambert, B.A., Glasgow.
G. Dalgleish, Esq., Glasgow.
Miss Stewart, Glasgow.
Mrs. Jas. Thomson, Glasgow.
Wm. Macpherson, Esq., and Mrs., Glasgow.
J. Gartshore, Esq., Glasgow.
Miss A. MacInnes, Glasgow.
Rev. T. Adamson, Glasgow.

SECRETARIAL DEPUTATION WORK.

MR. ARNOLD reported to the Council that, in the latter part of October, he had visited Glasgow on behalf of the Alliance, where there had been no meetings for some years past.

On Tuesday, October 17, Mrs. Service very kindly opened her drawing-room at Hillhead, and a goodly number of ladies and gentlemen responded to her invitation. The Rev. Dr. Drummond presided, and expressed his warm interest in the principles and work of the Alliance. Mr. Arnold's address was received with marked attention as he briefly touched upon the aims and objects of the Alliance, dwelling still more fully upon its practical work. He described the efforts which had been made recently on behalf of persecuted Christians in Armenia, as well as in Russia, where the Stundists are still suffering severely for conscience sake. At the close of the address some questions were asked and further information elicited from the Secretary. Many of those present afterwards gave their names for enrolment as members of the Alliance.

On Wednesday, October 18, Mr. Arnold conducted the service for the Rev. F. H.

Robarts at Hillhead Baptist Church, and had the opportunity of speaking upon the work of the Alliance. This congregation had already shown their warm sympathy with the persecuted Stundists of Russia by a handsome contribution to the special fund raised by the Alliance for the relief of the physical sufferings of the families of the exiled Stundists.

On Thursday afternoon, October 19, the Misses Harvie opened their drawing-room for a meeting, and this proved to be one of the largest gatherings of the kind ever held in Glasgow. The Rev. Dr. Jas. Black presided, and after devotional exercises the chairman expressed his cordial interest in the Evangelical Alliance and its noble work. This was followed by Mr. Arnold's address, setting forth in detail the varied efforts of the Alliance in promoting Christian unity and in defending the cause of oppressed Christians in many lands. The details given regarding recent efforts of the Alliance in favour of the Armenian Christians and also on behalf of the Stundists in Russia, evoked much sympathy and interest. A vote of thanks to the deputation

was proposed by the Rev. Dr. Ross Taylor, who in the course of his remarks, said that all present had been deeply stirred by the address to which they had listened. He for one had not previously realised the extent of the work of the Alliance, but he should now rejoice to give the Society his hearty support. The resolution was carried unanimously. Many of those present gave their names for enrolment as members of the Alliance.

In the evening of Thursday, October 19, Bailie Dickson gave a drawing-room meeting on behalf of the Alliance, and this also was largely attended. The Bailie himself presided, and gave a warm welcome to the company assembled, which was both influential and representative of the various churches. Mr. Dickson also expressed his hearty sympathy with the varied work of the good Society, in whose interests they had assembled.

Mr. Arnold's address was a comprehensive one and occupied about an hour and a half in delivery, as he was earnestly requested to give full details of the work, and particularly regarding recent events. The former part of his address was devoted to the aims and objects of the Alliance, with illustrations of the practical value of the Society in promoting Christian co-operation in various countries. Particular reference was also made to the blessings which had followed the Week of Prayer in our own and other lands. After a hymn had been sung Mr. Arnold resumed his address by describing the efforts made on behalf of persecuted Christians, and especially in Armenia and in Turkey generally, as well as in Russia. Among those present at this meeting were the Rev. Dr. Elder Cumming, the Rev. Principal Douglas, and the Rev. Dr. Wm. Boyd. A great amount of interest was awakened by the statement of the Secretary, and very hearty expressions of thanks were given to him by several who took part in the proceedings. The Rev. Dr. Elder Cumming proposed a resolution expressing the thanks of the meeting, and stated that the work of the Alliance had been focussed for them, and they had been able to follow with deep sympathy the vivid pictures drawn by the speaker. Many of those present gave their names for enrolment as members.

On Friday, October 20, Mr. and Mrs. Sinclair gathered a number of friends in their drawing-room at Ajmere, on the south side of the city, when Mr. Arnold

had again the opportunity of interesting many Christian ladies and gentlemen in the principles and the work of the Alliance.

On Sunday, October 22, Mr. Arnold conducted the afternoon service in Augustine Free Church (Rev. T. J. C. Gullan's), when a large congregation assembled to hear an account of the efforts of the Alliance in promoting brotherly love and unity throughout the world, together with the practical results of this manifestation of Christian union.

In the evening of Sunday, October 22, Mr. Arnold addressed the congregation at Claremont United Presbyterian Church. The Rev. Dr. A. R. MacEwen took the preliminary part of the service, and Mr. Arnold the latter part. The details given regarding the practical value of Christian union as seen in the observance of the Week of Universal Prayer, and in defending the cause of the persecuted, secured the sympathetic and rapt attention of a very large congregation. At the close of the service, Dr. MacEwen ascended the pulpit, and stated that, whilst no collection had been asked for on the present occasion, he felt quite safe in pledging his congregation to take up a special contribution for the funds of the Alliance at a later date.

During his sojourn in Glasgow Mr. Arnold enjoyed the kind hospitality of many friends of the Alliance, and among these Mr. Michael Honeyman and Mr. A. Somerville should be specially mentioned as rendering valuable help in connexion with the visit of the secretary. He had also private interviews with some of the leading men of the various churches, and the result has been to revive the interest felt by a large number of people in Glasgow in a Society whose origin and early history was very closely identified with that city. Reference was made again and again to Mr. John Henderson of Park, Dr. David King, and many other founders of the Alliance. It should be added that Mr. A. Somerville has kindly agreed to act as treasurer of the Glasgow Branch in place of Mr. A. Cuthbert, who felt compelled to resign this post, which he had held for many years past. The Revs. Dr. Marshall Lang, Principal Douglas, and Dr. Wm. Boyd, still retain their positions as hon. secs. of the Glasgow Branch.

On Monday, October 23, Mr. Arnold proceeded to Edinburgh, where he had an interesting meeting with the Committee, and was enabled to confer with them,

regarding the appointment of a new secretary in place of Mr. E. O. Crichton, who has resigned owing to failing health, and with regard to the arrangements for the approaching Week of Prayer. Mr. Arnold was also invited to give the Committee detailed information regarding the recent work of the Alliance.

On Tuesday, October 24, Mr. Arnold proceeded to Oxford, where, on Wednesday afternoon, Mr. and Mrs. Robinson Souttar assembled a large number of Christian friends in their drawing-room to hear a statement from the secretary of the Alliance regarding its practical work. Much interest was awakened in the secretary's statements, and especially in the efforts made by the Alliance on behalf of the persecuted Stundists in Russia. At the close of the meeting a collection was taken in aid of the fund for the relief of the families of the imprisoned Stundists.

The Rev. Canon Christopher, the Rev. James Dann, and others took part in the proceedings.

On Tuesday, October 31, Mr. Arnold attended a Drawing-room Meeting kindly convened by Mr. and Mrs. Beauchamp Rogers at their residence in Barnet. A goodly number assembled, and Mr. Arnold's address was listened to with deep interest. He was followed by the Rev. Jas. Consterdine, who emphasised the principles of the Alliance, and also referred to the recent Conference in Dublin. The Rev. T. C. Unmack and the Rev. Mr. Sandeman also took part in the proceedings.

On Thursday evening, November 2, Mr. Arnold attended the Annual Meeting of the Blackheath & Lee Branch, under the presidency of Sir William Willis, and gave an account of the recent work of the Alliance.

BLACKHEATH & LEE BRANCH.

On Thursday evening, November 2, the annual meeting of this Branch was held in the lecture hall of the Congregational Church, Blackheath, the use of which had been kindly granted for the occasion. The chair was taken by Sir William Willis, president of the Branch; and after a hymn had been sung, a passage of Scripture was read, and the meeting was opened with prayer. Mr. E. P. Le Feuvre, the hon. sec., then read the report for the year.

The Chairman, while expressing his warm attachment to the Alliance, and his deep interest in all its proceedings, stated that he would not occupy any time with remarks of his own, but at once call upon the General Secretary of the Alliance, who had come to give them information regarding its work.

Mr. Arnold then gave his address. Merely touching upon the principles and objects of the Alliance, he referred incidentally to the great results which have followed from the efforts of the Alliance to promote Christian union and united prayer, and also briefly referred to the annual conference just held at Dublin. He then proceeded to speak of the work of the Alliance during the past twelve months in favour of religious freedom in several countries. Among these, Spain had claimed more than once the attention of the Council, and reference was made to one or two cases where infringe-

ments of religious liberty had taken place but the authorities had granted redress. In Saxony, a recent decision of one of the courts had caused great rejoicing amongst those who had been for some time past suffering from religious intolerance. Mr. Arnold next touched upon the strenuous and constant efforts made on behalf of the persecuted Protestants in Turkey and Armenia, showing how God's blessing had rested upon this part of the work of the Alliance; and particulars were given as to the steps which led to the release of MM. Thoumaian and Kayaian from their imprisonment and the sentence of death. Russia was next referred to; and interesting details were given regarding the persecution of the Stundists, and the efforts made on their behalf. Mr. Arnold stated that nearly £900 had been contributed by members and friends of the Society towards a fund for the relief of the physical sufferings of the families of these persecuted people, and he stated that this amount had been distributed by trustworthy agents in Russia. In closing, the speaker appealed for the sympathy of all present in the work undertaken by the Alliance, and especially he commended the persecuted in Russia and Turkey to the prayers of the Lord's people.

General Sir John Field expressed his hearty sympathy with the whole work of the Alliance, and said that he was able,

from his long connexion with it officially, to confirm Mr. Arnold's statements. He rejoiced in the good work the Alliance was able to do, and showed that its position was an unique one, standing forward, as it did, bearing testimony to the unity of the body of Christ. But the union which the Alliance emphasised being based upon

an agreement in fundamental truths, it had a strength and an influence which no other agency of the kind possessed. He believed that the Alliance was destined to become even a greater power in the future than in the past.

The meeting was closed with prayer and the Benediction by the Rev. Mr. Bradburn.

EDINBURGH BRANCH.

A MEETING of the Acting Committee of this Branch was held at St. Andrew's Square, Edinburgh, on Monday, October 23, Henry Tod, Esq., w.s., in the chair. There was a good attendance, and Mr. A. J. Arnold, the general secretary of the Alliance, was present, by special invitation. Apologies for non-attendance were read from Sir William Muir, General Nepean Smith, Dr. Cleghorn, and others.

The Hon. Acting Secretary intimated his regret at having to resign his appointment, owing to ill-health. He would willingly have continued his services a little longer, helped, as he had already been, by the four colleagues appointed for the purpose of carrying through the arrangements for the Week of Prayer, but he had been peremptorily forbidden doing so by his medical adviser.

After various members had expressed their regrets the Chairman, at the request of the Committee, conveyed to Mr. Crichton their warm thanks for his past services, and the Committee, thereafter, passed the following resolution:—

"The Committee desire to put on record their very high appreciation of the service rendered by Mr. Crichton while acting as honorary secretary of the Edinburgh branch of the Evangelical Alliance. For many years he has filled that office to the entire satisfaction of everyone, having brought to bear upon his duties an unusual amount of energy and personal labour. In connexion with the Week of Prayer, Mr. Crichton, year after year, ungrudgingly devoted much time and pains to arranging for several meetings every day of the week in different parts of the city, and anyone conversant with such matters is aware that these arrangements involve much time and correspondence to make them perfect. The Committee now accept his resignation with much regret, and they follow him with their best wishes and prayers."

The Committee, after due deliberation,

unanimously invited the Rev. John Baird and Mr. Robert Salmond to become the acting secretaries of the Edinburgh Branch, and they kindly consented to do so.

The death was reported of R. A. Macfie, Esq., of Dregghorn, and the Rev. Dr. Cathcart. The Committee expressed their deep sense of the loss sustained by the removal of these old and attached friends of the Alliance.

Mr. Arnold was then invited to address the Committee. After expressing the pleasure it afforded him to be present on this occasion, he referred to the Week of Universal Prayer, and stated that it was now being more generally observed, all over the world, than ever before. He owned that there were difficulties in regard to its observance in Scotland, through its taking place in the same week that the Scottish people observed their New Year's festivities, but remarked that the objection would not be so great next year, owing to the first complete week of the year, beginning on the 7th of January. Mr. Arnold then gave a short account of the late Conference held at Dublin, at which he stated there was a very large attendance, and that the best spirit was manifested throughout its proceedings. He believed it would be attended with great benefit to the cause of Christian union in Ireland. He then alluded to the case of Messrs. Thomaian and Kavaian who had been most unjustly sentenced to death by the Turkish Government, but who, through the efforts of the Alliance and the representatives of the British Government, had been released. And, finally, he gave a most interesting account of the persecution of the Stundists in Russia, and showed how actively the Alliance was engaged in trying to ameliorate their sad condition, both by interposition with the Government, and pecuniary assistance sent them. Nearly £900 had been already contributed for that purpose. He disclosed some startling

facts in connexion with the treatment of the Stundists, and the operations of the Alliance on their behalf, which, in their interest, it would be indiscreet to publish to the world, but which he thought he might safely divulge to the Committee, in order that they might better estimate the value of the services of the Alliance in this distressful case.

The Rev. John Baird, in returning thanks, in the name of the Committee, to Mr. Arnold for his very able address, acknowledged his indebtedness to him for having put him right in regard to some erroneous impressions he and others had formed as to the part the Alliance had

taken in the release of Messrs. Thoumaïan and Kayaïan, a report having got abroad that it had not done all it might in that direction; but now he felt satisfied, from Mr. Arnold's explanations, that not only in regard to these two gentlemen, but also in regard to the case of the Stundists, the services of the Alliance had been of the most hearty and effective description; and he felt sure that, in the estimation of the Committee, its real usefulness and the wisdom and discretion displayed by it in dealing with these and other most difficult and intricate cases, stood higher than ever.

The meeting terminated with prayer and the Benediction.

THE NETHERLANDS BRANCH.

On his way to Germany, Mr. Arnold spent a day or two at The Hague—where a drawing-room meeting was kindly convened by Count F. van Bylandt, at his residence, on Nov. 6, to hear an address from the Secretary of the British Branch. The following letter has been received with reference to this visit:—

The Hague, Nov. 10, 1893.

My dear Mr. Arnold,—I think it is my duty to express to you once more in writing, our best thanks for the kindness you showed in coming and speaking to us about the work of the Evangelical Alliance.

Though we had in our meeting not as many Christian friends as we hoped, you saw that all those who were present were much interested in the different statements you made about the blessings on the Week of Prayer, the proofs of how successful your endeavours have been to promote brotherly love amongst the different Churches, and about the work on behalf of

persecuted Christians. I was happy to be able to add some new proofs of blessing on the Week of Prayer in Java (Salatiga Mission) and to tell you that we have in that colony a special Committee for the observance of the Week of Prayer.

Though we did not adopt a formal resolution after your address, it was a satisfaction to me that I could express our hearty thanks both to you and to your Council, for your spending two days amongst us; and our best wishes for still more blessings on the great work in behalf of the poor persecuted Christians and their families wherever they may be.

How successful your help has been in many cases and how many proofs of answers to prayer have you had!

May the Evangelical Alliance continue to act to the glory of God and its whole work be blessed evermore.—Believe me, with Christian love, yours very truly,

F. VAN BYLANDT,
(President Netherlands Branch,
Evangelical Alliance).

NEW SOUTH WALES BRANCH.

We have received the following letter, addressed to Mr. Arnold, from the Secretary of this Branch, dated Sydney, September 28:—

In all probability, before this note reaches you, you will have heard of the loss the Branch of the Evangelical Alliance in this colony has sustained by the sudden death of the Rev. George Sutherland, D.D., our late secretary, who departed this life on the 27th of July. He had been to Sydney to conduct his usual week evening service at St. George's Church, of which he was the pastor, and on returning to his home the same evening—situated on the Pennant Hills Road in the outskirts of Paramatta—he had but just entered the

house when he fell forward, and with a long-drawn sigh, entered into his rest. I presume he must have had some kind of presentiment that his end was near, for amongst his papers the following lines, penned a short time previously, were found:—

Ah! I shall soon be dying—
Time swiftly flies away;
But on my Lord relying,
I'll hail the happy day—
The day when I shall enter
Upon a world unknown:
My helpless soul I'll venture
On Jesus Christ alone:
He once, a spotless victim,
Upon Mount Calvary blood:
Jehovah did afflict Him
And bruise Him in my stead.

Hence all my hope arises,
Unworthy as I am—
My soul most surely prizes
The sin-atonement Lamb.

Yesterday the Council of this Alliance met, for the first time since Dr. Sutherland's death; and the first thing they did was to appoint me secretary until the end of the year. I assume the duties with some reluctance; not because I am unwilling to do all in my power to promote the cause of God and the interests of our Alliance, but because I am devoid of that knowledge and experience which our departed brother possessed. Should I be remiss, or apparently negligent of any duty in relation to you and the Parent Institution, you must impute it to my ignorance rather than to design.

The Council also passed the following minute in reference to the death of the late Secretary: "That this meeting desires to place on record its deep sense of the loss sustained by the Evangelical Alliance, in the sudden and lamented death of the late Rev. George Sutherland, D.D. It recognises that the formation of the

Alliance in this Colony was due, largely, to the energy and interest of the departed brother; and, further, it is of opinion that the work which the Alliance accomplished, and the fellowship which it promoted are, to a considerable extent, owing to the kindly spirit and zealous endeavours of the late clerical secretary. It respectfully requests the secretary *pro tem.* to insert this resolution in the minute book, and also to send a copy of the same to the widow and family of the late Dr. Sutherland, assuring them of the sincere sympathy and earnest prayers of all the members of the institution; and also that a copy of the foregoing resolution be forwarded to the secretary of the Evangelical Alliance in London."

I may also mention that your letter, dated July 8, and addressed to our late secretary, was laid before the Council and read with much interest.

Commending you and your labours to the guidance and blessing of God, I remain, dear sir, yours very truly,

THOMAS T. FORSAITH.

CONTRIBUTIONS RECEIVED FROM OCTOBER 18, TO NOVEMBER 17, 1893.

	s	d		s	d		s	d
G. Skay, Esq.	1	10	Wm. Barnett, Esq. and Mrs.	1	10	Eastbourne Subscriptions, per		
Colonel and Mrs. Wilmot			Barnett (2 years)	1	10	Dr. Robinson	10	6
Brooke	1	50	Mrs. Leigh Bayly	1	10	Sheffield Subscriptions, per		
D. W. Wright, Esq. and the			Mrs. Kimm	1	10	Mrs. Wheatley	1	26
Misses Wright	0	10 6	Vice-Admiral Bonanquet	1	10	Winchester Subscriptions, per		
Rev. A. E. Ball	0	10 6	Rev. H. C. Squires	0	10 6	Mrs. Warner	0	12 6
Rev. B. Fell, Esq. and Mrs. Fell	3	30	Mrs. Carras	0	10 6	Bedford Branch, per Colonel		
G. Younger, Esq. (2 years)	0	10 0	Mrs. Findlay-Anderson	0	10 0	Johnston	9	18 4
Professor Williamson	1	10	Baile Bilsland	1	00	Richmond Branch per Wm.		
Sir W. Willis	1	10	Miss Knox	1	10	Garden, Esq.	6	90
Mrs. Linday	1	00	C. Walter, Esq., and Mrs.			Collection at Drawing-room		
The Misses Stephens	0	10 6	Walter	1	10	Meetings at—		
Miss Sargent	0	10 0	Mrs. Jackson	1	10	St. John's Wood, per Miss		
Lieut.-Colonel Pepper	1	10	Rev. C. Bullock	0	10 6	Mason	0	18 6
L. Gow, Esq.	1	10	Pastor H. Mann	0	10 0	Barnet, per E. Beauchamp		
Mrs. Collins	1	00	G. Trentler, Esq.	1	10	Rogers, Esq.	1	17 7
Mrs. Robert Gow	0	10 0	Miss E. C., and Miss A. M.			Sums under 10s.	6	16 0
"Anon" (Glasgow)	0	10 0	Preston	0	10 0			
Rev. W. R. Taylor, D.D.	0	10 0	Claremont U. P. Church					
G. Munzie, Esq., and Mrs.			Sossion, Glasgow, per G. Gib-					
Munzie	1	00	son, Esq.	5	00			
Rev. J. F. and Mrs. Daly	0	10 6	Glasgow Subscriptions, per A.					
Wm. Macpherson, Esq., and			Somerville, Esq.	7	6 3			
Mrs. Macpherson	1	00	Liverpool Subscriptions, per S.					
Rev. Canon Ripley	1	10	Hawkes, Esq.	1	2 6			

Alliance House, 7 Adam Street, Strand, London, W.C.

EVANGELICAL ALLIANCE.

BRITISH ORGANIZATION.

President.—The Right Hon. LORD POLWARTH.

Vice-Presidents.—The Right Hon. & Rev. LORD FORRESTER; The Right Hon. LORD KINNAIRD; The LORD BISHOP OF EXETER; The Right Hon. VISCOUNT BANGOR; The Right Hon. Sir HARRY VERNEX, Bart.; The Very Rev. The Dean of CANTERBURY, D.D.; Sir WILLIAM MUIR, K.C.S.I., LL.D.; The Hon. & Rev. E. V. BLIGH, M.A.; General Sir R. PHAYRE, K.C.B.

Vice-President and Treasurer.—DONALD MATHESON, Esq.

Honorary Secretaries.—Rev. WILLIAM ARTHUR, M.A.; Rev. CANON FLEMING, M.A., B.D.; Rev. JOHN STOUGHTON, D.D.; Rev. JOSEPH ANGUS, D.D.; Rev. DAVID MACLEWAN, D.D.

General Secretary.—A. J. ARNOLD, Esq.

Deputation Secretary.—Rev. JAMES CONSTERDINE, M.A.

Offices.—Alliance House, 7 Adam Street, Strand, London, W.C.



YORK PUBLIC LIBRARY
SCIENCE DEPARTMENT

Under no circumstances
to be removed from the Building

